A NEW AND GENERAL

# BIOGRAPHICAL DICTIONARY.

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CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES and WRITINGS

OF THE

# Moſt Eminent Perſons

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

From the Earlieſt Accounts of Time to the preſent Period.

WHEREIN

Their remarkable ACTIONS and SUFFERINGS,

Their VIRTUES, PARTS, and LEARNING,

ARE ACCURATELY DISPLAYED.

With a CATALOGUE of their LITERARY PRODUCTIONS.

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VOL. XI.

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1798.

MUSEUM
BRITANNICUM

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From the Earliest Ages of Learning to the Present Period.

A

# NEW AND GENERAL BIOGRAPHICAL DICTIONARY.

MOLINÆUS (CAROLUS), or CHARLES DU MOULIN, a famous lawyer, was born at Paris in 1500. His family was noble, and Papyrius mentions a thing very ſingular, viz. "that thoſe of the family of Moulin were related to Elizabeth queen of England;" which ſhe acknowledged herſelf in 1572, ſpeaking with Francis duke of Montmorency, marſhal of France and embaſſador to England. This relation probably came by Thomas Bulloigne, viſcount of Rochefort, the queen's grandfather by the mother's ſide; for Sanderus and others ſay, "that this Rochefort being embaſſador to France, gave his daughter Anne of Bulloigne to a gentleman of Brie, a friend and relation of his, to take care of her education; and this gentleman is ſuppoſed to be the lord of Fontenay in Brie, of the family of du Moulin." This branch came from Denys du Moulin, lord of Fontenay in Brie, archbiſhop of Thouloufe, patriarch of Antioch, and biſhop of Paris, where he died in 1447. Charles du Moulin was a very learned man, and compoſed ſeveral works, which were collected into three volumes in folio. He was called, "the French Papinian, the French and German lawyer;" and died at Paris in 1566, a Roman catholic, as it is ſaid, though a proteſtant before.

MOLINÆUS (PETER), or PETER DU MOULIN, a celebrated French proteſtant miniſter, and of the ſame family with Charles du Moulin, was born at Vexin in 1568. He imbibed the rudiments of literature at Sedan; and, when he arrived at twenty years of age, was ſent to finiſh his education

in England, where he became a member of Chriſt-college in Cambridge. After four years' ſtay in England, he went to Holland in the retinue of duke of Wirtemberg, and had the ill-luck to be ſhip-wrecked in his paſſage, when he loſt all his books and baggage. This gave occaſion to his writing an elegant poem, intituled, "Votiva Tabula," which did him great credit, and procured him many friends. The French embaſſador countenanced him greatly, (for, Henry IV. at that time ſent proteſtant embaſſadors into proteſtant countries,) and recommended him to the queen-mother; by whoſe intereſt he obtained the profeſſorſhip of philoſophy at Leyden, then vacant. This he held for five or ſix years, and had ſeveral diſciples, who afterwards became famous; among the reſt Hugo Grotius. He read lectures upon Ariſtotle, and diſciplined his ſcholars in the art of diſputing; of which he made himſelf ſo great a maſter, that he was always the ſcourge and terror of the papiſts. Scaliger was very much his patron; and when du Moulin publiſhed his Logic at Leyden in 1596, was ſo gracious as to ſay of the epiſtle prefatory, "hæc epiſtola non eſt hujus ævi." He taught Greek alſo in the divinity-ſchools, in which he was extremely well ſkilled, as appears from his book, intituled, "Novitas Papiſmi," where he expoſes cardinal Perron's ignorance of that language.

In 1599, he went to Paris, to be miniſter at Charenton, and chaplain to Catharine of Bourbon, the king's ſiſter, who was then married to Henry of Lorrain, duke of Bar. This lady continued a determined proteſtant in ſpite of all attempts to convert her. The pope applied to Henry IV. about the converſion of his ſiſter, and Henry ſet his divines upon her; but du Moulin preſerved her ſound and orthodox in the faith againſt all their artifices. Perron and Cotton were the men chiefly employed, with whom du Moulin had frequent conflicts; and Henry begged of her himſelf, only to hear his chaplains preach. She conſented to hear father Cotton, who was immediately ordered to preach before the king and his ſiſter in the very place where du Moulin had preached before. However, to ſecure herſelf the better againſt the wiles of this jeſuit, ſhe contrived to have du Moulin ſo placed, that he might hear all that Cotton ſaid.

Though Henry IV. was very angry at du Moulin for baffling the jeſuit, and defeating his endeavours to convert his ſiſter; yet the king had always a great regard for him, which du Moulin well knew, and of which he ever retained a very grateful remembrance. After the death of Henry, therefore, which happened in 1610, du Moulin publiſhed a book, in which he charged the murder of that monarch upon Cotton, and the whole order of jeſuits. It had been ſaid, that Ravillac

was

was excited to that deſperate act by ſome notions, which he had picked up in the writings of the jeſuits, of Mariana in particular, touching the perſons and authority of kings: upon which account father Cotton publiſhed an "Apologetical Piece," to ſhew that the doctrine of the jeſuits was exactly conformable to the decrees of the council of Trent. This was anſwered by du Moulin in a book intituled, "Anticotton; or, A Refutation of Father Cotton:" wherein is proved, that the jeſuits were the real authors of that execrable parricide; though ſome indeed have doubted whether he was the author of that book. In 1615, James I. who had long correſponded with du Moulin by letters, ſent to invite him to England; which invitation his church at Paris would not ſuffer him to accept of, till he had given a ſolemn promiſe, in the face of his congregation, that he would return to them at the end of three months. The king received him with great affection; took him to Cambridge at the time of the commencement, where he was honoured with a doctor's degree; and, at his departure from England, preſented him with a prebend in the church of Canterbury. Du Moulin had afterwards innumerable diſputes with the jeſuits; and, when they found that nothing was to be done with him this way, they made uſe of others. They tried to bring him over to them by the promiſe of great rewards; and they attempted more than once his life, ſo that he was obliged at length always to have a guard. In 1617, when the United Provinces deſired the reformed churches of England, France, and Germany, to ſend ſome of their miniſters to the ſynod of Dort, du Moulin and three others were deputed by the Gallican church; but were forbidden to go by the king upon pain of death. In 1618, he had an invitation from Leyden to fill their divinity-chair, which was vacant, but refuſed to accept of it. In 1620, when he was preparing to go to the national ſynod of the Gallican church, baron Herbert of Cherbury, then embaſſador from Britain at the court of France, aſked him to write to king James, and to urge him, if poſſible, to undertake the defence of his ſon-in-law the king of Bohemia, who then ſtood in need of it. Du Moulin declined the office; but the embaſſador, knowing his intereſt with James, would not admit of any excuſe. This brought him into trouble; for it was ſoon after decreed by an order of parliament, that he ſhould be ſeized and impriſoned, for having ſolicited a foreign prince to take up arms for the proteſtant churches. Appriſed of this, he ſecretly betook himſelf to the embaſſador Herbert, who ſuſpected that his letters to the king were intercepted; and who adviſed him to fly, as the only means of providing for his ſafety. He went to Sedan, where he accepted the divinity-profeſſorſhip and the

miniſtry of the church; both which he held to the time of his death, which happened March 10, 1658, in his 90th year. He took a journey into England in 1623, when cardinal Perron's book was publiſhed againſt king James: and, at that king's inſtigation, undertook to anſwer it. This anſwer was publiſhed at Sedan, after the death of James, under the title of "Novitas Papiſmi, ſive Perronii confutatio, regiſque Jacobi, ſed magis ſacræ veritatis defenſio." He was the author of many other learned works.

MOLINET (JOHN), librarian to Margaret of Auſtria, and author of various compoſitions in proſe and verſe. His poems were reprinted at Paris in 1723. He was alſo author of "A moral Paraphraſe of 'The Romance of the Roſe.'" Molinet died in 1607.

MOLINET (CLAUD DU), a learned Frenchman, born at Chalons in 1620. He was author of various performances on the ſubject of antiquities, which contain many curious things. He died in 1687.

MOLINOS (MICHAEL), a Spaniſh eccleſiaſtic, born at Saragoſſa in 1527, of an opulent and reſpectable family. He is memorable for exciting controverſies in the church, and for giving the name to a new ſect. He publiſhed a book called "The Spiritual Guide," which gave the doctors of the church univerſal alarm. It was firſt publiſhed in Spaniſh, but was afterwards tranſlated into all the languages of Europe. The principle it inculcated was, that men ought to annihilate themſelves, as it were, in order to be united with the Deity. A violent perſecution was excited againſt him, and, in 1685, he was thrown into priſon. Two years afterwards he was obliged to renounce his errors, and his ſolemn recantation was followed by a ſentence of perpetual impriſonment, from which he was delivered by death in 1696. He was an enthuſiaſt, but, it is alſo certain, that his opinions and expreſſions were perfidiouſly miſrepreſented and perverted. His ſyſtem, however, was juſtly chargeable with the greateſt part of the reproaches which have been heaped upon the myſtics, and favoured the illuſions and follies of thoſe fanatics who would make the crude viſions of their diſordered fancies paſs for communications from the Deity.

MOLLER (DANIEL WILLIAM), a native of Preſbourg, and a celebrated traveller. He was profeſſor of hiſtory and metaphyſics at the univerſity of Altorf, where alſo he had the office of public librarian. He died at Altorf in 1712. He was author of different works, all of which proved him to have been a man of profound erudition.

MOLLER (JOHN), born at Fleinſbourg in the duchy of Sleſwic in 1661. He was a man of a very philoſophic turn, and

and produced many learned works. His life has been written by his ſon in Latin, and publiſhed at Sleſwic in 1734.

MOLLOY (Charles, Eſq.), deſcended from a very good family in the kingdom of Ireland, was born in the city of Dublin, and received part of his education at Trinity-college there, of which he afterwards became a fellow. At his firſt coming to England he entered himſelf of the Middle-temple, and was ſuppoſed to have had a very conſiderable hand in the writing of a periodical paper, called, "Fog's Journal," as alſo ſince that time to have been almoſt the ſole author of another well-known paper, intituled, "Common Senſe." All theſe papers give teſtimony of ſtrong abilities, great depth of underſtanding, and clearneſs of reaſoning. Dr. King was a conſiderable writer in the latter, as were lords Cheſterfield and Lyttelton. Our author had large offers made him to write in defence of Sir Robert Walpole, but theſe he rejected: notwithſtanding which, at the great change in the miniſtry in 1742, he was entirely neglected, as well as his fellow-labourer Amherſt, who conducted "The Craftſman." Mr. Molloy, however, having married a lady of fortune, was in circumſtances which enabled him to treat the ingratitude of his patriotic friends with the contempt it deſerved. He lived many years after this period, dying ſo lately as July 16, 1767. He alſo wrote three dramatic pieces, 1. "Perplexed Couple, 1715," 12mo. 2. "The Coquet, 1718," 8vo. 3. "Half-pay Officers, 1720," 12mo. None of which met with any very extraordinary ſucceſs.

MOLO, a philoſopher of Rhodes, who deſerves mention as having been preceptor to Cicero and Julius Cæſar. Cicero, in his Brutus, ſpeaks of Molo in terms of high commendation.

MOLSA (Francis Maria), an eminent poet of the 16th century, was born at Modena. La Monnoie, in a letter to Bayle, has given a particular account of him; which we will inſert as much of, in the courſe of this memoir, as is neceſſary to illuſtrate his character. "Molſa," ſays la Monnoie, "had a happy genius, which was ripened by ſtudy into perfection. Learning and politeneſs were combined in him. He underſtood the Greek, and, as Lilius Giraldus ſays, 'even the Hebrew, together with the Latin, and his own language.' He ſucceeded both in proſe and verſe, in the ſerious and the comic; inſomuch, that, far beyond the judgement which his countryman Sadolet made of him, viz. that he would have excelled in every kind of compoſition to which he could have attached himſelf, he excelled in all, without attaching himſelf to any one." He gained ſo prodigious a reputation by his Latin and Italian poetry, that, as Paul Jovius tells us, "for

thirty years together the patrons of wit at Rome ſtrove to promote him." If he had behaved with the leaſt prudence, he might eaſily have raiſed himſelf to great preferments and fortunes in the world; but he managed ſo ill, that it was not poſſible to ſerve him. He was entirely debauched; but that was not all: he did not uſe precaution enough to ſecure him from contempt: for, as Bayle obſerves upon this occaſion, "in ſpite of the great corruption of mankind, even ſuch as are not over virtuous themſelves, regard with contempt and horror thoſe who neglect decency in the purſuit of unlawful pleaſure." Hence it came to paſs, that Molſa deſtroyed his reputation, and put an abſolute ſtop to the progreſs of his fortunes; which would probably not have happened, if his debaucheries had been managed with more diſcretion. He died, in 1544, of the French diſeaſe, which la Monnoie "ſuſpects he caught of a miſtreſs, one Furnia, whom he loved ſo paſſionately, that he took the name of Furnius from her; but who became a public courtezan ſoon after his death." What his age was at his death cannot preciſely be determined; but it appears from ſome lines of a beautiful elegy, which he made a few days before, that he was not old:

"Hic jacet ante annos crudeli tabe peremptus
"Molſa: ter injecto pulvere paſtor abi."

MOLSA (TARQUINA), daughter of Camillo Molſa, knight of the order of St. James of Spain, and grand-daughter of Francis Maria Molſa, was one of the moſt accompliſhed ladies that ever appeared in the world: wit, learning, beauty, and virtue, all uniting in her in a moſt extraordinary degree. Her father obſerving, while ſhe was yet very young, the goodneſs and excellence of her genius, procured her the beſt maſters in every branch of literature and ſcience. Lazaro Labadini, a celebrated grammarian of thoſe times, taught her polite literature; and her Latin compoſitions in proſe and verſe ſhew, that ſhe attained the art of writing well, and compoſing correctly. She became learned in Ariſtotle, under Camillo Corcapani. Anthony Guarini, the mathematician, taught her the doctrine of the ſphere. She learned poetry under Francis Patricius, the famous philoſopher; and logic and philoſophy under P. Latoni, who alſo inſtructed her thoroughly in the Greek tongue. The rabbi Abraham taught her the principles of the Hebrew language; and John Maria Barbieri formed her in the politeneſs of the Tuſcan tongue; in which ſhe has not only written a great number of eaſy and elegant verſes, but likewiſe ſeveral letters, and other pieces, which are in high eſteem with the polite and learned in Italy.

Beſides

Beſides her original works, ſhe has tranſlated ſeveral things from Greek and Latin in a manner which ſhews her to have underſtood thoſe languages as well as her own. Afterwards ſhe learned muſic, as a relaxation and diverſion from her more ſerious ſtudies; and in this art ſhe attained the higheſt degree of perfection. She uſed to play upon the violin, as well as upon the lute, and ſing to it at the ſame time in ſo exquiſite a taſte as charmed every hearer: and ſhe inſtituted at length a choir of ladies, over which ſhe herſelf uſed to preſide. The elogium, which Francis Patricius, one of her tutors has given her, is curious and worth tranſcribing; as it is not ſuppoſed to exceed the truth, although it is written in the higheſt ſtrains of panegyric. "Non tu," ſays he, "ut aliæ ſolent, ſummis labris libros attigiſti. Tu non modo Hetruſcam politiſſimam linguam, ſed Latinam, ſed Græcam, optime calles, &c." That is, "You have not ſuperficially read books, as other ladies uſe to do. You have not only a perfect knowledge of the Tuſcan tongue in its greateſt purity, but likewiſe of the Latin and Greek: in the latter of which you can read and underſtand, not only hiſtorians and orators, but alſo philoſophers, and even Plato himſelf, Jove's rival in eloquence, and likewiſe the poets of any kind, even Pindar; and that without the leaſt difficulty. And, what may ſurpaſs the admiration of all, you learnt this language, by my reading Plato to you, within the compaſs of three months. In Latin you compoſe verſes of all ſorts; and in Tuſcan you write poems; good gods! how full of wit and ingenuity! You can ſolve all the difficulties in logic. You are a perfect miſtreſs of the ethics of Plutarch, Ariſtotle, and Plato. You have made a vaſt proficiency in natural philoſophy; and have drunk very deep of catholic theology. What need I mention muſic of every kind, when the whole band, not of the muſicians only, but of the Muſes themſelves, look upon you with admiration and aſtoniſhment! The moſt ſkilful man in muſic is ſo far from excelling that he does not ſo much as equal you. When you ſing to the lute, when you perform baſs and tenor at the ſame time, the one on the lyre, and the other with your voice, all the graces adorn, ſurround, and admire, you. Would I were able to expreſs myſelf ſo, that thoſe, who read this, might imagine they heard you. Good gods! what eloquence, what ſpirit, what wit, what agreeableneſs in converſation, what ſweetneſs of temper, what politeneſs of behaviour! The moſt judicious Benedictus Manzolus your countryman, and biſhop of Reggio, very juſtly prefers you, not only to your moſt eloquent father Camillus, but alſo to your grandfather Francis Maria Molſa, a great man in every reſpect."

This lady was in high repute at the court of Alphonſus II. duke of Ferrara, a prince of great judgement, and a paſſionate lover of every thing that was elegant; and we are told, that he ſtood raviſhed with admiration, upon finding ſo many more accompliſhments than he had been taught to expect in her. But the moſt authentic teſtimony, and declaration of her high merit and character, was that which ſhe received from the city of Rome; which, by a decree of the ſenate, in which all her excellences and qualifications are ſet forth, honoured her with the title of Singular, and beſtowed the rights of a Roman citizen upon her, and the whole family of Molſa. That is, "Though it be new and uncommon for the ſenate to admit women into the number of citizens, whoſe excellences and fame, as they ought to be confined to family affairs, are ſeldom of ſervice to the commonwealth in public matters; yet if there be any one among them, who not only ſurpaſſes the reſt of her own ſex, but even the men, in almoſt all virtues, it is reaſonable, that by a new example new and unuſual honours ſhould be paid to new and unuſual merit. Since, therefore, Tarquinia Molſa, a native of Modena, &c. reſembles, by her virtues, thoſe famous Roman heroines, ſo that ſhe ſeems to lack nothing but being a Roman citizen, that this alone might not be wanting to complete her glory, the ſenate and people of Rome have decreed to preſent her with the freedom of the city, &c." The decree was paſſed at the capitol, Dec. 8, 1600, when Curtio Martolo and Angelo Foſco were chancellors of the ſenate and people of Rome.

Molſa was married; but, loſing her huſband without having any children, would never conſent to be married again, although ſhe was very young. She gave ſuch lively tokens of her grief, that Patricius compares her to another Artemiſia.

MOLYNEUX (WILLIAM, Eſq.), an excellent mathematician and aſtronomer, was born, April 17, 1656, at Dublin, where his father, a gentleman of good family and fortune, lived. Being of a tender conſtitution, he was educated under a private tutor at home, till he was near fifteen, and then placed in the univerſity of Dublin, under the care of Dr. Palliſer, afterwards archbiſhop of Caſhell. He diſtinguiſhed himſelf here by the probity of his manners as well as by the ſtrength of his parts; and, having made a remarkable progreſs in academical learning, and particularly in the new philoſophy, as it was then called, he proceeded at the regular time to his bachelor of arts degree. After four years ſpent in this univerſity, he left it; and being ſent to London, was admitted into the Middle-temple in June 1675. He ſtaid there

three

three years, and applied himſelf to the ſtudy of the laws of his country, as much as was neceſſary for one who was not deſigned for the profeſſion of the law; but the bent of his genius, as well as inclination, lying ſtrongly to philoſophy and mathematics, he ſpent the greateſt part of his time in theſe enquiries, which, from the extraordinary advances newly made therein by the Royal Society, where then chiefly in vogue.

Thus accompliſhed, he returned to Ireland in June 1678, and ſhortly after married Lucy, daughter of Sir William Domvile, the king's attorney-general. Being maſter of an eaſy fortune, he continued to indulge himſelf in proſecuting ſuch branches of moral and experimental philoſophy as were moſt agreeable to his fancy; wherein aſtronomy having the greateſt ſhare, he began, about 1681, a literary correſpondence with Flamſtead, the king's aſtronomer, which he kept up for ſeveral years. In 1683, he formed a deſign of erecting a philoſophical ſociety at Dublin, in imitation of the Royal Society at London; and, by the countenance and encouragement of Sir William Petty, who accepted the office of preſident, they began a weekly meeting that year, when our author was appointed their firſt ſecretary. The reputation of his parts and learning, which by means of this ſociety became more known, recommended him, in 1684, to the notice and favour of the duke of Ormond, then lord lieutenant of Ireland; by whoſe influence he was appointed that year, jointly with Sir William Robinſon, ſurveyor-general of his majeſty's buildings and works, and chief engineer. In 1685, he was choſen fellow of the Royal Society at London; and that year, for the ſake of improving himſelf in the art of engineering, he procured an appointment from the Iriſh government, to view the moſt conſiderable fortreſſes in Flanders. Accordingly he travelled through that country and Holland, and ſome part of Germany and France; and carrying with him letters of recommendation from Flamſtead to Caſſini, he was introduced to him, and others, the moſt eminent aſtronomers in the ſeveral places through which he paſſed.

Soon after his return from abroad, he printed at Dublin, in 1686, his "Sciothericum teleſcopium," containing a deſcription of the ſtructure and uſe of a teleſcopic dial invented by him: another edition of which was publiſhed at London in 1700, 4to. Upon the coming out of Sir Iſaac Newton's "Principia" the following year, 1687, our author was ſtruck with the ſame aſtoniſhment as the reſt of the world; but declared alſo, that he was not qualified to examine the particulars. Halley, with whom he conſtantly correſponded, had ſent him the ſeveral parts of this ineſtimable treaſure, as they came from the preſs, before the whole was finiſhed, aſſuring him,

him, that he looked upon it as the utmoſt effort of human genius.

In 1688, the philoſophic ſociety, at Dublin, was broken up and diſperſed by the confuſion of the times. Mr. Molyneux had diſtinguiſhed himſelf, as a member of it, from the beginning, by ſeveral diſcourſes upon curious ſubjects; ſome of which were tranſmitted to the Royal Society at London, and afterwards printed in the "Philoſophical Tranſactions." In 1689, among great numbers of other Proteſtants, he withdrew from the diſturbances in Ireland; and, after a ſhort ſtay in London, fixed himſelf with his family at Cheſter. In this retirement, he employed himſelf in putting together the materials he had ſome time before prepared for his "Dioptrics," in which he was much aſſiſted by Flamſtead; and, in Auguſt 1690, went to London to put it to the preſs, where the ſheets were reviſed by Halley, who, at our author's requeſt, gave leave for printing, in the appendix, his celebrated theorem for finding the foci of optic glaſſes. Accordingly the book came out, 1692, in 4to, under the title of "Dioptrica nova: a Treatiſe of Dioptrics, in Two Parts; wherein the various Effects and Appearances of Spherical Glaſſes, both Convex and Concave, ſingle and combined, in Teleſcopes and Microſcopes, together with their uſefulneſs in many concerns of Human Life, are explained." He gave it the title of "Dioptrica nova," not only becauſe it was almoſt wholly new, very little being borrowed from other writers, but becauſe it was the firſt book that appeared in Engliſh upon the ſubject. This work does not contain any of the more curious ſpeculations therein, that being foreign to his deſign; but ſeveral of the moſt generally uſeful propoſitions for practice are demonſtrated in a clear and eaſy manner, for which reaſon it was many years much uſed by the artificers: and the ſecond part is very entertaining, eſpecially in his hiſtory which he gives of the ſeveral optical inſtruments, and of the diſcoveries made by them. The dedication of the "Dioptrics" being addreſſed to the Royal Society, he takes notice, among other improvements in philoſophy, by building it upon experience, of the advances that had been lately made in logic by the incomparable Mr. John Locke.

Before he left Cheſter, he loſt his lady, who died ſoon after ſhe had brought him a ſon. Illneſs had deprived her of her eye-ſight twelve years before, that is, ſoon after ſhe was married; from which time ſhe had been very ſickly, and afflicted with extreme pains of the head. As ſoon as the public tranquillity was ſettled in his native country, he returned home; and, upon the convening of a new parliament in 1692, was choſen one of the repreſentatives for the city of Dublin. In the

the next parliament, in 1695, he was choſen to repreſent the univerſity there, and continued to do ſo to the end of his life; that learned body having, before the end of the firſt ſeſſion of the former, conferred on him the degree of doctor of laws. He was likewiſe nominated, by the lord-lieutenant, one of the commiſſioners for the forfeited eſtates, to which employment was annexed a ſalary of 500 l. a year; but looking upon it as an invidious office, and not being a lover of money, he declined it. In 1698, he publiſhed "The Caſe of Ireland ſtated, in Relation to its being bound by Acts of Parliament made in England:" in which he is ſuppoſed to have delivered all, or moſt, that can be ſaid upon this ſubject, with great clearneſs and ſtrength of reaſoning. This piece (a ſecond edition of which, with additions and emendations, was printed in 1720, 8vo.) was anſwered by John Cary, merchant of Briſtol, in a book called, "A Vindication of the Parliament of England, &c." dedicated to the lord-chancellor Somers. What occaſioned Molyneux to write the above tract, was his conceiving the Iriſh woollen manufactory to be oppreſſed by the Engliſh government; on which account he could not forbear aſſerting his country's independency. He had given Mr. Locke a hint of his thoughts upon this ſubject, before it was quite ready for the preſs, and deſired his ſentiments upon the fundamental principle on which his argument was grounded; in anſwer to which that gentleman, intimating that the buſineſs was of too large an extent for the ſubject of a letter, propoſed to talk the matter over with him in England. This, together with a purpoſe which Molyneux had long formed, of paying that great man, whom he had never yet ſeen, a viſit, prevailed with him to croſs the water once more, although he was in a very infirm ſtate of health; and accordingly he did ſo in July this year, 1698, and ſtayed in England till the middle of September. But the pleaſure of this long-wiſhed-for interview, which he intended to have repeated the following ſpring, ſeems to have been purchaſed at the expence of his life; for, ſhortly after, he was ſeized with a ſevere fit of his conſtitutional diſtemper, the ſtone, which occaſioned ſuch retchings, as broke a blood-veſſel, and two days after put a period to his life. He died, Oct. 11, 1698, having ſpoken ſeveral times of Mr. Locke in his laſt illneſs, and written the following clauſe in his will with his own hand: "I give and bequeath to my excellent friend John Locke, Eſq. author of the 'Eſſay concerning Human Underſtanding,' the ſum of five pounds, to buy him a ring, in memory of the value and eſteem I had for him." Beſides the "Sciothericum teleſcopicum," and the "Dioptrica nova," already mentioned, he publiſhed ſeveral pieces in the "Philoſophical Tranſactions."

MOLYNEUX

MOLYNEUX (Samuel), ſon of the above, was born at Cheſter in July, 1689, and educated with great care by his father, according to the plan laid down by Locke upon that ſubject. When his father died, he fell under the management of his uncle Dr. Thomas Molyneux, an excellent ſcholar and phyſician at Dublin, and alſo an intimate friend of Mr. Locke; who executed his truſt ſo well, that Mr Molyneux became afterwards a moſt polite and accompliſhed gentleman, and was made ſecretary to his late majeſty, when he was prince of Wales. Aſtronomy being his favourite ſtudy, as it had been his father's, he projected many ſchemes for the advancement of it, and was particularly employed, in the years 1723, 1724, and 1725, in perfecting the method of making teleſcopes; one of which, of his own making, he had preſented to John V. king of Portugal. In the midſt of theſe thoughts, being appointed a commiſſioner of the admiralty, he became ſo engaged in public affairs, that he had not leiſure to purſue theſe enquiries any farther; and gave his papers to Dr. Robert Smith, profeſſor of aſtronomy at Cambridge, whom he invited to make uſe of his houſe and apparatus of inſtruments, in order to finiſh what he had left imperfect. Mr. Molyneux dying ſoon after, Dr. Smith loſt the opportunity; yet, ſupplying what was wanting from Mr. Huygens and others, he publiſhed the whole in his "Complete Treatiſe of Optics."

MOLYNEUX (Sir William) flouriſhed in the reign of Henry VIII. and diſtinguiſhed himſelf by his bravery in the battle of Floddon-field. He was a great enemy to idleneſs; he would have every body about him employed; ſaying, "he had rather they ſhould be buſy, though doing nothing to the purpoſe, at the charge of his purſe, than that they ſhould be idle, doing nothing at all, at the charge of their own precious time." When he was dying, he gave this advice to his ſon: "let the underwood grow; the tenants are the ſupport of a family, and the commonalty are the ſtrength of a kingdom. Improve this fairly, but force not violently, either your bounds or rents above your forefathers."—What different advice would a modern father give in this age, and in ſimilar circumſtances!

MOMBRITIUS (Moninus), a writer of Milan, whoſe work on "The Lives of the Saints" is much ſought after by the curious. It was printed about the year 1479.

MONAMY (Peter), a painter of ſea-pieces, was born at Jerſey: he received the firſt rudiments of his art from a houſe and ſign painter on London-bridge. In painters hall is a large piece by him done in 1726. He died at his houſe in Weſtminſter the beginning of 1749.

MONANTHEUIL (HENRY DE), according to Bayle, was profeſſor of mathematics at Paris in 1577. He was alſo dean of the faculty of phyſic at Paris, where he publiſhed a Latin tranſlation of Ariſtotle's "Mechanics," with a learned commentary. He taught the famous Thuanus arithmetic and geometry; and this hiſtorian makes honourable mention of his maſter.

MONARDES (NICOLAS), a phyſician of Seville in Spain, flouriſhed in the 16th century, and deſervedly acquired great reputation by his practice, as well as by the books he publiſhed. His book, intituled, "De ſecanda Vena in Pleuritide inter Græcos & Arabes Concordia," was printed at Seville, 1539, in 4to. His treatiſe "De Roſa & Partibus ejus; de Succi Roſarum Temperatura; de Roſis Perſicis ſeu Alexandrinis; de Malis, Citris, Aurantiis, & Limoniis," was printed at Antwerp, 1565, in 8vo. He was well acquainted, by long experience, with the ſovereign virtues of the American drugs; and the Spaniſh book which he publiſhed, "De las Drogas de las Indias," was extremely uſeful, and gained him the higheſt eſteem. The two firſt parts of this work were printed one after another, namely, in 1569 and 1571; to which he added a third part in 1574. This edition was dedicated to pope Gregory XIII. and it was to oblige the pope, that the author publiſhed it in this manner: "Since the fruits of my ſtudies," ſays he in the dedication, "are of ſuch a nature as to pleaſe your holineſs, and ſince you have cauſed them to be brought to Rome from the remoteſt part of Spain, I thought it would oblige you, if I ſhould join both parts of this work together; and now for the firſt time, and chiefly on your account, add a third." The Spaniſh works of Monardes have been tranſlated into Latin by Cluſius; into Italian by Annibal Brigantus; and thoſe upon the American drugs into Engliſh by ſomebody, whoſe name we cannot, at preſent, recover. He died, probably, about 1578; but, at what age we know not.

MONCEAUX (FRANCIS DE), born at Arras, and ſent embaſſador to Henry the fourth from Alexander Farneſe. He wrote in Latin a great number of ſingular and entertaining works.

MONCONYS (BALTHASAR DE), was ſon of the lieutenant criminal of Lyons, and made himſelf celebrated in the world of literature by his travels to the Eaſt, which he publiſhed in three volumes, quarto. His performance is more acceptable, as well as more uſeful, to men of ſcience than to mere geographers, as they abound more in philoſophical obſervations, particularly with regard to chemiſtry, than in deſcription of things and places.

MONCRIF (Francis Augustin Paradis de), a member of the French academy, was born at Paris in 1687. He was a very elegant writer, and his works have gone through various editions. His principal performances are, "An Eſſay on the Neceſſity and Means of Pleaſing," which is an ingenious book of maxims. He wrote alſo, "Les Ames Rivales," an agreeable romance, containing lively and juſt deſcriptions of French manners. He was alſo author of various pieces of poetry. Moncrif died at Paris in 1770

MONGAULT (Nicolas Hubert), an ingenious and learned Frenchman, and one of the beſt writers of his time, was born at Paris in 1674. At ſixteen he entered into the congregation of the Fathers of the Oratory, and was afterwards ſent to Mans to learn philoſophy. That of Ariſtotle then obtained in the ſchools, and was the only one which was permitted to be taught: nevertheleſs Mongault, with ſome of that original ſpirit with uſually diſtinguiſhes men of uncommon abilities from the vulgar, ventured, in a public theſis, which he read at the end of the courſe of lectures, to oppoſe the opinions of Ariſtotle, and to maintain thoſe of Des Cartes. Having ſtudied theology with the ſame ſucceſs, he quitted the Oratory in 1699; and ſoon after went to Thouloufe, and lived with Colbert, archbiſhop of that place, who had procured him a priory in 1698. In 1710, the duke of Orleans, regent of the kingdom, committed to him the education of his ſon, the duke of Chartres; which important office he diſcharged ſo well, that he acquired univerſal eſteem. In 1714, he had the abbey Chartreuve given him, and that of Villeneuve in 1719. The duke of Chartres, becoming colonel-general of the French infantry, choſe the abbé Mongault to fill the place of ſecretary-general; made him alſo ſecretary of the province of Dauphiny; and, after the death of the regent, his father, raiſed him to other conſiderable employments. All this while he was as aſſiduous as his engagements would permit in cultivating polite literature; and, in 1714, publiſhed at Paris, in 6 vols. 12mo, an edition of "Tully's Letters to Atticus," with an excellent French tranſlation, and judicious comment upon them. This work has been often reprinted, and is juſtly reckoned admirable; for, as Middleton has obſerved, in the preface to his "Life of Cicero," the abbé Mongault "did not content himſelf with the retailing the remarks of other commentators, or out of the rubbiſh of their volumes with ſelecting the beſt, but entered upon his taſk with the ſpirit of a true critic, and, by the force of his own genius, has happily illuſtrated many paſſages, which all the interpreters before him had given up as inexplicable." He publiſhed alſo a very good tranſlation of "Herodian," from the Greek, the beſt edition

edition of which is, that of 1745, in 12mo. He died at Paris, Aug. 15, 1746, aged almoſt 72.

He was a member of the French academy, and of the academy of inſcriptions and belles lettres; and was fitted to do honour to any ſociety. In the firſt volume of the "Memoirs of the Academy of Inſcriptions" there are two fine diſſertations of his: one "upon the divine honours paid to the governors of the Roman provinces, during the continuance of the republic;" the other, "upon the temple, which Cicero conceived a deſign of conſecrating to the memory of his beloved daughter Tullia, under the title of *Fanum*."

MONK (GEORGE), duke of Albemarle, memorable for having reſtored Charles II. to his crown and kingdoms, was deſcended from a very ancient family, and born at Potheridge, in Devonſhire, Dec. 6, 1608. He was a younger ſon; and, no proviſion being expected from his father Sir Thomas Monk, whoſe fortune was reduced, he dedicated himſelf to arms from his youth. He entered a volunteer under Sir Richard Grenville, then lying at Plymouth, and juſt ſetting out under lord Wimbledon on the expedition againſt Spain. This was in 1625, when he was not quite ſeventeen. The year after, he obtained a pair of colours, in the expedition to the iſle of Rhee; whence returning in 1628, he ſerved the following year as enſign in the Low Countries, where he was promoted to the rank of captain. In this ſtation he was preſent in ſeveral ſieges and battles; and having, in ten years ſervice, made himſelf an abſolute maſter of the art military, he returned to his native country, juſt on the breaking out of the war between Charles I. and his Scotiſh ſubjects. His reputation, ſupported by proper recommendations, procured him the rank of lieutenant-colonel, in which poſt he ſerved in both the king's northern expeditions; and was afterwards a colonel, when the Iriſh rebellion broke out. In quelling this, he did ſuch conſiderable ſervice, that the lords juſtices appointed him governor of Dublin: but, the parliament intervening, that authority was veſted in another. Soon after, on his ſigning a truce with the rebels, by the king's order, September 1643, he returned with his regiment to England: but, on his arrival at Briſtol, was met by orders both from Ireland and Oxford, directing the governor of that place to ſecure him. The governor, however, believing the ſuſpicions conceived againſt him groundleſs, ſuffered him to proceed to Oxford on his bare parole; and there he ſo fully juſtified himſelf to lord Digby, then ſecretary of ſtate, that he was by that nobleman introduced to the king; but his regiment was given to colonel Warren, who had been his major. As ſome amends for this, the king made him major-general in the Iriſh brigade, then employed in the ſiege of Nantwich in Cheſhire;

Cheſhire; at which place he arrived juſt ſoon enough to ſhare in the unfortunate ſurpriſal of that whole brigade by Sir Thomas Fairfax. He was ſent to Hull, and thence conveyed in a ſhort time to the Tower of London, where he remained in cloſe confinement till Nov. 13, 1646; and then, as the only means to be ſet at liberty, he took the covenant, engaged with the parliament, and agreed to accept a command under them in the Iriſh ſervice. Some have charged him with ingratitude for thus deſerting the king, who had been very kind to him during his confinement, and in particular had ſent him from Oxford 100l. which was a great ſum for his majeſty, then much diſtreſſed: but it may be ſaid in his favour, that he never liſtened to any terms made him by the parliamentarians, while the king had an army on foot: now indeed, when his majeſty was in the hands of his enemies, he readily accepted of a colonel's commiſſion; and, as he had been engaged againſt the Iriſh rebels before, he thought it conſiſtent with the duty he owed, and which he had hitherto inviolably maintained, to the king, to oppoſe them again. He ſet out for Ireland, Jan. 28, 1546-7, but returned in April on account of ſome impediments. Soon after he had the command in chief of all the parliament's forces in the north of Ireland conferred upon him: upon which he went again, and for the following two years performed ſeveral exploits, worthy of an able and experienced ſoldier. Then he was called to account for having treated with the Iriſh rebels; and ſummoned to appear before the parliament, who, after hearing him at the bar of the houſe, paſſed this vote, Aug. 10, 1649: "That they did diſapprove of what major-general Monk had done, in concluding a peace with the grand and bloody Iriſh rebel, Owen Roe O'Neal, and did abhor the having any thing to do with him therein; yet are eaſily perſuaded, that the making the ſame by the ſaid major-general was, in his judgement, moſt for the advantage of the Engliſh intereſt in that nation; and, that he ſhall not be farther queſtioned for the ſame in time to come." This vote highly offended the major-general, though not ſo much as ſome paſſages in the houſe, reflecting on his honour and fidelity. He was perhaps the more offended at this treatment, as he was not employed in the reduction of Ireland under Oliver Cromwell; who, all accounts agree, received conſiderable advantage from this very treaty with O'Neal. Monk's friends endeavoured to clear his reputation; his reaſons for agreeing with O'Neal were alſo printed; yet nothing could wipe off the ſtain of treating with bloody Iriſh rebels, till it was forgotten in his future fortune.

About this time, his elder brother died without iſſue male; and, the family eſtate by entail devolving upon him, he repaired it

it from the ruinous condition in which his father and brother had left it. He had ſcarce ſettled his private affairs, when he was called to ſerve againſt the Scots, who had proclaimed Charles II, under Oliver Cromwell; by whom he was made lieutenant-general of the artillery, and had a regiment given him. He was ſo extremely ſerviceable, and did ſuch great things, that Cromwell left him commander in chief in Scotland, when he returned to England to purſue Charles II. In 1652, he was ſeized with a violent fit of illneſs, which obliged him to go to Bath for the recovery of his health: after which, he ſet out again for Scotland, was one of the commiſſioners for uniting that kingdom with the new-erected commonwealth, and, having ſucceſsfully concluded it, returned to London. The Dutch war having now been carried on for ſome months, lieutenant-general Monk was joined with the admirals Blake and Dean in the command at ſea; in which ſervice, June 2, 1653, he contributed greatly by his courage and conduct to the defeat of the Dutch fleet. Monk and Dean were both on-board the ſame ſhip; and, Dean being killed the firſt broad-ſide, Monk threw his cloak over the body, and gave orders for continuing the fight, without ſuffering the enemy to know that we had loſt one of our admirals. Cromwell, in the mean time, was paving his way to the ſupreme command, which, Dec. 16, 1653, he obtained, under the title of protector; and, in this capacity, ſoon concluded a peace with the Dutch. Monk remonſtrated warmly againſt the terms of this peace; and his remonſtrances were well received by Oliver's own parliament. Monk alſo, on his return home, was treated ſo kindly by them, that Oliver is ſaid to have grown jealous of him, as if he had been inclined to another intereſt. But, receiving ſatisfaction from the general on that head, he not only took him into favour, but, on the breaking out of freſh troubles in Scotland, ſent him there commander in chief. He ſet out in April 1654, and managed ſo well as to finiſh the war by Auguſt; when he returned from the Highlands, and fixed his abode at Dalkeith, a ſeat belonging to the counteſs of Buccleugh, within five miles of Edinburgh: and here he reſided during the remaining time that he ſtayed in Scotland, which was five years, amuſing himſelf with rural pleaſures, and beloved by the people, though his government was more arbitrary than any they had experienced. He exerciſed this government as one of the protector's council of ſtate in Scotland, whoſe commiſſion bore date in June 1655. Cromwell, however, could not help diſtruſting him at times, on account of his popularity; nor was this diſtruſt entirely without the appearance of foundation. It is certain the king

entertained good hopes of him, and to that purpoſe ſent to him the following letter from Colen, Aug. 12, 1655.

" One, who believes he knows your nature and inclinations very well, aſſures me, that, notwithſtanding all ill accidents and misfortunes, you retain ſtill your old affection to me, and reſolve to expreſs it upon the firſt ſeaſonable opportunity; which is as much as I look for from you. We muſt all patiently wait for that opportunity, which may be offered ſooner than we expect: when it is, let it find you ready; and, in the mean time, have a care to keep yourſelf out of their hands, who know the hurt you can do them in a good conjuncture, and can never but ſuſpect your affection to be, as I am confident it is, towards

Yours, &c.

CHARLES Rex."

However, Monk made no ſcruple of diſcovering every ſtep taken by the cavaliers, which came to his knowledge, even to the ſending the protector this letter; and joined in promoting addreſſes to him from the army, one of which was received by the protector March 19, 1657, in which year Monk received a ſummons to Oliver's houſe of lords. Upon the death of Oliver, Monk joined in an addreſs to the new protector Richard, whoſe power, nevertheleſs, he foreſaw would be but ſhort-lived; it having been his opinion, that Oliver, had he lived much longer, would ſcarce have been able to preſerve himſelf in his ſtation. And indeed Cromwell himſelf began to be apprehenſive of that great alteration which happened after his death, and fearful that the general was deeply engaged in thoſe meaſures which procured it; if we may judge from a letter written by him to general Monk a little before, to which was added the following remarkable poſtſcript: " There be that tell me, that there is a certain cunning fellow in Scotland, called George Monk, who is ſaid to lie in wait there to introduce Charles Stuart; I pray you, uſe your diligence to apprehend him, and ſend him up to me." It is not our buſineſs to relate all the ſteps which led to the reſtoration of Charles II. but only to give a general idea of the man who was the inſtrument of it: we ſhall only ſay, therefore, that, upon the depoſition of Richard Cromwell, and the anarchy that enſued, general Monk furniſhed a hand to the heart of the nation, and reſtored the king; and, in this, did the greateſt ſervice that ever was performed by a ſubject to his ſovereign.

He was immediately loaded with penſions and honours; was made knight of the garter, one of the privy-council, maſter

of

of the horſe, a gentleman of the bed-chamber, firſt lord-commiſſioner of the treaſury; and ſoon after created a peer, being made baron Monk of Potheridge, Beauchamp, and Tees, earl of Torrington, and duke of Albemarle, with a grant of 7000l. per annum, eſtate of inheritance, beſides other penſions. He received a very peculiar acknowledgement of regard on being thus called to the peerage; almoſt the whole houſe of commons attending him to the very door of the houſe of lords, while he behaved with great moderation, ſilence, and humility. This behaviour was really to be admired in a man, who, by his perſonal merit, had raiſed himſelf within the reach of a crown, which he had the prudence, or the virtue, to wave; yet he preſerved it to the end of his life: inſomuch, that the king, who uſed to call him his political father, ſaid, very highly to his honour, "the duke of Albemarle demeaned himſelf in ſuch a manner to the prince he had obliged, as never to ſeem to overvalue the ſervices of general Monk."

He ſpent the remainder of his life in as high glory as a ſubject could poſſeſs: conſulted and employed upon all great occaſions by the king his maſter, and, what is very rare and extraordinary, at the ſame time perfectly eſteemed and beloved by his fellow-ſubjects. In 1664, on the breaking out of the firſt Dutch war, he was, by his royal highneſs the duke, who commanded the fleet, intruſted with the care of the admiralty: and, the plague breaking out the ſame year in London, he was intruſted likewiſe with the care of the city by the king, who retired to Oxford. He was, at the latter end of the year, appointed joint-admiral of the fleet with prince Rupert, and diſtinguiſhed himſelf, as is well known, with great bravery, againſt the Dutch. Sept. 1666, the fire of London occaſioned the duke of Albemarle to be recalled from the fleet, to aſſiſt in quieting the minds of the people; who expreſſed their affection and eſteem for him, by crying out publicly, as he paſſed through the ruined ſtreets, that, "if his grace had been there, the city had not been burned." The many hardſhips and fatigues he had undergone in a military life began to ſhake his conſtitution ſomewhat early; ſo that about his 60th year he was attacked with a dropſy; which, being too much neglected, perhaps on account of his having been hitherto remarkably healthy, gained ground upon him pretty faſt, and put a period to his life, Jan. 3, 1669-70, when he was entering his 62d year. He died in the eſteem of his ſovereign, and his brother the duke of York, as appears not only from the high poſts he enjoyed, and the great truſt repoſed in him by both, but alſo from the tender concern ſhewn by them, in a conſtant enquiry after his ſtate during his laſt illneſs, and the

public and princely regard paid to his memory after his deceaſe; for, his funeral was honoured with all imaginable pomp and ſolemnity, and his aſhes admitted to mingle with thoſe of the royal blood; he being interred, April 4, 1670, in Henry the VIIth's chapel at Weſtminſter, after his corpſe had lain in ſtate many weeks at Somerſet-houſe.

This extraordinary man was an author: a light in which he is by no means generally known, and yet in which he did not want merit. After his death, was publiſhed, by authority, a treatiſe, which he compoſed while a priſoner in the Tower: it is called, "Obſervations upon military and political Affairs, written by the Honourable George Duke of Albemarle, &c. Lond. 1671," a ſmall folio. Beſides a dedication to Charles II. ſigned John Heath, the editor, it contains thirty chapters of martial rules, interſperſed with political obſervations, and is in reality a kind of military grammar. We have, beſides, "The Speech of General Monk in the Houſe of Commons, concerning the ſettling the Conduct of the Armies of Three Nations, for the Safety thereof;" another delivered at Whitehall, Feb. 21, 1659, to the members of parliament, at their meeting before the re-admiſſion of their formerly-ſecluded members; and "Letters relating to the Reſtoration," Lond. 1714-15."

MONK (the honourable Mrs.), was the daughter of the lord Moleſworth, a nobleman of Ireland, and wife of George Monk, Eſq. By the force of natural genius, ſhe acquired a perfect knowledge of the Latin, Italian, and Spaniſh, tongues; and, by conſtant reading of the fineſt authors in thoſe languages, became a miſtreſs in the art of poetry. She wrote many poems for her own diverſion, yet, with ſuch accuracy, that they were deemed worthy of publication; and ſoon after her death, which happened about 1715, they were printed with the following title, "Miranda: Poems and Tranſlations upon ſeveral Occaſions, 1716," 8vo. They were dedicated to the princeſs Caroline, afterwards queen, by her father lord Moleſworth.

Jacob tells us, in his "Lives of the Poets," that theſe poems and tranſlations ſhew the true ſpirit and numbers of poetry, a delicacy of turns, and juſtneſs of thought and expreſſion: but, let us juſt tranſcribe a ſpecimen. There is among them a tranſlation from Taſſo, intituled, "Runaway Love;" in which piece, Venus having loſt Cupid, offers this reward to any that ſhould apprehend him:

"And he that finds the boy, ſhall have
"The ſweeteſt kiſs I ever gave:

"But

"But he that brings him to my arms,
"Shall maſter be of all my charms."

The following is an epitaph on a lady of pleaſure:

"O'er this marble drop a tear,
"Here lies fair Roſalind;
"All mankind were pleas'd with her,
"And ſhe with all mankind."

MONNOYE (BERNARD DE LA) was born in Dijon, the capital of Burgundy, June 15, 1641. He was a man of fine parts and great learning. He was admirably formed for poetry; and, in 1671, had a fair opportunity of diſplaying his talents. It was on occaſion of the prize of poetry, founded by the members of the French academy; the ſubject of which, at this time, was, on "The Suppreſſing of Duelling by Lewis XIV." This prize, which was juſt before founded, making the candidates more eager on that account, and inſpiring the greateſt emulation, all the French, who had any genius for poetry, ſtrove for the palm on this occaſion; but la Monnoye gained it from them all, and was therefore the firſt who won the prize founded by the French academy; by which he gained a reputation that increaſed ever after. In 1673, he was a candidate for the new prize, the ſubject whereof was, "The protection with which his Gallic majeſty honoured the French academy;" but his poem came too late. He won the prize in 1675, the ſubject whereof was, "The glory of arms and learning under Lewis XIV;" and that alſo of 1677, whoſe ſubject was, "The Education of the Dauphin." On this occaſion, the higheſt compliment was made him by the abbé Regnier; who ſaid, that "it would be proper for the French academy to elect Mr. de la Monnoye upon the firſt vacancy, becauſe, as he would thereby be diſqualified from writing any more of thoſe pieces, ſuch as ſhould then be candidates would be the more encouraged to write." And it was ſaid, that he diſcontinued to write for theſe prizes at the ſolicitation of the academy; a circumſtance which, if true, would reflect higher honour on him than a thouſand prizes. He wrote many other pieces, all in a moſt exquiſite taſte; and was no leſs ſkilful in Latin poetry than in the French. Menage and Bayle have both beſtowed the higheſt encomiums on his Latin poetry. "None of Catullus's poems," ſays Menage, "are finer, or have more of that grace which ariſes from beautiful ſimplicity, according to the words of Hermogenes; Sweetneſs is properly that which reſults from perfect ſimplicity." His Greek poems

are likewiſe looked upon as very good; and ſo are his Italian, which are written with great ſpirit.

But poetry was not la Monnoye's only province: to a perfect ſkill in poetry, he joined a very accurate and extenſive knowledge of the languages. He had great ſkill in criticiſm; and no man applied himſelf with greater aſſiduity to the ſtudy of hiſtory, ancient and modern. He was perfectly acquainted with all the ſcarce books, that had any thing curious in them; very well verſed in the hiſtory of the learned; and, what completes all, is the wonderful clearneſs with which he poſſeſſed theſe various kinds of knowledge. He wrote "Remarks on the Menagiana:" in the laſt edition of which, in 4 vols. 12mo, printed in 1715, are included ſeveral pieces of his poetry, and a curious diſſertation on the famous book "De tribus Impoſtoribus." His "Diſſertation on Pomponius Lætus," at leaſt an extract of it, is inſerted in the new edition of Baillet's "Jugemens des Sçavans," publiſhed in 1722, with a great number of remarks and corrections by la Monnoye. He alſo embelliſhed the "Anti-Baillet of Menage," with a multitude of corrections and notes. It would employ ſeveral pages to enumerate the various ſervices this ingenious and learned man did to the republic of letters; as well by enriching it with productions of his own as by the aſſiſtance which he communicated very freely, upon all occaſions, to the learned of his times. Thus, among others, he favoured Bayle with a great number of curious particulars for his "Dictionary," and was highly applauded by him on that account. He died at Paris, Oct. 15, 1728, in his 88th year.

Mr. de Sallingre publiſhed at the Hague "A Collection of Poems by la Monnoye," with his elogium, whence are taken many of the particulars given above. He alſo left behind him "A Collection of Letters," moſtly critical; ſeveral curious "Diſſertations;" three hundred "Select Epigrams from Martial, and other Poets, Ancient and Modern, in French Verſe;" ſeveral other works in proſe and verſe, in French, Latin, and Greek, all ready for the preſs. It was but juſt, that the French academy ſhould admit into their liſt, as one of their members, a perſon on whom they had ſo often beſtowed their laurels. He might, doubtleſs, have obtained that honour ſooner, had he ſued for it: but, as he did not care to do this, he was not elected till 1713, to fill the ſeat vacant by the death of abbé Regner des Marais. He married Claude Henriot, whom he ſurvived, after living many years with her in the ſtricteſt amity; as appears from a copy of his verſes, and alſo from the epitaph he wrote for himſelf and his wife. He always lived in a very decent manner; but having laid out great ſums

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in purchaſing books (for he had a very curious and valuable library), and the bank-bills failing, he was forced, at length, in order to ſupport his family, to propoſe the ſelling of his library. This the duke de Villeroy hearing he was pleaſed to ſettle an annual penſion of 600 livres upon him; for which he expreſſed his gratitude, in a poem addreſſed to that nobleman. It is ſaid, however, that the duke did it only upon condition, that himſelf ſhould inherit the library after the death of Le Monnoye; who accordingly enjoyed the uſe of it, in the ſame manner as he had always done, ſo long as he lived.

MONNOYER (JOHN BAPTIST), one of the greateſt maſters that has appeared for painting flowers. They are not ſo exquiſitely finiſhed as Van Huyſum's; but his colouring and compoſition are in a bolder ſtyle. He was born at Liſle in 1635, and educated at Antwerp, as a painter of hiſtory, which he ſoon changed for flowers, and, going to Paris in 1663, was received in the academy with applauſe: and, though his ſubjects were not thought elevated enough to admit him to a profeſſorſhip, he was, in conſideration of his merit, made counſellor; a ſilly diſtinction, as if a great painter in any branch was not fitter to profeſs that branch, than give advice on any other. He was employed at Verſailles, Trianon, Marley, and Meudon; and painted in the hotel de Bratonvillers at Paris; and other houſes. The duke of Montagu brought him to England, where much of his hand is to be ſeen, at Montagu-houſe, Hampton-court, the duke of St. Alban's at Windſor, Kenſington, lord Carliſle's, Burlington-houſe, &c. The author of the "Abrégé," ſpeaking of Baptiſt, La Foſſe, and Rouſſeau, ſays, "theſe three French painters have extorted a ſincere confeſſion from the Engliſh." "Qu'on ne peut aller plus loin en fait de peinture." Baptiſt is, undoubtedly, capital in his way; but they muſt be ignorant Engliſhmen indeed, who can ſee any thing maſterly in the two others. Baptiſt paſſed and repaſſed ſeveral times between France and England; but, having married his daughter to a French painter, who was ſuffered to alter and touch upon his pictures, he was offended, and returned to France no more. He died in Pall-mall, in 1669. His ſon Antony, called young Baptiſt, painted in his father's manner, and had merit. There is a good print by White, from a fine head of Baptiſt, by Sir Godfrey Kneller.

MONRO (ALEXANDER), and eminent phyſician and anatomiſt, born in 1697. To accompliſh himſelf in his profeſſion he travelled through various parts of Europe, and in particular attended the hoſpitals at Paris.

He alſo went to Leyden, where he formed an intimate friendſhip with the celebrated Boerhaave, of whoſe inſtructions he had alſo the benefit. In 1719 he returned to Edinburgh,

burgh, where he read public lectures on anatomy. In 1721 and 1722 he read a courſe of lectures on chirurgical ſubjects, and, from this period, regularly every winter continued to do the ſame, and perſevered in this for no leſs a time than forty years. He lived in poſſeſſion of univerſal eſteem. He was member of almoſt every ſociety in Europe; conductor of various inſtitutions for the benefit of ſcience; and manager of many different public charities. He died in 1767. Of his works we will ſpeak in their proper order. His firſt, an extraordinary and beautiful ſpecimen of ingenuity and ſcience, as well as of typography, was his "Oſteology. This, as it abounds in novel and important obſervations, has paſſed through a multitude of editions in various European languages. His "Anatomy of the Nerves" is a publication, the merits of which reſemble the preceding one on "Oſteology." The ſix volumes of "Medical Eſſays and Obſervations," publiſhed at Edinburgh, are principally from Dr. Monro's pen. His laſt work was on the "Succeſs of Inoculation in Scotland," which proves how active and inſtrumental he was in introducing the general uſe of that ſalutary practice. An accurate edition of his principle performances has been publiſhed in one volume, quarto, by Dr. A. Monro, his ſon and ſucceſſor in the anatomical chair at Edinburgh. This is a truly valuable work, and ought to be in the poſſeſſion of every practitioner.

MONRO (John), an eminent phyſician, was deſcended from the antient family of that name, in the county of Roſs, in North Britain; and was born at Greenwich, in the county of Kent, on the 16th of November, 1715, O. S. His grandfather, Dr. Alexander Monro, was principal of the univerſity of Edinburgh, and, juſt before the Revolution in 1688, had been nominated by king James the IId, to fill the vacant ſee of the Orkneys; but the alteration, which took place in the church-eſtabliſhment of Scotland at that period, prevented his obtaining poſſeſſion of this biſhopric; and the friendſhip which prevailed between him and the celebrated lord Dundee, the avowed opponent of king William, added to his being thought averſe to the new order of things, expoſed him to much perſecution from the ſupporters of the Revolution, and occaſioned him to retire from Edinburgh to London, whither he brought with him his only ſon, then a child. James Monro, the ſon of Dr. Alexander, after taking his academical degrees in the univerſity of Oxford, practiſed with much ſucceſs as a phyſician in London; and, dedicating his ſtudies principally to the inveſtigation of that branch of medicine which profeſſes to relieve the miſeries ariſing from inſanity, was elected phyſician to the hoſpital of Bridewell and Bethlem.

Dr.

Dr. John Monro was the eldeſt ſon of Dr. James, and was educated at Merchant-Tailors ſchool in London, whence he was removed in 1723 to St. John's college, Oxford, of which he became a fellow. In 1743, by the favour of Sir Robert Walpole, with whom his father lived on terms of friendſhip, he was elected to one of the travelling fellowſhips founded by Dr. Radcliffe, and ſoon after went abroad. He ſtudied phyſic, firſt at Edinburgh, and afterwards at Leyden, under the celebrated Boerhaave; after which he viſited various parts of Europe. He reſided ſome time at Paris in the year 1745, whence he returned to Holland; and, after a ſhort ſtay in that country, he paſſed through part of Germany into England, carefully obſerving whatever merited the notice of a man of learning and taſte. After quitting Italy he paid a ſecond viſit to France, and, after continuing ſome time in that country, returned to England in the year 1751.

During his abſence on the continent, the univerſity of Oxford conferred upon him the degree of doctor of phyſic, by diploma; and his father's health beginning to decline ſoon after his arrival in England, he was, in July 1751, elected joint phyſician with him to Bridewell and Bethlem hoſpitals, and on his death, which happened in the latter end of 1752, he became ſole phyſician thereof.

From this time he confined his practice entirely to caſes of inſanity, in which branch of the medical art he attained to a higher degree of eminence than was poſſeſſed by any of his predeceſſors or co-temporaries. In the year 1758, Dr. Battie having publiſhed "A Treatiſe on Madneſs," wherein he ſpoke, as Dr. Monro conceived, diſreſpectfully of the former phyſicians of Bethlem hoſpital, he thought it incumbent upon him to take ſome notice of the publication; and, in the ſame year, publiſhed a ſmall pamphlet, intituled, "Remarks on Dr. Battie's Treatiſe on Madneſs." His ideas of this dreadful malady, as well as the motives which induced him to compoſe theſe remarks, are very conciſely and elegantly expreſſed in the advertiſement which is prefixed to the work. "Madneſs is a diſtemper of ſuch a nature, that very little of real uſe can be ſaid concerning it; the immediate cauſes will for ever diſappoint our ſearch, and the cure of that diſorder depends on management as much as medicine. My own inclination would never have led me to appear in print; but it was thought neceſſary for me, in my ſituation, to ſay ſomething in anſwer to the undeſerved cenſures which Dr. Battie has thrown upon my predeceſſors."

Dr. Monro defines madneſs to be a "vitiated judgement;" though he declares, at the ſame time, he "cannot take upon him to ſay, that even this definition is abſolute and perfect."

His

His little work contains the moſt judicious and accurate remarks on this unhappy diſorder; and the character which, in the courſe of it, he draws of his father, is ſo ſpirited, and ſo full of the warmth of filial affection, as to merit being ſelected. "To ſay he underſtood this diſtemper beyond any of his cotemporaries is very little praiſe; the perſon who is moſt converſant in ſuch caſes, provided he has but common ſenſe enough to avoid metaphyſical ſubtilties, will be enabled, by his extenſive knowledge and experience, to excel all thoſe who have not the ſame opportunities of receiving information. He was a man of admirable diſcernment, and treated this diſeaſe with an addreſs that will not ſoon be equalled; he knew very well, that the management requiſite for it was never to be learned but from obſervation; he was honeſt and ſincere, and though no man was more communicative upon points of real uſe, he never thought of reading lectures on a ſubject that can be underſtood no otherwiſe than by perſonal obſervation: phyſick he honoured as a *profeſſion*, but he deſpiſed it as a *trade*; however partial I may be to his memory, his friends acknowledge this to be true, and his enemies will not venture to deny it."

In 1753, Dr. Monro married Miſs Elizabeth Smith, ſecond daughter of Mr. Thomas Smith, Merchant of London, by whom he had ſix children. The eldeſt of theſe, John, was deſigned for the profeſſion of phyſick, and had made a conſiderable progreſs in his ſtudies, but died, after a ſhort illneſs, at St. John's college, Oxford, in the year 1779, in the 25th year of his age. The loſs of his eldeſt ſon was ſeverely felt by Dr. Monro, to whom he was endeared by his many amiable qualities and promiſing abilities; and this loſs was aggravated by that of his only daughter, Charlotte, who was carried off in the 22d year of her age, by a rapid conſumption, within four years afterwards. She was a young lady, who, to a native elegance of manners, added excellent ſenſe, and an uncommon ſweetneſs of diſpoſition. It is not wonderful, therefore, that her loſs ſhould prove a ſevere blow to a father who loved her with the moſt lively affection. He was now in his 68th year, and had hitherto enjoyed an uncommon ſhare of good health, but the conſtant anxiety he was under during his daughter's illneſs, preyed upon his mind, and brought on a paralytic ſtroke in January 1783. The ſtrength of his conſtitution, however, enabled him to overcome the firſt effects of this diſorder, and to reſume the exerciſe of his profeſſion; but his vigour, both of mind and body, began from this time to decline. In 1787, his youngeſt ſon, Dr. Thomas Monro, (who, on the death of his eldeſt brother, had applied himſelf to the ſtudy of phyſic), was appointed his aſſiſtant at Bethlem hoſpital,

and

and he thenceforward gradually withdrew himself from buſineſs, till the beginning of 1791, when he retired altogether to the village of Hadley, near Barnet; and, in this retirement, he continued till his death, which happened, after a few days illneſs, on the 27th of December, in the ſame year, and in the 77th year of his age.

Dr. Monro was tall and handſome in his perſon, and of a robuſt conſtitution of body. Though naturally of a grave caſt of mind, no man enjoyed the pleaſures of ſociety with a greater reliſh. To great warmth of temper he added a nice ſenſe of honour; and, though avowedly at the head of that branch of his profeſſion to which he confined his practice, yet his behaviour was gentle and modeſt, and his manners refined and elegant in an eminent degree. He poſſeſſed an excellent underſtanding, and great humanity of diſpoſition; but the leading features of his character were diſintereſtedneſs and generoſity; as he has ſaid of *his father*, ſo may it, with equal truth be ſaid of *himſelf*—"phyſic he honoured as a *profeſſion*, but he deſpiſed it as a *trade*." Never did he aggravate the miſery of thoſe who were in want, by accepting what could ill be ſpared; whilſt he frequently contributed as much by his bounty as his profeſſional ſkill to alleviate the diſtreſs he was forced to witneſs. It was the remark of a man of acute obſervation, who knew him intimately, "that he had met with many perſons who *affected* to hold money in contempt, but Dr. Monro was the only man he had found who really *did deſpiſe* it."

He poſſeſſed a very elegant taſte for the fine arts in general, and his collection, both of books and prints, was very extenſive. He was uncommonly well verſed in the early hiſtory of engraving; and the ſpecimens he had collected of the works of the firſt engravers were very ſelect and curious. From theſe, as well as from the communications of Dr. Monro, the late ingenious Mr. Strutt derived great aſſiſtance in the compoſition of his hiſtory of engravers. Though he never appeared as an author, except in the ſingle inſtance mentioned above, he poſſeſſed a mind ſtored with the beauties of ancient as well as modern literature. Horace and Shakſpeare were his favourite authors; and his notes and remarks on the latter were conſiderable: theſe he communicated to Mr. Steevens, previous to his publication of the works of our immortal poet; anxious to contribute his mite to the elucidation of thoſe paſſages which time has rendered obſcure. His fondneſs for reading was great, and proved a conſiderable reſource to him in the evening of life; and fortunately he was able to enjoy his books till within a very few days of his death.

Dr. Monro was buried in the church-yard of Hadley; and, of his children, three only ſurvived him: James, who commanded

manded the ſhip Houghton, in the ſervice of the Eaſt India company; Charles; and Thomas, who ſucceeded him as phyſician to Bethlem and Bridewell hoſpitals. Beſides theſe, and his ſon and daughter, whoſe deaths are mentioned above, he had a younger ſon, Culling, who died an infant.

MONRO (ALEXANDER, D. D.). He was born in Roſſ-ſhire, 1648, and educated in King's college, Aberdeen, where he was elected one of the profeſſors of philoſophy. In 1686 he was appointed principal of the univerſity of Edinburgh, but, refuſing to comply with the Revolution, he was turned out of his place, and became preacher to an epiſcopal meeting. In 1692 he wrote ſeveral things againſt the Preſbyterians, particularly "An Enquiry into new Opinions," which brought upon him the whole vengeance of the general aſſembly; and a warrant having been iſſued, by the privy-council, for apprehending him, he was obliged to abſcond. When the fury of perſecution was over, he returned to Edinburgh, and officiated as paſtor to an epiſcopal meeting till the time of his death, which happened 1713, aged 65.

MONSON (SIR WILLIAM), a brave Engliſh admiral, was the third ſon of Sir John Monſon, of South Carlton, in Lincolnſhire, and born in 1569. For about two years he was ſtudent in Baliol-college, Oxford: but, being of an active and martial diſpoſition, he ſoon grew weary of a contemplative life, and applied himſelf to the ſea-ſervice, wherein he arrived at great perfection. In the beginning of queen Elizabeth's war with Spain, he became a ſoldier, and ſeems to have been led to this profeſſion by the wildneſs of youth: for he entered himſelf a private man at ſixteen, without the knowledge of his parents. The firſt voyage he engaged in was in 1585: in 1587 he went out commander of a veſſel: in 1588, he ſerved in one of the queen's ſhips, but had not the command of it. In 1589, he was vice-admiral to the earl of Cumberland, in his expedition to the Azores iſlands, and at the taking of Fayal; but, in their return, ſuffered ſuch hardſhips, and contracted ſuch a violent illneſs from them, as kept him at home the whole year 1590. "The extremity we endured," ſays he, "was more terrible than befel any ſhip during the eighteen years war: for, laying aſide the continual expectation of death by ſhipwreck, and the daily mortality of our men, I will ſpeak of our famine, that exceeded all men and ſhips I have known in the courſe of my life. For ſixteen days together we never taſted a drop of drink, either beer, wine, or water; and though we had plenty of beef and pork of a year's ſalting, yet did we forbear eating of it for making us the drier. Many drank ſalt water, and thoſe that did died ſuddenly, and the laſt words they uſually ſpake, was, 'drink, drink, drink!' And I dare boldly

boldly ſay, that, of five hundred men that were in that ſhip ſeven years before, at this day there is not a man alive but myſelf and one more."

In 1591, he ſerved a ſecond time under the earl of Cumberland; and the commiſſion was, as all the former were, to act againſt the Spaniards. They took ſeveral of their ſhips; and captain Monſon, being ſent to convoy one of them to England, was ſurrounded and taken by ſix Spaniſh gallies, after a long and bloody fight. What was worſe, they detained him as an hoſtage for the performance of certain covenants, and carried him to Portugal, where he was kept priſoner two years at Caſcais and Liſbon. Not diſcouraged by this ill-luck, he entered a third time into the earl's ſervice, in 1593; and he behaved himſelf in this, as in all other expeditions, like an undaunted ſoldier and able ſeaman. In 1594, he was created maſter of arts at Oxford; in 1595, he was married; in 1596, he ſerved in the expedition to Cadiz, under Walter Devereux, earl of Eſſex, to whom he did great ſervice by his wiſe and moderate counſel, and was deſervedly knighted. He was employed in ſeveral other expeditions, and was highly honoured and eſteemed during Elizabeth's reign. Military men were not king James's favourites: therefore, after the death of the queen, who was both gracious and bountiful to Sir William, he never received either recompence or preferment, more than his ordinary entertainment or pay, according to the ſervices he was employed in. However, in 1604, he was appointed admiral of the Narrow Seas, in which ſtation he continued till 1616: during which time he ſupported the honour of the Engliſh flag, againſt the ſaucineſs of the infant commonwealth of Holland, of which he frequently complains in his "Naval Tracts;" and protected our trade againſt the encroachments of France.

Notwithſtanding his long and faithful ſervices, he had the misfortune to fall into diſgrace; and, through the reſentment of ſome powerful courtiers, was impriſoned in the Tower in 1616: but, after having been examined by the chief juſtice Coke and ſecretary Winwood, he was diſcharged. He wrote a vindication of his conduct, intituled, "Concerning the inſolences of the Dutch, and a Juſtification of Sir William Monſon; and directed it to the lord-chancellor Elleſmere, and Sir Francis Bacon, attorney-general and counſellor. His zeal againſt the inſolence of the Dutch, and in promoting an enquiry into the ſtate of the navy, contrary to the ſenſe and inclination of the earl of Nottingham, then lord-high-admiral, ſeems to have been the occaſion of his troubles. He had alſo the misfortune to bring upon himſelf a general and popular odium, in retaking the lady Arabella Stewart, after her eſcape

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out of England in June 1611, though it was acting agreeably to his orders and duty. This lady was confined to the Tower for her marriage with William Seymour, esq. as was pretended; but the true cause of her confinement was, her being too high allied, and having a title or claim to the crown of England. However, Sir William soon recovered his credit at court: for, in 1617, he was called before the privy-council, to give his opinion, how the pirates of Algiers might be suppressed, and the town attacked. He shewed the impossibility of taking Algiers, and was against the expedition; notwithstanding which, it was rashly undertaken by Villiers duke of Buckingham. He was also against two other ill undertakings, and as ill-managed, in 1625 and 1628, namely, the expeditions to Cadiz and the isle of Rhee. He was not employed in these actions, because he found fault with the minister's measures; but, in 1635, it being found necessary to equip a large fleet, in order to break a confederacy that was forming between the French and the Dutch, he was appointed vice-admiral in that armament, and performed his duty with great honour and bravery. After that he was employed no more, but spent the remainder of his days in peace and privacy, at his seat at Kinnersley in Surrey, where he digested and finished his "Naval Tracts." He died there, Feb. 1642-3, in his 73d year, and left a numerous posterity.

MONTAGUE (Dr. RICHARD), a learned English bishop, was son of Laurence Montague, minister of Dorney in Buckinghamshire, and born about 1577. He was educated at Eton-school; and, in 1594, removed to King's college, in Cambridge, of which he became, in due time, fellow. He was, from the first, distinguished for his uncommon parts and learning; and he gave a public specimen of them in 1610, by publishing "Gregory Nazianzen's Two Invectives against Julian." He was afterwards appointed chaplain to James I. and, in 1616, installed dean of Hereford; which, it seems, he exchanged the year after for the archdeaconry of Hereford. He was also canon of Windsor; and, for eight years together, read the theological lecture in the chapel there. He had been already possessed of two or three livings successively, besides a prebend in the church of Wells, for he was strangely moved from place to place; and he was at last rector of Petworth, in Sussex. In 1621, he published, in 4to, his "Diatribæ upon the First Part of Selden's History of Tythes;" with which performance king James, to whom it was dedicated, was exceedingly pleased. "Upon this ground," says Wood, "the king considered him as the fittest person, and therefore commanded him to view and purge the church-history, which was then judged to be corrupted and depraved with various figments,

figments, by certain writers of the Roman catholic party, eſpecially by Baronius: and this he accordingly did with great induſtry, and gave much ſatisfaction by his "Analecta eccleſiaſticarum Exercitationum," which he publiſhed in 1622.

In 1624, he was brought into great trouble on the following occaſion. Some Popiſh prieſts and Jeſuits were executing their miſſion at Stanford-Rivers, in Eſſex, of which he was then rector; upon which, to ſecure his flock againſt their attempts, he left ſome propoſitions at the place of their meeting, to which he ſubjoined, that, if any of thoſe miſſionaries could give a ſatisfactory anſwer to the queries he had put, he would immediately become their proſelyte. Inſtead of returning any anſwer, a ſmall pamphlet was left at laſt for him, intituled, "A new Gag for the old Goſpel." To this he replied, in "An Anſwer to the late Gagger of the Proteſtants, 1624," which gave great offence to the Calviniſts, and drew upon him enemies from a quarter he did not expect: and their indignation againſt him ran ſo high, that Ward and Yates, two lecturers at Ipſwich, collected out of his book ſome points, which they conceived to ſavour of Popery and Arminianiſm, in order to have them preſented to the next parliament. Montague, having procured a copy of the information againſt him, applied to the king for protection, who gave him leave to appeal to himſelf, and to make his defence in print. Upon this, he wrote his book intituled, "Appello Cæſarem; a juſt Appeal againſt Two unjuſt Informers:" which, having the approbation of Dr. White, dean of Carliſle, whom king James ordered to read it over, and give his ſenſe of it, was publiſhed in 1625, 4to; but addreſſed to Charles I. James dying before the book was printed off. But Montague's troubles were not yet over: for, in the firſt place, his appeal, although to a king, was confidently attacked by ſeveral writers; and in the next place, which was much worſe, he was, by the firſt parliament of Charles I. in June 1625, ordered to appear before the houſe of commons. Being brought to the bar, in July, the ſpeaker told him, "It was the pleaſure of the houſe, that the cenſure of his book ſhould be poſtponed for ſome time, but that in the interim he ſhould be committed to the cuſtody of the ſerjeant at arms; and he was afterwards to give 2000 l. ſecurity for his appearance. Laud, and ſome other biſhops, applied to the duke of Buckingham in his favour; and not in his favour chiefly, but in favour of the church of England, whoſe cauſe they repreſented to be the ſame with his. They intreated the duke to lay his caſe before the king, who was much diſpleaſed with the parliament's proceedings againſt him. Nevertheleſs, in the next parliament in 1626, his "Appello Cæſarem" was referred to the committee for religion, from whom

whom Mr. Pym brought a report, concerning ſeveral erroneous opinions contained in it; upon which the houſe of commons reſolved, 1. "That Mr. Montague had diſturbed the peace of the church, by publiſhing doctrines contrary to the articles of the church of Engliſh, and the book of homilies. 2. That there are divers paſſages in his book, eſpecially againſt thoſe he called Puritans, apt to move ſedition between the king and his ſubjects, and between ſubject and ſubject. 3. That the whole frame and ſcope of his book is, to diſcourage the well-affected in religion from the true religion eſtabliſhed in the church, and to incline them, and as much as in him lay, to reconcile them to Popery." Accordingly articles were exhibited againſt him; but it does not appear that this impeachment was laid before the houſe of lords; ſo that we may conclude, the commons proceeded againſt him no farther.

This proſecution from the parliament ſeems to have recommended him more ſtrongly to the court; for, in 1628, he was advanced to the biſhopric of Chicheſter, and in 1638 tranſlated thence to Norwich; at which laſt place he died, in 1641. Beſides what has been mentioned already, he was the author of other learned works, relating to the doctrines and diſcipline of the church; and there was printed of his at London, 1651, "Verſio & Notæ in Photii Epiſtolas." He aſſiſted likewiſe Sir Henry Savile, in his edition of "St. Chryſoſtom's works," printed at Eton in 1613, folio. He was at great charge in ſupporting ſcholars abroad to procure him manuſcripts, which he uſed in his writings againſt the Papiſts: upon his death his chaplain as we are told, turned Papiſt, and carried them all away. Fuller gives this character of him: "his great parts," he ſays, "were attended with a tartneſs of writing; very ſharp the nib of his pen, and much gall in the ink, againſt ſuch as oppoſed him. However, ſuch the equability of this ſharpneſs of his ſtyle, he was impartial therein: be he ancient or modern writer, Papiſt or Proteſtant, that ſtood in his way, they ſhould equally taſte thereof." Selden was one of thoſe againſt whom he exerciſed not a little of this ſharpneſs of ſtyle; and yet, which is a conſiderable teſtimony in his favour, "he owns him to have been a man well ſkilled in ancient learning."

MONTAGUE (CHARLES), earl of Halifax, a diſtinguiſhed wit and ſtateſman, was the ſourth ſon of the honourable George Montague, of Harton, in Northamptonſhire, where he was born April 16, 1661. He was educated at Weſtminſter-ſchool, and removed thence, in 1682, to Trinity-college in Cambridge. In 1684, he wrote "A Poem on the Death of Charles II." in which he diſplayed his genius to ſuch advantage, that the earl of Dorſet invited him to London, and brought

brought him acquainted with ſome of the choiceſt wits. Here he ſoon increaſed his reputation by new productions of poetry; and particularly by a piece, which he wrote in conjunction with Prior, and publiſhed 1687, in 4to, under the title of "The Hind and Panther, tranverſed to the Story of the Country and City Mouſe:" in which the laureat champion Dryden, was well cudgelled with his own weapon. In 1688, he ſigned, with many others, the invitation to the prince of Orange, to come over to England: and, upon the abdication of James II. was choſen one of the members of the convention, where he voted for declaring the throne vacant. About this time he married the counteſs-dowager of Mancheſter, and went to London with a deſign to enter into holy orders, but was diverted from purſuing it. Not long after, the earl of Dorſet introduced him to king William in the moſt engaging manner, ſaying, "May it pleaſe your majeſty, I have brought a mouſe to have the honour of kiſſing your hand;" at which the king ſmiled, and having been told the hiſtory of the above-mentioned poem, replied, "You will do well to put me in a way to make a man of him:" and immediately ordered him a penſion of 500l. a year out of the privy-purſe, till an opportunity of promoting him ſhould offer.

March 1691, he diſplayed his abilities in the debates upon the bill for regulating trials in caſes of high-treaſon; which was the firſt opening of his talents, as a ſpeaker in the houſe. The deſign of the bill, among other things, was to allow counſel to priſoners charged with that offence, while it was depending. Montague roſe up to ſpeak for it; and, having began his ſpeech, was ſtruck ſuddenly with ſuch a ſurpriſe, that, for a while, he was not able to go on. But, recovering himſelf, he took occaſion, from this very ſurpriſe, "to enforce the neceſſity of allowing counſel to priſoners, who were to appear before their judges; ſince he, who was not only innocent, and unaccuſed, but one of their own members, was ſo daſhed when he was to ſpeak before that wiſe and illuſtrious aſſembly;" which dextrous turn of wit ſhewed him to be maſter of very great addreſs. This year, 1691, he was made one of the commiſſioners of the treaſury; in 1694, ſecond commiſſioner and chancellor of the exchequer, and under-treaſurer. In 1695, he entered into the deſign of recoining all the current money of the nation; which, though great difficulties attended it, he undertook, and completed it in the compaſs of two years. In 1696, he projected the ſcheme for a general fund, which was the firſt ſtone laid towards erecting the ſinking fund, as was afterwards done by Sir Robert Walpole. The ſame year, he found out a method to raiſe the ſinking credit of the Bank of England; and, in 1697, he pro-

vided againſt the miſchiefs from the ſcarcity of money, by raiſing, for the ſervice of the government, above two millions in exchequer-notes; on which occaſion he was ſometimes called the Britiſh Machiavel. Before the end of this ſeſſion of parliament, it was reſolved by the houſe of commons, that "Charles Montague, eſq. chancellor of the exchequer, for his good ſervices to the government, did deſerve his majeſty's favour:" which vote, when we conſider what nice and critical times he lived in, when the exigence of the public affairs called for the utmoſt ſkill of the ableſt ſtateſmen, and that this happy conductor of them was not more than thirty-ſix years of age, muſt needs ſuggeſt an high idea of his abilities.

In 1698, he was appointed firſt commiſſioner of the treaſury, and one of the lords juſtices of England during the king's abſence in Holland; in 1699, auditor of the exchequer; and, in 1700, a peer, by the title of baron of Halifax. In 1701, he was attacked by the houſe of commons, who impeached him of high crimes and miſdemeanors in ſix ſeveral articles, which, however, were diſmiſſed by the houſe of lords; and he continued in king William's favour till the death of that prince. In 1702, he was attacked again, but with no better ſucceſs. He conſtantly oppoſed, and was greatly inſtrumental in defeating, the attempts of the houſe of commons upon the occaſional-conformity bill; and, in 1704, wrote "An Anſwer to Mr. Bromley's Speech" upon that ſubject. In 1706, he was one of the commiſſioners for the union with Scotland; and, upon paſſing the bill for the naturalization of the houſe of Hanover, was made choice of to carry that act thither. In 1709, he gave his vote againſt Dr. Sacheverell; and, the year after, publiſhed "Seaſonable Enquiries concerning a New Parliament." During the reſt of this reign he ſtrenuouſly oppoſed the terms of the peace of Utrecht, and ſtruggled upon all occaſions to ſupport the honour and intereſt of the duke of Marlborough. He appeared alſo warm for ſecuring the Hanover ſucceſſion, which he conceived to be in danger; and, in 1714, projected a ſcheme for procuring a writ to call the electoral prince of Hanover, as duke of Cambridge, to the houſe of peers. In conſequence of this conduct, upon the deceaſe of the queen, he found himſelf appointed one of the regency, during her ſucceſſor's abſence from his kingdoms; and, as ſoon as George I. had taken poſſeſſion of the throne, he was created earl of Halifax, inſtalled knight of the garter, and a ſecond time appointed firſt commiſſioner of the treaſury. But he enjoyed theſe accumulated honours a very ſhort time; for, while he appeared to

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be in a very vigorous ſtate of health, he was ſuddenly taken ill May 15, an died the 19th, 1715.

This nobleman raiſed himſelf entirely by his abilities and eloquence. Addiſon has celebrated him in his account of the greateſt Engliſh poets; Steele has drawn his character in the dedication to the ſecond volume of the "Spectator," and of the fourth of the "Tatler;" but Pope, in the portrait of Bufo, in the epiſtle to Arbuthnot, has returned the ridicule which his lordſhip, in conjunction with Prior, had heaped on Dryden's "Hind and Panther." Some poems, with ſeveral of his ſpeeches, were publiſhed in 1716, 8vo, with "Memoirs of his life," and have ſince been collected among the "Works of the Engliſh Poets."

MONTAGUE (EDWARD), earl of Sandwich, an illuſtrious Engliſhman, who ſhone from the age of nineteen, and united the qualifications of general, admiral, and ſtateſman: and yet there were ſtrange inconſiſtencies in his character. He acted early againſt Charles I; he perſuaded Cromwell, whom it is ſaid he admired, to take the crown; and he was zealous for reſtoring Charles II. All this is imputed to a fond and unaccountable paſſion, which he had for royalty. His adviſing the Dutch war, as it might have been fatal to his country and to the liberty of Europe, proved ſo to him: for, his vice-admiral, Sir Joſeph Jordan, thinking the duke of York's life better worth preſerving, abandoned him to the Dutch fire-ſhips. We have of his writing, "A Letter to Secretary Thurloe," in the firſt volume of "Thurloe's State-papers;" "Several Letters during his Embaſſy to Spain," publiſhed with "Arlington's Letters;" and "Original Letters and Negotiations of Sir Richard Fanſhaw, the Earl of Sandwich, the Earl of Sunderland, and Sir William Godolphin, wherein divers Matters between the Three Crowns of England, Spain, and Portugal, from 1603 to 1678, are ſet in a clear light," in 2 vols. 8vo. He was alſo the author of a ſingular tranſlation, called, "The Art of Metals, in which is declared, the Manner of their Generation, and the Concomitants of them, in Two Books, written in Spaniſh by Albaro Alonzo Barba, M. A. Curate of St. Bernard's Pariſh, in the Imperial City of Potoſi, in the Kingdom of Peru, in the Weſt-Indies, in 1640: tranſlated in 1669, by the Right Honourable Edward Earl of Sandwich, 1674," a ſmall octavo. A ſhort preface of the editor ſays: "The original was regarded in Spain and the Weſt-Indies as an ineſtimable jewel; but that, falling into the earl's hands, he enriched our language with it, being content that all our lord the king's people ſhould be philoſophers."

MONTAGUE (LADY MARY WORTLEY) merits a place in theſe pages for many and important reaſons. Her huſ-

band was, in the beginning of this century, ſent ambaſſador to Conſtantinople, to which place ſhe accompanied him. Her letters, deſcribing her travels on this occaſion, have ever been in univerſal eſteem. Later travellers, indeed, have contradicted ſome of her aſſertions, and repreſented others as being too much exaggerated by a warm and romantic imagination; but her letters are, nevertheleſs, full of the moſt agreeable intereſt, and contain many curious facts deſcriptive of the manners and politics of the Turks. She was alſo celebrated for having firſt introduced the practice of inoculation in this country, for which thouſands of thouſands have cauſe to bleſs her memory. She cultivated the Belles Lettres, and formed intimate acquaintance with the eminent wits of the age, in particular with Pope and Addiſon. She afterwards became the bitter enemy of Pope, and their mutual animoſity was a frequent topic of converſation. Her life was marked by a great variety of adventures, but ſhe was certainly poſſeſſed of diſtinguiſhed talents and attainments.

MONTAGUE (EDWARD WORTLEY), ſon of the preceding lady Mary Wortley Montague, and a no leſs extraordinary character. He ran away from Weſtminſter ſchool, and, joining himſelf to a chimney-ſweeper, for ſome little time followed that profeſſion. He afterwards connected himſelf with a fiſherman, with whom alſo he continued for a ſhort period. His next appearance was on ſhipboard, as a cabin-boy, whence, proceeding to Spain, he became the menial ſervant of a mule-driver. In this ſituation he was diſcovered, and returned to his relations. After paſſing a ſuitable time under the reſpectable tuition of a clergyman, he was ſent by his friends to the Weſt Indies; on his return from which place he became a member of the Britiſh parliament, and conducted himſelf in a manner not unworthy his birth and fortunes. Theſe, however, being inſufficient for his ſpirit of expence, he left England on a viſit to the countries of the Eaſt, and here he contracted ſo great a fondneſs for the manners of the Orientals, that the remainder of his life was ſpent in perfect conformity to them. He had a numerous ſeraglio of wives, he ſate croſs-legged, he dreſſed like a Turk, he ſmoked, wore a long beard, &c. &c. &c. In early life, and in ſome juvenile frolic, he had married a woman of very mean condition in England, but he never co-habited with her as a wife. When at Conſtantinople he accidentally heard of her death, and fearing that his eſtate would, from the want of iſſue male, deſcend to a branch of his family for which he had no great predilection, he commiſſioned a friend to adverti ſe for a young woman, as a wife, who was already advanced in her pregnancy. One was accordingly provided, but before our hero

could reach England to conſummate his purpoſe, he died. This ſingular perſon was the author of different publications, of which the moſt remarkable are, "Obſervations on the Riſe and Fall of the Roman Empire;" and "An Examination into the Cauſes of Earthquakes."

MONTAIGNE (MICHAEL DE), a French genleman and celebrated writer, was born at Perigord, of an ancient and noble family, in 1533. His father educated him with great care, and made him learn Latin, as other children learn their mother-tongue. The expedient he found out for this was, that, while he was at nurſe, and before he began to ſpeak, he delivered him to the care of a German, who was totally ignorant of the French, but very well verſed in the Latin tongue. To this man two others were added, who continually entertained him with Latin; and it was an inviolable rule with the reſt of the family, that no other language ſhould be ſpoken in his hearing. He was above ſix years old, before he underſtood any more of French than he did of Arabic; but he had learned to ſpeak as pure Latin as his maſters: and Nicolas Gronchi, who has written a book "De comitiis Romanorum;" William Guerente, who wrote "Notes upon Ariſtotle;" the celebrated Buchanan, and Mark Anthony de Mureta, his domeſtic tutors, have often told him ſince, that he had that language ſo very ready in his childhood, that they were almoſt afraid to accoſt him. He was alſo taught Greek by way of recreation; and, becauſe ſome think that the brains of children may be hurt by being roufed too ſuddenly out of ſleep, his father cauſed him to be awakened every morning by the ſound of a muſical inſtrument. About his ſixth year he was ſent to the college of Guyenne, then the moſt flouriſhing in France, where he was provided with the beſt tutors. At thirty-three, he married; though, as he gives us to underſtand, had he been perfectly free, he would not have married even "Wiſdom" herſelf, had ſhe been willing. He was put upon this marriage, and led to it by a train of very odd accidents; and, as great a libertine as he confeſſes himſelf to be, he obſerved his matrimonial vow more ſtrictly than he either expected or propoſed to himſelf. He obtained the collar of the order of St. Michael, which, when young, he coveted above all other things; it being at that time the utmoſt mark of honour among the French nobleſſe, and very rare. He was counſellor in the parliament of Bourdeaux for a while; and meſſieurs de Bourdeaux elected him mayor of their city, when he was at Rome, and expected no ſuch thing. He died in 1592 a very conſtant and philoſophic death, when he was ſome months ſhort of ſixty; and was buried at Bourdeaux,

having, like his anceſtors, paſſed his life and death in the Catholic religion.

His "Eſſays" were firſt publiſhed in 1580; and they were written purely, as he tells us, to give a picture of himſelf, and to repreſent his own humours and inclinations, excellences and infirmities, to the public. His very ſcheme therefore led him to ſpeak often of himſelf; and perhaps he is the greateſt egotiſt that ever appeared in the world. This gave thoſe, who did not like his perſon or principles, a fair handle to abuſe him as much as they pleaſed. "For my part," ſays Montaigne "I am a great lover of your white wines." "What the devil ſignifies it to the public," ſays the younger Scaliger, "whether he is a lover of white wines or of red wines? Que diable a-t-on à faire de ſçavoir ce qu'il aime?" The reception theſe eſſays firſt met with, was, as it has been ever ſince, very various; and they were approved, or diſapproved, juſt as men's ſyſtems happened to determine their judgements of them. They who thought contemptibly of human nature, were partial to Montaigne; they, who thought highly of it, of courſe diſliked him: and, as the greater part of mankind embrace this latter way of thinking, ſo it is, that he has had more enemies than friends. His parts, however, have been acknowledged by all parties.

They who are inclined to be favourable to Montaigne, cannot, perhaps, clear him from ſcepticiſm, but moſt certainly not from obſcenity, of which he is notoriouſly guilty. Theſe charges were brought againſt Bayle, to which he replied as well as he could; and, ſays he, "after all, will any man be ſo bold as to ſay that my Dictionary comes near the licentiouſneſs of Montaigne's Eſſays, either with regard to ſcepticiſm or obſcenities?"

But whatever hard fortune, if it be hard fortune, Montaigne has met at home, or among his neighbours upon the continent, he has been favourably enough received by us here in England. The ingenious Charles Cotton, Eſq. who may deſervedly be reckoned among our wits, has been at the pains to tranſlate his "Eſſays," and makes a ſort of a doubt of it, "whether there be a better book of the kind in the original." And the famous lord Halifax, to whom this tranſlation was dedicated, declares it to be "the book in the world he was the beſt entertained with:" and he ſays, that "to tranſlate, and to make it ours, is not only a valuable acquiſition to us, but a juſt cenſure of the critical impertinence of thoſe French ſcribblers, who have taken pains to make little cavils and exceptions, to leſſen the reputation of this great man, whom nature hath made too big to confine himſelf to the exactneſs of a

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ſtudied ſtyle. He let his mind have its full flight, and ſheweth by a generous kind of negligence, that he did not write for praiſe; but to give to the world a true picture of himſelf and mankind. He ſcorned affected periods, or to pleaſe the miſtaken reader with an empty chime of words. He hath no affectation to ſet himſelf out, and dependeth wholly upon the natural force of what is his own, and the excellent application of what he borroweth." So that the caſe of Montaigne, as far as we can judge, ſeems to have been in part like that of our great chancellor Bacon; who, after the publication of his excellent works, received that right from foreigners, which was not paid him, nor even acknowledged, for ſome years at leaſt, by his own countrymen.

The beſt edition of "Montaigne's Eſſays" is that by Peter Coſte. It is augmented with ſeveral letters of the author, and illuſtrated throughout with notes by the editor.

MONTALBANI (Ovid), profeſſor of medicine, and a good naturaliſt. He publiſhed an "Index Plantarum," and other botanical works, at Bologna. He was born in 1602 and died in 1672.

MONTANUS, an ancient hereſiarch amongſt the Chriſtians, founded a new ſect in the ſecond century of the church, which were called Montaniſts. They had alſo the name of Phrygians and Cataphrygians, becauſe Montanus was either born, or at leaſt firſt known, at Ardaba, a village of Myſia, which was ſituated upon the borders of Phrygia. Here he ſet up for a prophet, although it ſeems he had but lately embraced Chriſtianity: but it is ſaid, that he had an immoderate deſire to obtain a firſt place in the church, and that he pitched upon this as the moſt likely means of raiſing himſelf. In this aſſumed character, he affected to appear inſpired with the Holy Spirit, and to be ſeized and agitated with divine furies and ecſtacies; and, under theſe diſguiſes, he uttered prophecies, in which he laid down doctrines, and eſtabliſhed rites and ceremonies, entirely new. This wild behaviour was attended with its natural conſequences and effects upon the multitude; ſome affirming him to be a true prophet; others, that he was actually poſſeſſed with an evil ſpirit. To carry on this fine farce the better, Montanus aſſociated to himſelf Priſcilla and Maximilla, two rich and wealthy ladies, who acted the part "of propheteſſes;" and, "by the power of whoſe gold," as Jerome tells us, "he firſt ſeduced many churches, and then corrupted them with his abominable errors." He ſeems to have made Pepuza, a town in Phrygia, the place of his firſt reſidence; and he artfully called it Jeruſalem, becauſe he knew the charm there was in that name, and what a powerful temptation it would be in drawing from all parts the weaker and

more credulous Chriſtians to him. Here he employed himſelf in delivering obſcure and enigmatical ſayings, under the name of prophecies: and made no ſmall advantage of his followers, from whom he received great ſums of money and valuable preſents, by way of offerings. Some of theſe prophecies of Montanus and his women are preſerved by Epiphanius; in which we may obſerve, that they conſidered themſelves only as mere machines and organs, through which God ſpake unto his people.

The peculiarities of this ſect of Chriſtians are explicitly ſet forth by St. Jerome. They are ſaid to have been very heterodox in regard to the Trinity; inclining to Sabellianiſm, "by crowding," as Jerome expreſſes it, "the Father, Son, and Holy Ghoſt, into the narrow limits of one perſon." It is, however, but juſtice to obſerve on this occaſion, that Epiphanius contradicts this, and affirms them to have agreed with the church in the doctrine of the Trinity; and Epiphanius, it is well known, was never partial to heretics. The Montaniſts held all ſecond marriages to be no better than fornication and adultery; to ſupport which, they were forced to ſay, that the apoſtle Paul permitted them, becauſe he "only knew in part, and propheſied in part;" but that, ſince the Holy Spirit had poured in full meaſure, and without reſerve, upon Montanus and his propheteſſes, they were not to be permitted any longer. But the capital doctrines of the Montaniſts, and what may well enough be looked upon as conſtituting their creed, are theſe: "God," they ſay, "was firſt pleaſed to ſave the world, under the Old Teſtament, from eternal damnation by Moſes and the prophets. When theſe agents proved ineffectual, he aſſumed fleſh and blood of the Virgin Mary, and died for us in Chriſt, under the perſon of the Son. When the ſalvation of the world was not effected yet, he deſcended laſtly upon Montanus, Priſcilla, and Maximilla, into whom he infuſed that fulneſs of his Holy Spirit, which had not been vouchſafed to the apoſtle Paul; for, Paul only knew in part, and propheſied in part."

However ſhocking we may fancy ſuch blaſphemous doctrines to have ſounded in the ears of the primitive Chriſtians, yet, it is certain, that they gained ground very faſt; and that Montanus ſoon found himſelf ſurrounded with a tribe of people, who would probably have been ready to acknowledge his pretenſions, if they had really been higher than they were. The arch-heretic, indeed, ſeems to have uſed no ſmall art in propagating his impoſture: for he obſerved a wonderful ſtrictneſs and ſeverity of diſcipline, was a man of mortification, and of an apparently moſt ſanctified ſpirit; and outfaſted and outprayed the Chriſtians of the Catholic church by many degrees.

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He disclaimed all innovations in the grand articles of faith; and only pretended, as an humble instrument in the hands of the Paraclete, to perfect what was left unfinished by the saints. By these means he supported, for a long time, the character of a most holy, mortified, and divine person: the world rang with the visions and prophecies of him and his two damsels Priscilla and Maximilla; and thus the face of severity and saintship consecrated their reveries, and made real possession pass for inspiration. Several good men immediately embraced the delusion; some great men, soon after, if Tertullian, whose works declare him to have had parts, learning, and eloquence, may be deemed a great man. The churches of Phrygia, and afterwards other churches, grew divided upon the account of these new revelations; and, for some time, even the very bishop of Rome espoused the vanity, and cherished the imposture.

Montanus, together with his coadjutress Maximilla, is said, by ancient writers, to have hanged himself; which, if we believe it, must naturally prepare us to entertain a better and more favourable opinion of the man, than we can otherwise do: for then, instead of a knave, it will be but common charity to suppose him to have been a madman.

MONTANUS (BENEDICT ARIAS), a most learned Spaniard, was born at Frexenal de la Sierra, in the diocese of Badajos, about 1528. He calls himself a Sevilian, perhaps, because he was educated and maintained by some persons of fashion in that city; for, though his parents were noble, yet they were so poor, that they had not wherewithal to give him a learned education. He made a great progress in all branches of literature, and afterwards went to Alcala, where he not only made himself perfect in the Greek and Latin languages, but learned also the Hebrew, Arabic, Syriac, and Chaldee. Then he travelled into France, Germany, England, and the Low Countries, where he picked up the living languages. He was afterwards received as clerk of the order of St. James, and was ordained priest. He went with the bishop of Segovia to the council of Trent. At his return to Spain, he shut himself in the mountains of Andalusia, where he chose an agreeable place near Aracena, and gave himself up wholly to study: but, his merit and writings having soon made him known, Philip II. of Spain, employed him in publishing a new "Polyglott Bible," after the Complutensian edition, which was printed by the care of cardinal Ximenes. Arias Montanus, being a master of Hebrew and the Oriental languages, was a very proper person to execute that design. He put all the Chaldee paraphrases he could find, into that "Bible," together with "Pagninus's Version," which he has corrected in several places, to make it

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more conformable to the letter of the Hebrew text. He has added to the Greek and Latin of the books of the "New Teſtament" a Syriac verſion, in Syriac and Hebrew characters; and has alſo prefixed to that edition, ſeveral little critical tracts, relating to Jewiſh antiquities, which were afterwards reprinted in the "Critici ſacri." This Bible was printed at Antwerp, whither Montanus went in 1571: who, prodigious as his labour was, did not, however, eſcape envy, on account of the glory that accompanied it. Among other things he was accuſed of reſting too much upon the explications of the Rabbins; and this accuſation had ſuch weight, that he was obliged to take a journey to Rome, to juſtify himſelf. On his return to Spain, king Philip offered him a biſhopric for his reward; but he refuſed it, and ſpent the reſt of his days at Seville, where he died in 1598, or 1600; for, authors differ as to the year.

Beſides the "Critical Tracts" above-mentioned, he made tranſlations of, and wrote commentaries upon, almoſt all the Scriptures, which are judicious as well as learned; for he had not only vaſt erudition, but alſo abundance of good ſenſe. He never drank any wine, and ſeldom ate fleſh. He loved ſolitude, and was indefatigably laborious. He is thought to have been one of the ableſt ſcholars that Spain ever produced.

MONTANUS (JOHN BAPTIST), an Italian phyſician of ſo much reputation, that he was regarded by his countryman as a ſecond Galen. He was born of a good family at Verona in 1488, and ſent to Padua by his father, to ſtudy the civil law. But his bent lay towards phyſic; which, however, though he made a vaſt progreſs, and excelled in it, ſo diſpleaſed and alienated his father, that he entirely withdrew from him all ſupport, and left him to ſhift for himſelf as he could. He therefore travelled abroad, and practiſed phyſic in ſeveral cities with ſucceſs. He was alſo a great orator and poet as well as phyſician: and, in ſhort, his reputation was ſo wide and ſo illuſtrious, that he fell under the notice of all the academies, and all the great perſonages of his country. He lived ſome time at Rome, with cardinal Hyppolitus; then he removed to Venice; whence, having in a ſhort time procured a competency, he retired to Padua. Here he grew ſo reſpected and venerable, that, within two years after his arrival, he was preferred by the ſenate to the profeſſor's chair; and he was ſo attached to his ſituation, and to the republic, which was always kind to him, that, though tempted with vaſt offers from the emperor, Charles V. Francis I. of France, and Coſmo, duke of Tuſcany, he never could be ſeduced to ſtir. He was greatly afflicted with the ſtone in his latter days, and died in 1551. He was the author of many works; part of which

which were publiſhed by himſelf, and part by his pupil John Crato after his death; but, beſides medical productions, he deſcribed the wars of his time in heroic verſe, &c. &c.

MONTARRAGO (Mascarenhas), born at Liſbon, in 1670, of a noble family. He was an ingenious man, and ſkilled in various branches of literature; he was alſo a great traveller, and produced many intereſting and important works; of theſe the principal are, "A Natural, Aſtrological, and Political, Hiſtory of the World;" "An Account of Oudenarde and Peterwaradin;" "Narrative of the Death of Louis XIV;" "Detail of the Progreſs of the Ruſſians againſt the Turks and Tartars;" and ſeveral others. He died in 1730.

MONTAUSIER (Julie, ducheſs de), known before her marriage with Charles de St. Maure, duke de Montauſier, by the name of Julia D'Angernes. She was daughter of the celebrated marchioneſs de Rambouillet, and is mentioned in the works of Voiture, Sarracin, and others. It was to this lady that the Guirlande de Julie was preſented on her birth-day. This was a collection of the moſt beautiful flowers painted upon vellum, under each of which was a madrigal compoſed by the moſt accompliſhed men of the age. Corneille wrote three of theſe; and the charming verſes on the Tulip were from the pen of the author of the Cid. This lady was maid of honour to Mary Thereſa of Auſtria. She was alſo governeſs to the dauphin. She died, in 1671, at the age of 64. Her life was publiſhed at Paris in 1731.

MONTBELLIARD (Philibert Gueneau de), born at Namur in 1720. He was an excellent naturaliſt, and aſſiſted Buffon in his great work. The part confided to his care by the great French naturaliſt, was the continuation of the "Hiſtory of Birds;" this was publiſhed under the name of Buffon, who afterwards, in a preface, declared the real author. He next began an account of the inſects; but, before he had made any conſiderable progreſs, he died in 1785.

MONTECUCULI (Raynard de), one of the greateſt generals in his time. He was born at Modena of an illuſtrious family in 1608. His uncle Erneſt, who was a general in the ſervice of the emperor, obliged him to paſs through all the gradations of military ſervice, beginning with the rank of a common ſoldier. His firſt diſtinction was in a victory over the Swiſs; but he himſelf was afterwards defeated, and taken priſoner. On obtaining his liberty, in 1657, the emperor made him a marſhal de camp, and ſent him to aſſiſt Caſimir king of Poland. Here Montecuculi gained great glory; he expelled the Swedes, and defeated the Turks, in many victories. In 1673, he ſerved againſt the French, and was not thought unworthy of being oppoſed

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to Turenne, and afterwards by the great Condé, by neither of whom he was conquered. The remainder of his life he ſpent in honourable eaſe at the Imperial court, and died at Lintz in 1680. He left behind him ſome memoirs, which were publiſhed at Straſburg in 1735.

MONTE MAYER (GEORGE DE), an eminent Caſtilian poet, who flouriſhed in the reign of Philip II. of Spain. He wrote a collection of poems, which he called "Cancionero," and publiſhed in 2 vols. 8vo. He was alſo a writer of novels, one of which, intituled "Diana," had great ſucceſs. He died at a premature age about the year 1560.

MONTENAULT (CHARLES PHILIP), a Pariſian, and author of "A Hiſtory of the Kings of the two Sicilies," who were of the houſe of France. This was publiſhed in four volumes, and is much admired for its accuracy.

MONTESPAN (MADAM DE), a French lady, was wife of the marquis of Monteſpan, and one of the miſtreſſes of Louis XIV. Her maiden-name was Athenais de Mortimar; and herſelf, two ſiſters, and her brother the duke of Vivone, who was a marſhal of France, were univerſally agreeable for a turn of converſation, a mixture of pleaſantry, eaſe, and elegance, ſo peculiar, that it was called, at that time, "the ſpirit of the Mortimars." The wit and beauty of this lady gained an aſcendant over the monarch in 1669; not, however, without the higheſt indignation on the part of the marquis of Monteſpan, who was ſo far from thinking himſelf honoured with his wife's preferment, that, not content with reproaching her, he even ventured to ſtrike her; and this too in the very palace, where her cries raiſed ſuch an alarm, that her apartment was filled in an inſtant with perſons of the firſt quality, among whom was the queen. The king, incenſed at this behaviour, forbad the marquis to appear at court. He afterwards baniſhed him to his own eſtates; and was now obliged to declare, almoſt publicly, a paſſion, which he had hitherto been deſirous of concealing. M. de Monteſpan found, in the Pyrenean mountains, few friends, but many creditors; his reſentment at length ſubſided, and he condeſcended to receive benefits, or rather, recompences, from the court; a hundred thouſand crowns purchaſed his wife, his ſilence, and his honour. However, the king could not help ſecretly condemning himſelf for this paſſion for a married woman: "Henry IV." he often ſaid, "attempted the honour of a princeſs, whoſe huſband might have defended her with his ſword; but mine is an eaſy conqueſt, a conqueſt over one whom I can annihilate by a ſingle glance."

Madam de Monteſpan, no longer troubled with a huſband, and depending upon her charms, as well as upon her fruitful-

fulneſs, for the preſervation of the king's affections, began to ſhew her power, and to reign with oſtentation. She accompanied the king to Flanders in 1670, when the ruin of the Dutch was concerted in the midſt of pleaſure; and had ſo far overcome every principle of virtue, every nicer ſenſe of ſhame, and regard to decency, that ſhe ſhewed herſelf to the world without a bluſh, in the character of miſtreſs to the king. Till then, ſhe had appeared either uncertain of her place, or anxious of her reputation; but, ſecure of her influence over the king, ſhe threw off all reſtraint, and openly braved the queen, Madam la Valliere, the king's former miſtreſs, and the whole kingdom. In the mean time, ſhe endeavoured to reconcile imperious vice with humble piety; and formed a ſet of morals for herſelf, too looſe for a Chriſtian, too ſevere for a miſtreſs. She did not diſdain to work for the poor; and, like many others, brought herſelf to believe, that frequent alms and exterior practices of devotion would purchaſe a pardon for every thing. She even preſented herſelf at the holy table; favoured by abſolutions, which ſhe either purchaſed from mercenary or procured from ignorant prieſts. One day, ſhe endeavoured to obtain abſolution from the curate of a village, who had been recommended to her on account of his flexibility. "What," ſaid this man of God, "are you that marchioneſs de Monteſpan, whoſe crime is an offence to the whole kingdom? Go, madam, renounce your wicked habits, and then come to this awful tribunal." She went, not indeed to renounce her wicked habits, but to complain to the king of the inſult ſhe had received, and to demand juſtice upon the confeſſor. The king, naturally religious, was not ſure that his authority extended ſo far as to judge of what paſſed in the holy ſacraments; and therefore conſulted Boſſuet, preceptor to the dauphin and biſhop of Condom, and the duke de Montauzier, his governor. The miniſter and the biſhop both ſupported the curate, and tried, upon this occaſion, to detach the king from Madam de Monteſpan. The ſtrife was doubtful for ſome time: but the miſtreſs at length prevailed.

This was in 1673; but, in Feb. 1675, ſhe retired from court; and, though ſhe ſoon returned thither, and made innumerable attempts to reinſtate herſelf in Lewis's affections, yet ſhe was not able to do it, that monarch being now altogether attached to Madam de Maintenon. At length, ſhe ceaſed to pleaſe; and the haughty and inſolent expreſſions of her grief could not reclaim a heart, which had voluntarily forſaken her. Nevertheleſs, ſhe ſtill remained at court, where ſhe had an important employment, which was ſuper-

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intendant of the queen's houſehold; and ſtill preſerved ſome intereſt with the king by her children, by habit, and by a long-eſtabliſhed influence. All the appearances of friendſhip and reſpect continued to be ſhewn her, which, however, ſhe did not think a ſufficient compenſation for the want of the reality. She had indeed no profeſſed rival, but found herſelf treated with great coldneſs and indifference, and no longer in poſſeſſion of a heart weary of her and her complaints. While Madam de Maintenon was increaſing, and Madam de Monteſpan declining, in the favour of the king, theſe two rivals ſaw each other every day; ſometimes with a ſecret bitterneſs, at other times with a tranſient confidence, which the neceſſity of ſpeaking, and wearineſs of conſtraint, introduced into their converſations. They agreed each of them to write "Memoirs of all that paſſed at Court;" but the work was not carried to any great length. Madam de Monteſpan uſed to divert herſelf, in the laſt years of her life, with reading ſome paſſages out of theſe "Memoirs" to her friends. In the mean time, devotion, which mingled itſelf in all theſe intrigues, confirmed Madam de Maintenon in favour, and removed Madam de Monteſpan. The king reproached himſelf with this paſſion for a married woman, and felt the force of this ſcruple the more, as he no longer felt the paſſion of love. This perplexing ſituation laſted till 1685, when Mademoiſelle de Nantes, the king's daughter by Madam de Monteſpan, was married to the grandſon of the great Condé. The king afterwards married two more children he had by her, Mademoiſelle de Blois to the duke de Chartres, who has ſince been regent of France; and the duke de Maine to Louiſa Benedicta of Bourbon, grand-daughter of the great Condé, a princeſs celebrated for her wit, and her taſte in the fine arts.

After the marriage of her daughter, Madam de Monteſpan appeared no more at court, but lived with great dignity at Paris. She had a great revenue, though but for her life. The king paid her a penſion of 1000 louis-d'ors a month. She went every year to drink the waters of Bourbon, and uſed to marry the girls about that place, and give them portions. Though removed from court, ſhe is ſaid to have retained all the vices ſhe had acquired there; luxury, caprice, diſtruſt, ambition. As ſoon as ſhe could be ridiculed with impunity and ſafety, La Bruyere employed ſome of his colouring upon her. He has painted her, in his "Characters," as ſtill adoring her beauty, contemplating with pleaſure its precious remains; and, at ſixty years of age, aſking her phyſician, "Why thoſe wrinkles in her face, that ſtomach ſo weak, that peeviſhneſs of temper, and perpetual

petual laſſitude?" She died at Bourbon, in 1717; and, in her will, ſay the "Memoirs" referred to above, ordered, that her bowels ſhould be carried to the community of St. Joſeph. The great heat of the weather made the ſmell of them ſo offenſive, that the perſon who was employed to carry them was not able to purſue his journey; but, turning back, delivered them to the capuchins at Bourbon. The warden of the monaſtery, almoſt ſtifled with the ſmell of theſe bowels, threw them to the dogs; which, when it was known at court, one of her old friends ſaid, laughing, "And had ſhe any bowels then?"

Such was the end of Madam de Monteſpan, famous for her beauty, her wit, her power, her irregularities, her fall. She had many accompliſhments, but few good qualities. She diſhonoured her huſband, ſtained the glory of her lover, and enriched herſelf at the expence of her fellow-citizens. She was neither regretted by the king, her children, nor the nation. One half of her life was ſpent in grandeur, and the other half in contempt. She was rather aſhamed of her faults, than penitent for them. In a word, her reign was ſo intolerable and fatal, that it was looked upon in France as a judgement from heaven.

MONTESQUIEU (CHARLES DE SECONDAT, baron of), an illuſtrious Frenchman, late preſident à mortier of the parliament of Bourdeaux, member of the French academy, of the royal academy of ſciences and belles lettres of Pruſſia, and of the royal ſociety of London, was deſcended of an ancient and noble family of Guyene, and born at the caſtle of La Brede near Bourdeaux, Jan. 18, 1689. The greateſt care was taken of his education; and, at the age of twenty, he had actually prepared materials for his "Spirit of Laws," by a well-digeſted extract from thoſe immenſe volumes, which compoſe the body of the civil law; and which he had ſtudied, not barely as a civilian, but as a philoſopher. He became a counſellor of the parliament of Bourdeaux, Feb. 24, 1714; and was received preſident à mortier, July 13, 1716, in the room of an uncle, who left him his fortune and his office. He was admitted, April 3, 1716, into the academy of Bourdeaux, which was then only in its infancy. A taſte for muſic, and for works of entertainment, had, at firſt, aſſembled the members who compoſed it; but the ſocieties for belles lettres being grown, in his opinion, too numerous, he propoſed to have phyſics for their chief object. Luckily the duke de la Force, by a prize juſt founded at Bourdeaux, ſeconded this juſt and rational propoſal; and ſo Bourdeaux got an academy of ſciences.

Monteſquieu, not at all eager to ſhew himſelf to the public, ſeemed, according to the expreſſion of a great genius, to wait for "an age ripe for writing." It was not till 1721, when he was thirty-two years of age, that he publiſhed his "Perſian Letters." The deſcription of Oriental manners, real or ſuppoſed, of the pride and phlegm of Aſiatic love, is but the ſmalleſt object of theſe "Letters;" which are made to ſerve as a cloak for a delicate ſatire upon French manners, and for treating of ſeveral important ſubjects, which the author goes to the bottom of, while he only ſeems to glance at them. Though this work was exceedingly admired, yet he did not openly declare himſelf the author of it. He expreſſes himſelf ſometimes freely about matters of a nice nature; and he knew that the religious would be upon him at once. He was not miſtaken; for he was no ſooner pointed at for the author, than zeal without knowledge, and envy under the maſk of it, roſe and united themſelves againſt him.

A place in the French academy becoming vacant by the death of Monſieur de Sacy, Monteſquieu, by the advice of his friends, and ſupported alſo by the voice of the public, offered himſelf for it. Upon this, the miniſter wrote a letter to the academy, informing them, that his majeſty would never agree to the election of the author of the "Perſian Letters;" that he had not read the book; but that perſons in whom he placed confidence, had informed him of its poiſonous and dangerous tendency. Monteſquieu, thinking it prudent to ſtrike at the root of this riſing humour againſt him, waited on the miniſter, and declared to him, that, for particular reaſons, he had not owned the "Perſian Letters," but that he would be ſtill farther from diſowning a work, for which he believed he had no reaſon to bluſh; and that he ought to be judged after a reading, and not upon information. At laſt, the miniſter did what he ought to have begun with; he read the book, loved the author, and learned to place his confidence better. The French academy was not deprived of one of its greateſt ornaments, nor France of a ſubject, of which ſuperſtition or calumny was ready to deprive her; for, Monteſquieu, it ſeems, had frankly declared to the government, that he could not think of continuing in France after the affront they were about to put upon him, but ſhould ſeek among foreigners for that ſafety, repoſe, and honour, which he might have hoped in his own country. He was received into the academy, Jan. 24, 1728; and his diſcourſe upon that occaſion, which was reckoned a very fine one, is printed among his works.

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Some time before his admiſſion into the academy, he had given up his civil employments, and devoted himſelf entirely to his genius and taſte, he was no longer a magiſtrate, but only a man of letters. Thus quite at liberty, he reſolved to travel, and went firſt to Vienna, where he often ſaw prince Eugene; in whom he thought he could diſcover ſome remains of affection for his native country. He left Vienna to viſit Hungary; and, paſſing thence through Venice, went to Rome. In this ancient capital of the world, for ſo it is ſtill in ſome reſpects, he applied himſelf chiefly to examine that which diſtinguiſhes it moſt at preſent: the works of Raphael, of Titian, and of Michael Angelo. He had not made the fine arts a particular ſtudy; but that expreſſion which ſhines in maſter-pieces of this kind infallibly ſtrikes every man of genius. After having travelled over Italy, he came to Switzerland, and carefully examined thoſe vaſt countries, which are watered by the Rhine. There was nothing more for him to ſee in Germany; "for," ſays his elogiſt, "Frederic did not yet reign." He ſtopped afterwards ſome time in the United Provinces; and, at laſt, went to England, where he ſtayed three years, and contracted intimate friendſhips with the greateſt men then alive.

After his return, he retired for two years to his eſtate at La Brede, and peaceably enjoyed that ſolitude, which a view of the tumult and hurry of the world, ſerves to render more agreeable. There he finiſhed his work "On the Cauſes of the Grandeur and Declenſion of the Romans," which appeared in 1734. In this ſmall volume he has explained and unfolded to us a vaſt and intereſting picture. By neglecting a detail, and ſeizing only the moſt fruitful branches of his ſubject, he has preſented, within a ſmall compaſs, a great variety of objects; and, though he has pointed out much, leaves us ſtill more to reflect upon. His book might have been intituled, "A Roman Hiſtory for the Uſe of Stateſmen and Philoſophers." Whatever reputation he had acquired by this laſt work, and by thoſe which had preceded it, he had only cleared the way for a far grander undertaking, which will immortaliſe his name, and render it reſpectable to future ages. He had long ago formed the deſign, and had meditated for twenty years upon the execution of it; or, to ſpeak more properly, his whole life had been a perpetual meditation upon it. He had firſt ſtudied his own country with the utmoſt ſeverity; he had afterwards travelled over Europe, and profoundly ſtudied the different people who inhabit it.

Scarce had the "Spirit of Laws" appeared (for this is the work we mean) than it was attacked by the ſame adverſaries as had before attacked the "Perſian Letters." It was treated

at firſt with much levity of wit: even the title of it was made a ſubject of ridicule; and, in ſhort, one of the fineſt literary monuments which any nation had produced was regarded with indifference, and in danger of being neglected. But the falſe judgement, which the ſuperficial readers paſſed upon this important work, was ſoon corrected by real judges; and then the enemies of letters and philoſophy (for ſuch there are in all countries) united themſelves againſt it. Hence a multitude of anonymous pamphlets, in which the author was accuſed of propagating irreligion, of Spinoſiſm, and Deiſm, of having followed the ſyſtem of Naturaliſm laid down in "Pope's Eſſay on Man," &c. Monteſquieu did not think theſe reproaches to be neglected, leſt he ſhould ſeem to be conſcious of having deſerved them; and therefore drew up "A Defence of the Spirit of Laws," which work, on account of that moderation, truth, and delicacy of ridicule, which all along run through it, ought to be regarded as a model in its way. It is not pretended, even by his friends, that the "Spirit of Laws" is without faults, that every point advanced in it is undeniably right. But, while inſects continued to teaze and diſturb him in his own country, England did him a very conſiderable honour. In 1752, M. d'Affier, celebrated for the many medals which he has ſtruck in honour of illuſtrious men, was ſent from London to Paris, to ſtrike one of him. M. de la Tour, a moſt eminent painter, had ardently deſired to give a new luſtre to his pencil, by tranſmitting to poſterity the portrait of the author of the "Spirit of Laws;" but he conſtantly and politely refuſed the moſt preſſing ſolicitations. M. d'Affier at firſt bore with the ſame difficulties, but overcame M. de Monteſquieu at length, by pleaſantly ſaying, "Do you believe that there is not as much pride in refuſing my offer as in accepting it?"

This great man was peaceably enjoying that fulneſs of eſteem, which his great merits had procured him, when he fell ſick at Paris in 1755. His health, naturally delicate, had begun to decay for ſome time paſt, partly by the ſlow but ſure effect of deep ſtudy, partly by the uneaſineſs which envy and bigotry had given him, and partly by the way of life he was obliged to lead at Paris. He was oppreſſed with cruel pains ſoon after he fell ſick, nor had he his family, or any relations near him; yet he preſerved to his laſt moments great firmneſs and tranquillity of mind. "In ſhort," ſays his elogiſt, "after having performed every duty which decency required, he died with the eaſe and well-grounded aſſurance of a man who had never employed his talents but in the cauſe of virtue and humanity." He died Feb. 10, 1755, aged 66.

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The great importance of thoſe works, which we could not avoid mentioning, has made us paſs over in ſilence leſs conſiderable ones, which ſerved as a relaxation to our author, and which would have merited an encomium in any other perſon. The moſt remarkable of them is the "Temple of Gnidus," which was very ſoon publiſhed after the "Perſian Letters." M. de Monteſquieu, after having been Horace, Theophraſtus, and Lucian, in thoſe, was Ovid and Anacreon in this new eſſay. It is no more the deſpotic love of the Eaſt, which he propoſes to paint; it is the delicacy and ſimplicity of paſtoral love, ſuch as it is in an inexperienced heart, not yet corrupted with the commerce of the world: and this he has painted in a ſort of poem in proſe; for, ſuch we may reaſonably call a piece ſo full of images and deſcriptions as the "Temple of Gnidus." Beſides this, there is a ſmall piece, called "Lyſimachus," and another, ſtill ſmaller, "On Taſte;" but this is indeed only a fragment. His works have been collected ſince his death, and printed, at Paris, in a very correct and ſplendid edition in quarto. They have likewiſe all of them been tranſlated at different times into Engliſh.

Hitherto we have only conſidered M. de Monteſquieu as a writer and philoſopher; but to ſay nothing of his perſonal qualities, would be, ſays his elogiſt, to rob him of half his glory. He was then, as we are told, a moſt ſweet, gay, and even-tempered man. His converſation was ſpirited, agreeable, and inſtructive; yet, like his ſtyle, conciſe, full of wit and ſallies, without gall, without ſatire. Nobody told a ſtory in a more lively manner, more readily, or with more grace and leſs affectation. He knew, that the concluſion of an agreeable ſtory is always the point in view; and therefore was never tedious. He had a frequent abſence of mind, but always awaked from it by ſome unexpected ſtroke, which reanimated the languiſhing converſation. He was ſenſible to glory, yet did not wiſh to attain without deſerving it; but would have abhorred thoſe vile and ſhameful practices, which aim at erecting it upon the ruin of other men's fame. Worthy of every diſtinction and of every reward, he aſked nothing; and he was not ſurpriſed that he was forgotten. Yet he adventured, even in delicate circumſtances, to protect at court men of letters, who were unfortunately perſecuted, and obtained favours for them. Though he lived with the great, whether out of neceſſity, or propriety, or taſte, their company was not neceſſary to his happineſs. He retired, whenever he could, to his eſtate in the country; and there met his books, his philoſophy, his repoſe. Surrounded at his leiſure-hours with peaſants, after having ſtudied man in

the commerce of the world and in the hiſtory of nations, he ſtudied him alſo in thoſe ſimple people, whom nature alone has inſtructed. He converſed chearfully with them; he endeavoured, like Socrates, to find out their genius; he appeared as happy, when converſing with them, as in the moſt brilliant aſſemblies; eſpecially when he made up their differences, and comforted them under their diſtreſs by his beneficence. Nothing does greater honour to his memory than the method in which he lived; which ſome, however, affected to blame as extravagant, though it flowed entirely from benevolent motives. He would not encroach upon the eſtate of his family, neither by thoſe ſupplies which he gave the diſtreſſed, nor by thoſe conſiderable expences, which his travels, his weakneſs of ſight, (for he was obliged at laſt to have a reader,) or the printing of his works, had expoſed him to, but tranſmitted it to his children, as he received it from his anceſtors; he did not blemiſh it, nor did he add any thing to it, but the glory of his name, and the example of his life.

He had married, in 1715, Jane de Lartigue, daughter of Peter de Lartigue, lieutenant-colonel of the regiment of Molevrier; and by her had one ſon and two daughters.

MONTEZUMA, emperor of Mexico when it was firſt invaded by Cortes. He appears to have been a prince endowed with great and noble qualities, and with talents adequate perhaps to every conjuncture excepting that alone which ultimately deprived him of his authority and life. Various were the means which he employed to counteract the efforts of enemies, whoſe proweſs and fortune ſurmounted every obſtacle. Some of his forces having killed a Spaniard, Cortes ſeized on the royal perſon of Montezuma, carried him to his quarters, fettered him, and compelled him to acknowledge himſelf a vaſſal of Spain. The Mexicans having riſen in vaſt multitudes to attack the Spaniards, Cortes having made ineffectual attempts to repel them, was induced to try what the interpoſition of their ſovereign might have. Montezuma accordingly advanced to the battlements, arrayed in his royal robes, and with all his accuſtomed pomp. A momentary and ſullen ſtillneſs produced by this manœuvre gave place to the moſt violent fury. The wretched prince was wounded by two arrows, and a ſtone levelled him with the ground. At the approach of death, he reſumed all his pride, refuſed every invitation to depart in the Chriſtian faith, tore the bandages from his wounds, and, abſtaining from all nouriſhment, thus terminated his miſerable life. Montezuma left two ſons, who embraced the Chriſtian religion. The eldeſt ſon was, by Charles V. of Spain, made count de Montezuma, and

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was preſented with an ample fortune of lands and revenues. The family of Montezuma is ſtill conſidered, as reaſonably it may, one of the nobleſt in Spain.

MONTFAUCON (BERNARD DE), a very learned benedictine of the congregation of St. Maur, and ſingularly famous for his knowledge and ſkill in eccleſiaſtic and pagan antiquities, was born at Roquetaillade, in the dioceſe of Alet, of an ancient and noble family, Jan. 17, 1655. After having gone through his firſt ſtudies in his father's houſe, he reſolved to be a ſoldier, and ſerved in the army ſome time; but the death of his parents mortified him ſo with regard to the world, that he commenced a benedictine monk in 1675. He applied himſelf intenſely to ſtudy, and was ſoon diſtinguiſhed by his uncommon parts and learning. In 1688, he joined with Poujet and Lopin, in publiſhing a collection of Greek remains, in 4to, intituled, "Analecta," with a Latin verſion, and notes. He printed a new edition of "St. Athanaſius's Works, Greek and Latin, with Notes, 1697," in three volumes folio. The year after he travelled to Italy, where he conſulted libraries, ſearched for ancient manuſcripts, and collected an abundance of materials for an antiquary. While he was at Rome, he did the office of procurator of his order, and took upon him the defence of the benedictine edition of St. Auguſtine's works, which was attacked by Le Clerc and others. He returned to Paris in June 1701; and, in 1702, publiſhed, in 4to, a curious and learned account of his voyage, under the title of "Diarium Italicum." Afterwards he publiſhed, in two volumes folio, "A Collection of ſome Works of ancient Greek Fathers, never before printed;" the moſt conſiderable part of which is, "Euſebius of Cæſarea's Commentary upon the Pſalms, mentioned by St. Jerome." Then he publiſhed "Palæographia Græca," in folio; a performance full of learning and curious remarks, in which he treats of the original form and progreſs of the Greek alphabet, and ſhews the different ſhape and manner of writing Greek in different ages. In 1713, he publiſhed the "Remains of Origen's Hexapla," in two volumes folio, which he illuſtrated with very learned notes. He gave a new edition of "St. Chryſoſtom's Works, in Greek and Latin, with proper Prefaces, Notes, and Diſſertations," in thirteen volumes folio. There are alſo of his, "Les Monumens de la Monarchie Françoiſe," in five volumes folio, with cuts; "Bibliotheca Coiſliniana," in one volume folio; "Bibliotheca Bibliothecarum Manuſcriptorum Nova," in two volumes folio.

Though Montfaucon's life was long, healthy, retired, and laborious, yet the works, which we have already recorded, ſeem

ſufficient to have employed it. Nevertheleſs, his greateſt, moſt elaborate, moſt learned work, and for which he will be ever memorable where polite literature is cultivated, remains ſtill to be mentioned; and that is, his "Antiquité expliquée," written in Latin and French, and illuſtrated with figures, elegantly engraven upon copper. This conſiſted firſt of ten volumes folio, to which he afterwards added a "Supplement" of five volumes more in folio. Tully, ſpeaking of ſome very voluminous writer, ſays, "that he had written as many books, as alone would ſerve for his funeral-pile:" and we may ſay the ſame of Montfaucon. However, Tully ſpake contemptuouſly of his ſcribbler, as if his works could not be put to any better uſe; which we are far from inſinuating of Montfaucon, whoſe writings ſhew him to have been ſenſible, learned, polite, and virtuous. He died, at the abbey of St. Germain, Dec. 21, 1741, aged eighty-ſeven years. He had been made, in 1719, an honorary member of the academy of inſcriptions and belles lettres at Paris.

MONTFORT (SIMON count de) was deſcended of a very illuſtrious family, and was one of the moſt accompliſhed generals in the age which he adorned by his talents. His perſonal proweſs, ſtrength, and ſtature, were ſuch as to impreſs terror upon every antagoniſt; yet his cruelty ſullied the luſtre of his greateſt victories. In 1209, he conducted the cruſade againſt the Albigenſes. In 1213, he gained a great victory over Peter king of Arragon. He was killed, in 1218, at the ſiege of Touleſe, by a woman, who threw a ſtone upon him from the battlements. His younger ſon afterwards became illuſtrious in England, and was created earl of Leiceſter.

MONTGAILLARD (BERNARD DE), known by the name of the Petit Feuillant at the time of the league, was born in 1553. He commenced feuillant, or mendicant frier, in 1579, and began to preach immediately, though he had not ſtudied divinity. He preached at Rieux, Rhodes, and Thouloufe, with ſo much ſucceſs, that they applied to him this paſſage in Holy Writ, "Happy is the womb which bare thee." He went to France at the time that Henry III. drew the Feuillans thither, and charmed the French court ſo with his ſermons, that the king and queen-mother appointed him to preach upon ſeveral particular occaſions. Here he acquired the reputation of the moſt eminent preacher which had been known in the memory of man; ſo great were his talents for the pulpit, eſpecially in moving the paſſions, and ſubduing the heart. He condemned himſelf to ſo auſtere a way of life among the Feuillans, that the pope commanded him

him to quit that order, leſt he ſhould ſhorten his days by it. He behaved himſelf furiouſly in ſupporting the intereſt of the league; and bore a conſiderable part in the horrible crimes of that villanous combination.

It was not ſufficient for Montgaillard to breathe ſedition from the pulpit, but he ſuborned an aſſaſſin to murder Henry IV. The ſieur de Rougemont, having heard that the king was in the ſuburbs of Paris, went thither; but, upon an information which the king received of his deſign, he was taken and carried to the Conciergerie de Tours. In his examination he confeſſed, that, being of the pretended Reformed religion, he had retired, in 1585, to Sedan; whence the narrow circumſtances of his family had conſtrained him to return to his former home, and to turn catholic; but that, in July laſt, being at Paris, he met with the Little Feuillant, with whom he had a long converſation upon his converſion; after which, the frier, turning his diſcourſe to the neceſſitous circumſtances of Rougemont, told him, that he might do a piece of ſervice to God and the church; to which he anſwered, that he ſhould be very happy if he could: that the ſaid Feuillant replied, that it lay in his power, by killing the king of Navarre; and that, if he would execute that deſign, he might be aſſured he ſhould not want ſubſiſtence; that, having converſed at ſeveral times with the ſaid Feuillant upon this project, and the eaſieſt method of putting it in execution, they agreed at laſt, that he ſhould go to the royal army, where, pretending to be an heretic, he would find means to piſtol the king of Navarre; that, upon telling him he had not money to carry him to the camp, the Little Feuillant lent him 400 crowns; and that, having received that money, he retired to his houſe at Corbeil, with a promiſe to execute their deſign.

Montgaillard died of a dropſy, in 1628. He was at that time abbé of Orval. He had, it ſeems, always wiſhed to be interred under a gutter; and it was only to avoid the appearance of affectation, that he conſented at laſt to have his body buried at the foot of the ſtairs, which deſcend from the great dormitory into the church. Such a ſaint as Montgaillard, and one who had done ſuch ſingular ſervices to the holy church, muſt needs have poſſeſſed qualities above the uſual ſtandard; and therefore the writers of his life have very juſtly pretended, that God performed great miracles both in his favour and by his means. There is a remarkable print of this holy perſon, in which, notwithſtanding his auſterities, and the hardſhips he inflicted upon himſelf, he is repreſented in a chamber, ſitting upon a handſome elbow-chair, adorned with a magnificent cuſhion. Before him is

repreſented a portrait of our lady, to whom the holy abbot addreſſes the following words: "O domina mea, quid hic facio? educo è carcere animam meam, ad confitendum nomini tuo." At a diſtance you ſee a heap of volumes on fire, which volumes were compoſed by the Little Feuillant. Theſe volumes, out of his humility, he threw into the fire himſelf; having obſerved, that one of the religious of his abbey, upon whom he had impoſed that office, ſhewed a repugnance to it. At his ſide is a figure of a lamb, "a very proper emblem of this frier's meekneſs;" which is ſaid to have appeared to him juſt after hearing, in the night, a voice, that forewarned him of a great number of calumnies with which he was going to be attacked. At his feet lay four mitres; namely, that of the biſhopric of Angers, which, ſoon after the arrival of the Feuillans at Paris, Henry III. offered him, and he refuſed; thoſe of the biſhopric of Pamiez, and the celebrated abbey of Marimond, both of which he refuſed alſo; and that of the abbey of Nizelle, which the archduke gave him for the ſake of retaining him near his perſon, but which he kept no longer than till the firſt vacancy happened of the grand and opulent abbey of Orval.

MONTGERON (Louis Basile Carre de), born at Paris in 1687, and was firſt as remarkable for infidelity as afterwards for fanaticiſm. He was converted at the tomb, and by the miracles of the deacon Paris; a defence, or rather demonſtration, of which, he wrote and preſented to the king. He became the victim of his zeal, and ſuffered exile and impriſonment. He died in the citadel of Valence in 1754; and it may truly be ſaid of him, that religion might well do without ſuch defenders.

MONTGOMERY (Gabriel de, count of Montgomery in Normandy) was eminent for his valour and noble actions. He was unfortunate enough to be the cauſe of the death of Henry II. of France, by wounding him in the eye at a tournament. In the civil wars of France he joined the proteſtants, and defended Rouen againſt the royal army. When this town was taken by ſtorm, he fled to Havre, whence he went to aſſiſt Bearn againſt the catholics. In this expedition he obtained great glory, having not only defeated the catholics, but taken their general Tarrides priſoner. He was in Paris on the maſſacre of St. Bartholomew, and in the Fauxbourg St. Germain. The murder was, by ſome accident, retarded in this quarter; and Montgomery, with a few gentlemen, got on horſeback, and eſcaped. On this occaſion, it is ſaid, his horſe carried him thirty leagues without halting. After this, he got over to Jerſey, and afterwards to England, whence, in the following year, he went with a

fleet

fleet to the relief of Rochelle. Here, however, he was leſs ſucceſsful; but, in 1573, he again paſſed over from Jerſey to Normandy, to aſſiſt the Proteſtants. He was, after various acts of intrepidity, taken priſoner by his enemies, and conducted a priſoner to Paris. Here he was condemned, after a mock trial, on the accuſation of having hoiſted his flag on-board the fleet which he conducted to the relief of Rochelle. He was firſt tortured, and afterwards beheaded; which he underwent with heroic reſolution. Montgomery has ever, and juſtly, been conſidered as a victim of the revenge of Catharine of Medicis. The French writers endeavour to ſoften the atrocious cruelty of the deed, by reproaching him with the death of their Monarch, Henry the Second; which is prepoſterous, as that was the effect of accident.

MONTGON (CHARLES ALEXANDER), a French writer of memoirs, who was employed by the duke of Bourbon on ſome political ſervices in Spain. His "Memoirs" were publiſhed in eight octavo volumes, but contain little of importance to the public at large.

MONTI (JOSEPH), profeſſor of Botany at Bologna, and known by different publications on ſubjects of natural hiſtory.

MONTJOSIEU (LOUIS DE), author of a book called "Gallus Romæ Hoſpes," publiſhed at Rome in 1585. This contains, among other things, a treatiſe on the painting and ſculpture of the ancients, and is eſteemed for its great learning. This tract is reprinted in the edition of Vitruvius, publiſhed at Amſterdam in 1649.

MONTMAUR (PETER DE), profeſſor of Greek in the royal college at Paris, in the reign of Lewis XIII. He was a man that made a great noiſe in his day; yet there are hardly any memorials of him upon which we can depend, becauſe they are delivered to us chiefly by his enemies. He was reckoned the greateſt paraſite of his time, and rendered himſelf ſo odious to his contemporary wits, that they attacked him with all the keenneſs of the moſt abuſive ſatire.

Among many ingenious and ſatirical fictions, theſe may be taken as certain facts relating to him, viz. that he was a native of Limoſin; that he ſtudied polite literature under the Jeſuits of Bourdeaux; that he was perſuaded to put on the Jeſuit's habit; that they ſent him to Rome, where he taught grammar for three years with great reputation; that then he had leave to quit that employment, becauſe his health was in a declining condition; that he opened a druggiſt's ſhop at Avignon, where he acquired a great deal of money; and that he afterwards came to Paris, where, not finding encouragement at the bar, he applied himſelf to poetry, in hopes of ſharing in the favours which cardinal Richelieu conferred upon good

good poets. He cultivated the moſt puerile ſpecies of the art, ſuch as anagrams, and other pieces of low wit in the ſame way, which afterwards took their name from him. Thus, in the "Origines de la langue Françoiſe," Montmoriſm is ſaid to be "the name, which has lately been given to thoſe witticiſms, which conſiſt in a mere playing with words: the Latins called them Annominationes; we call them Montmoriſms, from Peter Montmaur, king's profeſſor of Greek, who affected thoſe clinching pieces of wit."

In the mean time there is great reaſon to ſuppoſe, that Montmaur was not ſo deſpicable a perſon as he has been repreſented. He might love good eating; he might on this account attend the tables of the great; and he might give his tongue great liberties when he was there: but, if he had not recommended himſelf by a well furniſhed memory, a great deal of reading, and a ready wit, it is not probable that he could have ſuch open acceſs to the chancellor, the preſident de Meſmes, and other perſons, who were eminent both by their rank, their good taſte, and their learning. Add to this, that it is a fair preſumption of a man's not being inſignificant and contemptible, when a confederacy of the greateſt wits of the age muſt needs be formed againſt him; but rather the reverſe, unleſs we could ſuppoſe theſe wits to be moſt ridiculouſly and wretchedly employed. We muſt not forget to obſerve, however, that there were perſons of reputation and merit, who ſtrongly diſapproved of theſe outrages of his enemies, as Couſin, Vigneul Marville, and Vavaſor. We will tranſcribe what Vigneul Marville has ſaid, as it ſeems to convey a truer idea of him than any we can procure or obtain elſewhere. "Profeſſor Montmaur," ſays this author, "was by no means ſo deſpicable a man as moſt imagine. He had a very fine genius, and great parts. The Greek and Latin were as familiar to him as his mother-tongue. He had read all the good authors of antiquity; and, with the help of a prodigious memory and great vivacity, made very ingenious applications of the moſt beautiful paſſages which he had obſerved in them. It is true, he almoſt always applied them ſatirically; which provoked the reſentment of thoſe who happened to be the ſubjects of his pleaſantry. By theſe qualities he introduced himſelf to the acquaintance of the polite and learned. Avarice was a great blot upon his character, for he had a fortune without uſing it: and he was too much devoted to good eating and drinking. He uſed to ſay to his friends, Gentlemen, do you furniſh meat and drink, and I will furniſh ſalt: and, indeed, he ſcattered it very profuſely, wherever he made one of the company. His ſatirical humour had no bounds; and he was a Lucian throughout. He was particularly bitter upon bad poets.

poets.—Never was mortal ſo much pelted with ſatire, in proſe and verſe, as was Montmaur. Every one exhauſted his fund of ill-nature upon him; and there are whole collections of thoſe ſatires ſtill extant: the beſt of them were thoſe written by Menage. Montmaur was adviſed by his friends to publiſh his ſatirical jokes upon his petulant enemies; but he was too indolent to take ſo much trouble: he was ſatisfied to laugh at theſe trifles, and deſpiſe them. When he was told that Menage had transformed him into a parrot, 'Very well,' replied he, 'I ſhall neither want wine to make merry over, nor a bill to defend myſelf.' And as the ſame perſon was beſtowing high commendations upon this performance of Menage: 'It is no wonder,' added he, 'if ſo great a prater as Menage makes a good parrot.'' Montmaur died in 1648.

MONTMORENCY (ANNE DE), peer, marſhal, and conſtable of France. He lived in the 16th century, and was one of the greateſt generals of his time. In 1512, he defended Menziers againſt Charles V. of Spain, and compelled his general, count of Naſſau, to raiſe the ſiege. He was taken priſoner at the battle of Pavia, with his royal maſter Francis V. and from this period underwent various viciſſitudes of fortune in arms and at court. At the famous battle of St. Denis he was mortally wounded, and died at the age of 74. The following anecdote of his receiving his wound ſeems worth recording.—After having performed prodigies of valour, after having received ſeveral wounds in his hands and his face, broke his ſword in the body of one of the enemy's dragoons; and, as if indignation and deſpair had added to his courage, he ſtill fought with the exertions and vigour of a young man. In this ſituation Robert Stuart came up to him, and putting his loaded piſtol to his throat, called out to him to ſurrender. "What! tell me to ſurrender!" replied the conſtable, "ſurely you do not know me!" It is then, "becauſe I know you," ſaid Stuart, "that I give you this." On this inſtant he fired his piſtol, the charge of which the venerable warrior received in his ſide: then recovering himſelf, though mortally wounded, he gave Stuart ſo violent a blow with the pommel of his ſword, in his face, that he broke three of his teeth: each of them, at the ſame inſtant, fell from his horſe; the conſtable in a ſwoon, and dying. Montmorenci ſoon recovering from his fainting fit, aſked thoſe who ſurrounded him, how the engagement was going on; and, on being told that the king's army was maſter of the field, and that the engagement had been (as one might ſay) fatal only to himſelf, he returned his thanks to the God of Battles, and begged them to leave him, and not on his account leave the victory imperfect. Then, addreſſing himſelf to M. de Sanzai, a relation of his, a man of rank, he ſaid,

"I am a dead man; but I bleſs Heaven for permitting me to die for my religion, my king, and my country. Tell his majeſty how happy I am in finding that death, which I have ſo often ſought in vain in the ſervice of his father and of his anceſtors."

By this time his children and his friends came up to him, and flattered him with the hopes of recovery; but, finding himſelf ſtruck with death, he intreated them to let him die on the field of battle. For a long while he reſiſted their intreaties to be carried to Paris; at laſt, not being able any longer to withſtand them, he ſaid, "I conſent to be taken to Paris, though under no hopes of being cured of my wounds, for I am a dead man, but to ſee once more the king and the queen; and to carry them, in my own perſon, and by means of my wounds, the ſtrongeſt aſſurances of the fidelity that I have ever preſerved in their ſervice."

In his laſt moments, whilſt he was ſuffering the moſt excruciating torture from his wounds, a cordelier exhorted him to patience and reſignation to the will of Heaven. "Ah, my good father," replied the venerable hero, "can you ſuppoſe that a man, who has been able to paſs a life of near eighty years with honour, cannot tell how to terminate, properly, the laſt quarter of an hour of it?"

MONTMORENCY (CHARLES DE), third ſon of the great conſtable, Anne de Montmorency, ſignalized his bravery in a very exemplary manner in all the battles and ſieges that were carried on during the league. He was made admiral of France by Henry IV. in 1596. He died 1612, aged 75 years. The illuſtrious houſe of Montmorency has produced more great men than any other family in France.

MONTROSE (JAMES GRAHAM, Marquis of) was comparable to the greateſt heroes of antiquity. He undertook, againſt almoſt every obſtacle that could terrify a leſs enterpriſing genius, to reduce the kingdom of Scotland to the king's obedience; and his ſucceſs was anſwerable to the greatneſs of his undertaking. By a thouſand efforts of ſtratagem and valour he, in a few months, effected his great deſign; but, for want of proper ſupplies, was forced to abandon his conqueſts. After the death of Charles I. he, with a few men, made a ſecond attempt, but was ſoon defeated by a numerous army. He was betrayed into the hands of the enemy, as he was leaving the kingdom, by the lord Aſton, his treacherous friend. He was executed with every mark of ignominy that wanton cruelty could invent, with the book of his exploits hung round his neck: but he bore this reverſe of fortune with the ſame greatneſs of ſoul that animated him in proſperity. He was hanged upon a gallows thirty feet high, May 21, 1650.

The

The active reign of Charles I. affords many inſtances of valour; but Montroſe is the only inſtance of heroiſm.

MOORE (PHILIP), rector of Kirkbridge, and chaplain of Douglas; a gentleman well known in the literary world, by his correſpondence with men of genius in ſeveral parts of it, and by them eminently diſtinguiſhed as the divine and ſcholar. In the earlier part of a life induſtriouſly employed in promoting the preſent and future happineſs of mankind, he ſerved as chaplain to the right rev. Dr. Wilſon, the venerable biſhop of Man, whoſe friend and companion he was for many years. At the funeral of that excellent man, he was appointed to preach the ſermon which is affixed to the diſcourſes of that prelate, in the two editions of his works lately printed at Bath. Some years ago, at the requeſt of the ſociety for promoting Chriſtian knowledge, he undertook the reviſion of the tranſlation into Manks of the Holy Scriptures, the book of Common Prayer, biſhop Wilſon on the Sacrament, and other religious pieces, printed for the uſe of the dioceſe of Man; and, during the execution of the firſt of theſe works, he was honoured with the advice of the two greateſt Hebræans of the age, biſhop Lowth and the late Dr. Kennicott. In the more private walk of life, he was not leſs beloved and admired; in his duty as a clergyman, he was active and exemplary, and purſued a conduct (as far as human nature is capable) "void of offence towards God and towards man." His converſation, prompted by an uncommon quickneſs of parts, and refined by ſtudy, was at once lively, inſtructive, and entertaining; and his friendly correſpondence (which was very extenſive) breathes perhaps as much original humour as can be met with in any writer who has appeared in public, Sterne not excepted, to whom he did not yield even in philanthropy. All the preſent clergy in the iſland (except four) were educated by him, and by them he was always diſtinguiſhed with peculiar reſpect and affection. His conduct operated in the ſame degree amongſt all ranks of people, and it is hard to ſay, whether he won more by his doctrine or example; in both, religion appeared moſt amiable, and addreſſed herſelf to the judgements of men, cloathed in that chearfulneſs which is the reſult of the firmeſt conviction, and the greateſt purity of intention. It is unneceſſary to add, that though his death, which happened Jan. 22, 1783, in his 78th year, was gentle, yet a retroſpect of ſo uſeful and amiable a life makes it deeply regretted. His remains were interred with great ſolemnity in Kirk Braddon church, attended by all the clergy of the iſland, and a great number of the moſt reſpectable inhabitants.

MOORE (Sir JONAS), a very eminent mathematician, born at Whitby, in Yorkſhire, in 1620. He had every advantage

tage of education, but always diſcovered a decided partiality for the mathematics. He was introduced, as a moſt ingenious perſon, to king Charles I. and was, in conſequence, appointed mathematical tutor to the king's ſecond ſon, James. In the interregnum, he became a public teacher of the mathematics; but, at the Reſtoration, was promoted, by Charles II. to the office of ſurveyor-general of the ordnance. He was a great favourite both with the king and duke of York, and uſed his influence with them to obtain the erection of Flamſtead-houſe as a public obſervatory. By his intereſt, alſo, the mathematical ſchool was founded at Chriſt's hoſpital; and, by his talents, a regular ſyſtem of mathematical education was then formed and eſtabliſhed. The work, above alluded to, was publiſhed, in 1681, by Mr. Hanway and Mr. Potinger, ſons-in-law to Sir Jonas. The arithmetic, practical geometry, trigonometry, and coſmography, were written by Sir Jonas himſelf, and publiſhed before his death. The algebra, navigation, and books of Euclid, were ſupplied by Mr. Perkins, the maſter of the mathematical ſchool at Chriſt's hoſpital. The aſtronomy, and doctrine of the ſphere, were written by Mr. Flamſtead, aſtronomer-royal.

Beſides the above work, Sir Jonas wrote "Arithmetic, in Two Books, viz. Vulgar Arithmetic, and Algebra;" to which two curious treatiſes were added on conic ſections. He was alſo author of a "Mathematical Compendium," and a "General Treatiſe on Artillery," tranſlated from the Italian of "Tomero Moretii," of Breſcia.

MOORE (ROBERT), an ingenious Engliſh penman and philologiſt, ſucceeded Col. John Ayres, as a writing-maſter, in his houſe and buſineſs, in St. Paul's church-yard, which was about 1708. His firſt publication, "The Writing-Maſter's Aſſiſtant," which is dedicated to his father, and dated Nov. 4, 1696, was re-printed in 1704, and prefaced by Ayres. His "General Penman" was printed in 1725. One page of his writing may be ſeen in George Bickham's "Penman's Companion," dated 1710; and, in 1716, he publiſhed his "Compendious Eſſay on the Firſt Invention of Writing," with examples engraved on copper, which has been of great uſe to ſucceeding authors on the ſubject of calligraphy. He died about 1727. There are two heads of him in Mr. "Ames's Collection of Prints of Engliſh Heads."

MORABIN (JAMES), a Frenchman, and author of many learned works, particularly of tranſlations of different parts of Cicero's works, and "Life of Cicero." This laſt has been tranſlated into Engliſh. He ſeems to have been perfect maſter of Cicero's works, and perfectly to have underſtood his mode of phraſeology and argument. Morabin alſo tranſlated

"Boetius,"

"Boetius," and with great accuracy. He died at Paris in 1762.

MORALES (AMBROSE), a Spaniſh prieſt, and a native of Cordova; was very inſtrumental in eſtabliſhing in Spain a taſte for literature. He was hiſtoriographer to Philip II. and a profeſſor at the univerſity of Alcala. He was author of an "Univerſal Spaniſh Chronicle," and of other elegant works. He died in 1590.

MORANT (PHILIP), M. A. and F. S. A. a learned and indefatigable antiquary and biographer, ſon of Stephen Morant, was born at St. Saviour's in the iſle of Jerſey, Oct. 6, 1700; and, after finiſhing his education at Abingdon-ſchool, was entered Dec. 16, 1717, at Pembroke-college, Oxford, where he took the degree of B. A. June 10, 1721, and continued till Midſummer 1722; when he was preferred to the office of preacher of the Engliſh church at Amſterdam, but never went to take poſſeſſion. He took the degree of M. A. in 1724, and was preſented to the rectory of Shellow Bowells, April 20, 1733; to the vicarage of Bromfield, Jan. 17, 1733-4; to the rectory of Chicknal Smeley, Sept. 19, 1735; to that of St. Mary's, Colcheſter, March 9, 1737; to that of Wickham Biſhop's, Jan. 21, 1742-3; and to that of Aldham, Sept. 14, 1745. All theſe benefices are in the county of Eſſex. In 1748 he publiſhed his "Hiſtory of Colcheſter," of which only 200 copies were printed. In 1751, Mr. Morant was elected F. S. A. In February, 1768, he was appointed, by the lords ſub-committees of the houſe of peers, to ſucceed Mr. Blyke, in preparing for the preſs a copy of the rolls of parliament; a ſervice, to which he diligently attended to his death, which happened Nov. 25, 1770, in conſequence of a cold, caught in returning by water from the Temple to Vauxhall, in his way to South Lambeth, where he reſided for the convenience of attending to his parliamentary labours; a work for which, as a native of Jerſey, and excellently ſkilled in the old Norman French, he was particularly well qualified; and which, after his death, devolved on Thomas Aſtle, eſq. F. R. and A. SS. who had married his only daughter, and who communicated to Mr. Nichols the following exact account of Mr. Morant's writings, from a liſt of them drawn up by himſelf. 1. "An Introduction to the Reading of the New Teſtament, being a Tranſlation of that of Meſſ. de Beauſobre and Lenfant, prefixed to their Edition of the New Teſtament. 1725, 1726," 4to. 2. "The Tranſlation of the Notes of Meſſ. de Beauſobre and Lenfant on St. Matthew's Goſpel, 1727," 4to. N. Tindal tranſlated the text printed therewith. 3. "The Cruelties and Perſecutions of the Romiſh Church diſplayed, &c. 1728," 8vo. tranſlated into Welſh by Thomas Richards,

Richards, curate of Coychurch in Glamorganſhire, 1746, with the approbation of Dr. Gilbert, the biſhop of Landaff. 4. "I epitomiſed thoſe Speeches, Declarations, &c. which Rapin had contracted out of Ruſhworth in the Life of King James I. King Charles I. &c. 1729, 1730." 5. "Remarks on the 19th Chapter of the Second Book of Mr. Selden's Mare Clauſum." Printed at the end of Mr. Falle's "Account of Jerſey, 1734. 6. "I compared Rapin's Hiſtory with the 20 volumes of Rymer's Fœdera, and Acta Publica, and all the ancient and modern Hiſtorians, and added moſt of the Notes that were in the folio edition, 1728, 1734." This is acknowledged at the end of the preface in the firſt volume of Rapin's Hiſtory. 7. "Tranſlation of the Notes in the Second Part of the Othman Hiſtory, by Prince Cantemir, 1735," folio. 8. Reviſed and corrected "The Hiſtory of England, by way of Queſtion and Anſwer, for Thomas Aſtley, 1737," 12mo. 9. Reviſed and corrected "Hearne's Ductor Hiſtoricus," and made large additions thereto, for J. Knapton. 10. "Account of the Spaniſh Invaſion in 1588, by way of Illuſtration to the Tapeſtry Hangings in the Houſe of Lords and in the King's Wardrobe. Engraved and publiſhed by J. Pine, 1739," folio. 11. "Geographia Antiqua & Nova; taken partly from 'Dufreſnoy's Méthode pour étudier la Géographie;' with Cellarius's Maps, 1742," 4to. 12. "A Summary of the Hiſtory of England," folio; and "Liſts at the end of Mr Tindal's Continuation of Rapin's Hiſtory, in vol. III. being 55 ſheets. Reprinted in three volumes," 8vo. 13. "The Hiſtory and Antiquities of Colcheſter, 1748." folio; ſecond edition, 1768. 14. "All the Lives in the Biographia Britannica marked C. 1739. 1760. 7 vols. folio. I alſo compoſed Stillingfleet, which hath no mark at the end." 15. "The Hiſtory of Eſſex, 1760. 1768." 2 vols. folio. 16. "I prepared [A] the Rolls of Parliament for the Preſs." Other works in MS. 17. "An Anſwer to the firſt Part of the Diſcourſe of the Grounds and Reaſons of the Chriſtian Religion, in a Letter to a Friend, 1724. Preſented in MS. to Edmund Gibſon, Biſhop of London." Never printed. This was the beginning of Mr. Morant's acquaintance with the biſhop, who gave him ſeveral livings in the county of Eſſex. 18. "The Life of King Edward the Confeſſor." 19. About 150 Sermons.

MORATA (Olympia Fulvia), a learned Italian lady, was born at Ferrara, in 1526. Her father taught the belles lettres in ſeveral cities of Italy; and his reputation as a teacher advanced him to be preceptor to the young princes of

[A] Mr. Morant prepared the Rolls of Parliament as far as the 16th of Henry IV.

Ferrara,

Ferrara, ſons of Alphonſus I. The uncommon parts and turn for literature which he diſcovered in his daughter, induced him to cultivate them; and ſhe ſoon made a progreſs which aſtoniſhed all around her. The princeſs of Ferrara was at that time ſtudying polite literature; for her furtherance in which, it was judged expedient that ſhe ſhould have a companion in the ſame purſuit, in order to excite in her a noble emulation. Morata, being deemed a very proper perſon for the purpoſe, was called to court; where ſhe was heard, by the aſtoniſhed Italians, to declaim in Latin, to ſpeak Greek, to explain the paradoxes of Cicero, and to anſwer any queſtions that were put to her. Her father dying, and her mother being an invalid, ſhe was obliged to return home, in order to take upon her the adminiſtration of the family affairs, and the education of three ſiſters and a brother; both which ſhe executed with general applauſe. Another cauſe ſeems to have removed her from court; and that was, ſome diſlike which the ducheſs of Ferrara had conceived to her, thought it is not ſaid on what account. In the mean time, a young German, named Grunthlerus, who had ſtudied phyſic, and taken his doctor's degree at Ferrara, fell in love with her, and married her. Upon this ſhe went with her huſband to Germany, and took her little brother with her, whom ſhe carefully inſtructed in the Latin and Greek languages. They arrived at Augſburg in 1548; and, after a ſhort ſtay there, went to Schweinfurt in Franconia, which was the birth-place of Grunthler. They had not been long there, before Schweinfurt was beſieged and burnt: but they eſcaped with their lives, and fled in the utmoſt diſtreſs to Hammelburg. They were not ſuffered to continue long here, and were driven to the laſt ſhift, when luckily the elector Palatine invited Grunthler to be profeſſor of phyſic at Heidelburg. He entered upon this new office in 1554, and began to enjoy himſelf; when illneſs, occaſioned by the prodigious hardſhips they had undergone, ſeized upon Morata, and, after fatiguing her ſome months, carried her off in 1555, before ſhe was quite twenty-nine years old. She died in the Proteſtant religion, which ſhe embraced upon her coming to Germany. Her huſband and brother did not long ſurvive her.

She compoſed ſeveral works, a great part of which were burnt with the town of Schweinfurt; the remainder were collected by Cælius Secundus Curio, and publiſhed with this title: "Olympiæ Fulviæ Moratæ, fœminæ doctiſſimæ ac plane divinæ, Opera omnia quæ hactenus inveniri potuerunt; quibus Cælii Secundi Curionis Epiſtolæ ac Orationes acceſſerunt. Baſilicæ 1558," in 8vo. They conſiſt of orations, dialogues, letters, and tranſlations.

MORDAUNT (Charles), earl of Peterborough, ſon of John lord Mordaunt, of Rygate, was born about 1658; and, in 1675, ſucceeded his father in honours and eſtate. In his youth he ſerved under the admirals Torrington and Narborough in the Mediterranean, during the war with the ſtate of Algiers; and, in 680, embarked for Africa with the earl of Plymouth, and diſtinguiſhed himſelf at Tangier, when it was beſieged by the Moors. In the reign of James II. he was one of thoſe lords who diſtinguiſhed themſelves by their zeal againſt the repeal of the teſt-act; and, diſliking the meaſures and deſigns of the court, obtained leave to go over into Holland, to accept the command of a Dutch ſquadron in the Weſt Indies. On his arrival he preſſed the prince of Orange to undertake an expedition into England, repreſenting the matter as extremely eaſy; but, his ſcheme appearing too romantic to the prince to build upon, his highneſs only promiſed him in general, that he ſhould have an eye on the affairs of England, and endeavour to put thoſe of Holland in ſo good a poſture as to be ready to act when it ſhould be neceſſary: aſſuring him at the ſame time, that if the king ſhould proceed to change the eſtabliſhed religion, or to wrong the princeſs in her right, or to raiſe forged plots to deſtroy his friends, he would try what could poſſibly be done. The reaſon, why the prince would not ſeem to enter too haſtily into lord Mordaunt's ideas, might be, becauſe, as Burnet obſerves, his lordſhip was "a man of much heat, many notions, and full of diſcourſe; and, though brave and generous, had not true judgement, his thoughts being crude and indigeſted, and his ſecrets ſoon known." However, he was one of thoſe whom the prince chiefly truſted, and on whoſe advice he governed all his motions.

In 1668, he accompanied his highneſs in his expedition into England; and, upon his advancement to the throne, was ſworn of the privy council, made one of the lords of the bedchamber, and, in order to attend at the coronation as an earl, advanced to the dignity of earl of Monmouth, April 9, 1689, having the day before been conſtituted firſt commiſſioner of the treaſury. He had likewiſe the command of the royal regiment of horſe, which the city of London had raiſed for the public ſervice, and of which his majeſty was colonel: but, Nov. 1690, he was removed from his poſt in the treaſury. June, 1697, upon the death of his uncle Henry, earl of Peterborough, he ſucceeded to that title; and, upon the acceſſion of queen Anne, was deſigned for the Weſt Indies, being inveſted with the commiſſion of captain-general and governor of Jamaica, and commander of the army and fleet for that expedition. March, 1705, he was ſworn of the privy-council; and the ſame year declared general and commander in chief of the

forces

forces ſent to Spain, and joint admiral of the fleet with Sir Cloudſley Shovell, of which, the year following, he had the ſole command, Sir Cloudſley remaining in the Britiſh ſeas. His taking Barcelona with an handful of men, and relieving it afterwards, when greatly diſtreſſed by the enemy; his driving out of Spain the duke of Anjou and the French army, which conſiſted of twenty-five thouſand men, though his own troops never amounted to ten thouſand: the poſſeſſion he gained of Catalonia, of the kingdoms of Valencia, Arragon, and Majorca, with part of Murcia and Caſtile, and thereby giving opportunity to the earl of Galway of advancing to Madrid without a blow; theſe were ſuch aſtoniſhing inſtances of valour, prudence, and conduct in military affairs, that, notwithſtanding all the care his hiſtorian declares he had taken, to relate what paſſed with the utmoſt veracity and exactneſs, the account of them has more the air of romance than hiſtory.

For theſe ſervices his lordſhip was declared general in Spain by Charles III. afterwards emperor of Germany; and, that war being looked upon as likely to be concluded, he received her majeſty's commiſſion to be ambaſſador extraordinary, with power and inſtructions for treating and adjuſting all matters of ſtate and traffic between the two kingdoms. But, whatever were the cauſes of his being recalled from Spain, his conduct was juſtified by the houſe of lords, Jan. 12, 1710-11; who reſolved, "that his lordſhip, during the time he commanded the army in that kingdom, had performed many great and eminent ſervices; and that, if the opinion, which he had given to the council of war at Valencia, had been followed, it might very probably have prevented the misfortunes that had ſince happened in Spain: and upon this foundation they voted thanks to his lordſhip in the moſt ſolemn manner." In 1710, and 1711, he was employed in embaſſies to Vienna, Turin, and ſeveral of the courts in Italy. On his return to England, he was made colonel of the royal regiment of horſe guards; and being general of the marines, lord-lieutenant of the county of Northampton, was, in 1713, inſtalled at Windſor a knight of the garter. Soon after which he was ſent ambaſſador extraordinary to the king of Sicily, and to negociate affairs with other Italian princes; and, March 1713-14, was made governor of the iſland of Minorca. In the reign of George I. he was general of all the marine forces in Great Britain, in which poſt he was likewiſe continued by his ſucceſſor. He died in his paſſage to Liſbon, whither he was going for the recovery of his health, Oct. 25, 1735, aged 77.

He was maſter of moſt uncommon qualities, and eminent in each of them, to a degree which might have been a ſufficient

diſtinction to any other perſon: for, to the greateſt perſonal courage and reſolution, he added all the arts and addreſs of a general; and to the moſt lively and penetrating genius, an extent of knowledge upon almoſt every ſubject of importance within the compaſs of ancient or modern literature; and even his "Familiar Letters," inſerted among thoſe of his friend Pope, are a great ornament to that collection.

MORE (Sir THOMAS), chancellor of England in the reign of Henry VIII. and a very extraordinary perſon, was born in London, 1480. He was the ſon of Sir John More, knight, who was one of the judges of the King's bench, and a man of rare abilities and integrity. Sir John had alſo much of that pleaſant turn and gaiety of wit, for which his ſon was afterwards ſo diſtinguiſhed; and, as a ſpecimen of it, Camden relates, that he would compare the danger in the choice of a wife to that of putting a man's hand into a bag full of ſnakes, with only one eel in it; where he may, indeed, chance to light of the eel, but it is an hundred to one he is ſtung by a ſnake. However, he ventured to put his hand three times into this bag, for he married three wives; and was not ſo ſtung, but that he made ſhift to live almoſt ninety years; and then did not die of old age, being luſty and ſtrong, as is ſaid, but of a ſurfeit, occaſioned by eating grapes. Sir Thomas was by his firſt wife. He was educated in London, at a free-ſchool, called St. Anthony's, where biſhop Whitgift, and other eminent men, had been brought up, and made a progreſs in grammar-learning, ſuitable to his uncommon parts and application. He was afterwards placed in the family of cardinal Morton, biſhop of Canterbury, and chancellor of England; a method of education much practiſed in thoſe times; although the being taken in was a favour, not uſually granted to any but noblemen's ſons, and is, therefore, a ſtrong teſtimony of Sir John More's worth and merit. The cardinal was infinitely pleaſed with his ingenuous modeſty, and with the vivacity and quickneſs of his wit, of which he gave ſurpriſing inſtances: one of which was, that while the players in Chriſtmas holidays were acting there, he would ſometimes ſuddenly ſtep in among them, and, without any previous ſtudy, make a part of his own, to the high ſatisfaction and diverſion of the audience; inſomuch that the cardinal uſed frequently to ſay to thoſe about him, that "More, whoſoever ſhould live to ſee it, would one day prove a marvellous man."

In 1497, he was ſent to Canterbury college, now part of Chriſt-church, in Oxford; where he heard the lectures of Linacer and Grocyn, upon the Latin and Greek tongues: and it was not long before he gave ſpecimens of a maſterly ſkill in both, by "Epigrams and Tranſlations," which are printed

printed in his works. After two years ſpent at Oxford, where he alſo made a ſuitable progreſs in the academical ſtudies, as rhetoric, logic, and philoſophy, he was removed to New-Inn, London, in order to apply to the law; and ſoon after to Lincoln's Inn, where he continued his ſtudies till he became a barriſter. It is remarkable, that this great and illuſtrious man, when he was about twenty years of age, began to practiſe a monkiſh diſcipline upon himſelf; wearing a ſharp ſhirt of hair next to his ſkin, which he never after left entirely off, not even when he was lord-chancellor. This may ſerve to ſhew, that no force of abilities, either natural or acquired, can preſerve ſome men from falling into the moſt contemptible ſuperſtitions.

At the age of twenty-one, he was a burgeſs in parliament, and diſtinguiſhed himſelf remarkably, in 1503, by oppoſing a ſubſidy demanded by Henry VII. with ſuch ſtrength of argument, that it was actually refuſed by the parliament. As ſoon as the vote had paſſed againſt it, Mr. Tyler, one of the king's privy-council, went preſently from the houſe, and told his majeſty, that a beardleſs boy had overthrown his purpoſe. The king reſented the matter ſo highly, that he would not be ſatisfied, till he had ſome way revenged it: and ſince the ſon, who had nothing, could loſe nothing, he deviſed a cauſeleſs quarrel againſt the father; and, ſending him to the Tower, kept him there till he had forced a fine of 100l. from him, for his pretended offence. It happened ſoon after, that More, coming on a ſuit to Fox, biſhop of Wincheſter, one of the king's privy-council, the biſhop called him aſide, and, pretending great kindneſs to him, promiſed, that if he would be ruled by him, he would not fail to reſtore him to the king's favour; intending, as was afterwards conjectured, to draw him into ſome confeſſion of his offence, ſo that the king might have an opportunity of gratifying his diſpleaſure againſt him. But More, going from the biſhop, fell into diſcourſe with Mr. Whitford, his familiar friend, then chaplain to the biſhop, and afterwards a monk of Sion, and to him related what the biſhop propoſed. Whitford counſelled him not to liſten to the biſhop's motion: "for," ſays he, "my lord and maſter, to ſerve the king's turn, will not ſtick to conſent to the death of his own father." Upon this, he went no more to the biſhop, and, for fear of worſe conſequences, had ſome thoughts of going beyond ſea. With this view he ſtudied the French tongue, and cultivated moſt of the liberal ſciences, as muſic, arithmetic, geometry, and aſtronomy: he likewiſe made himſelf a very good hiſtorian; but Henry VII. dying, and leaving him free from farther apprehenſions, he dropped all thoughts of travelling abroad.

As ſoon as he had put on the bar-grown, he read a public lecture, in the church of St. Lawrence Old Jewry, upon St. Auſtin's treatiſe "De civitate Dei:" in which he did not ſo much diſcuſs any points of divinity, as explain the precepts of moral philoſophy, and clear up difficulties in hiſtory. He did this ſo incomparably well, that every body of note went to hear him; and Grocyn himſelf, who had been his maſter in Greek, alſo became one of his auditors. He was then appointed law-reader at Furnival's Inn, which place he held above three years; and afterwards took lodgings near the Charter-houſe, and went through all the ſpiritual exerciſes of that ſociety, but without engaging in a vow: for, though he once felt a ſtrong inclination to take the order of the Franciſcans as well as the prieſthood, he had good reaſons for declining both. One was, the difficulty he found, after all the diſcipline he uſed, to preſerve his chaſtity: for which reaſon, following the advice of Dr. Collet, dean of St. Paul's, whom he had choſen for his ghoſtly father, he engaged in a marriage with Jane, daughter of John Colt, eſq. of New-hall, in Eſſex; and, ſettling his wife and family at Buckleſbury, he attended the buſineſs of his profeſſion at his chambers in Lincoln's Inn, where he continued till he was called to the bench, and had read there twice. This was a very honourable poſt at that time: and ſome of theſe readings are quoted by lord Coke as uncontеſted authorities in the law. In the mean time he was appointed, in 1508, judge of the ſheriff's court in the city of London; made a juſtice of the peace: and became ſo eminent in the practice of the law, that there was ſcarcely a cauſe of importance tried at the bar in which he was not concerned. Sir Thomas told his ſon Roper, that he earned by his buſineſs at this time, with a good conſcience, above 400l. a year, which is equal to ſix times that ſum now.

Meanwhile, he found leiſure to exerciſe his talents in polite literature; and, in the height of this hurry of buſineſs, wrote his "Utopia." He wrote it in 1516, though the firſt edition, that ſeems to be known any thing of, was at Baſil, in 1518. In this ſhort but extraordinary work, he gave his mind full ſcope, and conſidered mankind and religion with a freedom which became a true philoſopher. He feigns "Utopia" to be one of thoſe countries then lately diſcovered in America, and the account of it to be given him by one Hythlodæus, a Portugueſe, who ſailed in company with Americus Veſpucius, the firſt diſcoverer of that part of the world: under which character he delivers his own opinions and ſentiments. Before he had finiſhed his "Utopia," he began the "Hiſtory of Richard III." but it was never perfected, and is eſteemed none of his beſt pieces: it is, however, inſerted in Kennet's "Com-

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plete History of England." More cultivated an acquaintance and friendship with the most learned men of that age, and particularly with Erasmus, who, of all the foreigners, deservedly held the first place in his affections. After they had long carried on a correspondence by letters, Erasmus came to England, on purpose to see his friend: upon which occasion it was contrived, that they should meet at the lord mayor's table in London, before they were introduced to each other. At dinner, happening to fall into argument, Erasmus so sensibly felt the peculiar sharpness of his antagonist's wit, that he could not help breaking out into this expression, "Aut tu Morus es, aut nullus;" to which More readily replied, "Aut tu es Erasmus, aut diabolus."

Before he entered into the service of Henry VIII. he had been twice employed, with his majesty's consent, at the suit of the English merchants, as their agent in some considerable disputes between them and the merchants of the Steel-yard; and, about 1516, he went to Flanders with Tonstall, bishop of Durham, and Dr. Knight, commissioners for renewing the treaty of alliance between Henry VIII. and Charles V. then only archduke of Austria. He was on some occasion at Bruges, when an arrogant fellow set up there a challenge, that he would answer any question which could be proposed to him in any art whatsoever: upon which Sir Thomas caused this to be put up, "An averia capta in withernamia sint irreplegiabilia?" adding, that there was one of the English ambassador's retinue, who was ready to dispute with him upon it. But the braggadocio, not so much as understanding those terms of our common law, knew not what to answer to it; and so was made a laughing-stock to the whole city. Sir Thomas's parts, learning, ability in the law, and dexterity in the management of business, were now become so well known to Henry VIII. that he ordered cardinal Wolsey to engage him in the service of the court. With this view the cardinal offered him a pension, which Sir Thomas then refused, as not thinking it equivalent to his present advantages: but the king soon after insisted upon his entering into his service, and, for want of a better vacancy, obliged him, for the present, to accept the place of master of the requests. Within a month after, he was knighted, and appointed one of the privy-council.

In 1520, he was made treasurer of the Exchequer; and soon after this bought a house by the river-side at Chelsea, where he settled with his family, having buried his first wife, and married a second. With all his excellent endowments for public business, Sir Thomas was particularly formed for the sweets of private life; and the king, having once experienced this engaging part of his now favourite's character, grew, as

was the temper of that prince, too impatiently eager of his converſation. Thus, when the king had performed his devotions on holidays, he uſed to ſend for Sir Thomas into his cloſet, and there confer with him, ſometimes about aſtronomy, geometry, divinity, and other parts of learning, as well as about his own affairs. He would frequently in the night carry him up to his leads on the top of his houſe, and diſcourſe with him about the motions of the planets; and, becauſe Sir Thomas was of a very pleaſant diſpoſition, the king and queen uſed to ſend for him after ſupper, or in ſupper-time, to be merry with them. Sir Thomas perceiving, by this fondneſs, that he could not once a month get leave to go home to his wife and children, or be abſent from court two days together, began ſomewhat to diſſemble his nature, and gradually to diſuſe himſelf from his accuſtomed mirth, ſo that he was no more ſent for as before. There was alſo another cauſe of the king's fondneſs for More. About this time, the king was preparing his anſwer to Luther, wherein Sir Thomas aſſiſted his majeſty, by caſting that treatiſe into a proper method. It was publiſhed in 1521, under the title of, "Aſſertio ſeptem Sacramentorum adverſus M. Lutherum, &c." and, in 1523, Sir Thomas publiſhed, written by himſelf, "Reſponſio ad Convicia M. Lutheri congeſta in Henricum regem Angliæ." Notwithſtanding all this fondneſs, Sir Thomas underſtood the nature of his maſter very well; as the following relation ſufficiently teſtifies. Once on a time, the king came, unlooked-for, to More's houſe at Chelſea, and dined with him; and after dinner walked with him in his garden, for the ſpace of an hour, holding his arm about his neck. As ſoon as his majeſty was gone, Mr. Roper, Sir Thomas's ſon-in-law, obſerved to him how happy he was, ſince the king had treated him with ſo much familiarity, as he had never ſeen uſed to any perſon before, except cardinal Wolſey, whom he once ſaw his majeſty walk with arm in arm. "I thank our lord," anſwered Sir Thomas, "I find his grace my very good lord indeed, and I believe he doth as ſingularly favour me as any ſubject within this realm. However, ſon Roper, I may tell thee, I have no cauſe to be proud thereof: for, if my head would win him a caſtle in France, it ſhould not fail to go."

In 1523, he was choſen ſpeaker of the houſe of commons; and, ſoon after, ſhewed great intrepidity in fruſtrating a motion for an oppreſſive ſubſidy, promoted by cardinal Wolſey. The cardinal afterwards, in the gallery at Whitehall, complained of it to him, and ſaid, "Would to God you had been at Rome, Mr. More, when I made you ſpeaker." To which Sir Thomas anſwered, "Your grace not offended, ſo would I too." The cardinal, in revenge, moved the king to ſend him

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on the embaſſy into Spain in 1526; but this alſo Sir Thomas found means to avoid, on account of his health; which his majeſty accepted as a ſufficient plea, ſaying, "It is not our meaning, Mr. More, to do you any hurt, but to do you good; we will think of ſome other, and employ your ſervice otherwiſe." The following year he was joined, with ſeveral other officers of ſtate, to cardinal Wolſey, in an embaſſy to France: and, in July 1759, he ſet out with Tonſtall, on another to Cambray. Before he went on this laſt embaſſy, the king ſounded him upon the ſubject of his divorce from Catharine of Arragon, as he did again after his return; but did not receive, either time, an anſwer agreeable to his inclinations. Yet, his majeſty's fixed reſolution in that point did not hinder him, upon the diſgrace of cardinal Wolſey, from intruſting the great ſeal with Sir Thomas, which was delivered to him Oct. 25, 1530. This favour was the more extraordinary, as he was the firſt layman who enjoyed it; but the truth is, it it was apparently conferred with a view of engaging him to approve the intended divorce. Accordingly, he entered upon it with juſt apprehenſions of the danger to which it would expoſe him on that account; and, after he had executed all the duties of it for near three years, with a moſt exemplary diligence, a true magnanimity of ſpirit, and a moſt incorrupted integrity, he reſigned it, May 16, 1533. He did it with a view to his own ſafety; not being able to ſatisfy his conſcience concerning the invalidity of that divorce, a confirmation of which, he was ſenſible, would ſoon be required of him by the nature of his office.

After this, he reſolved never to engage again in public buſineſs: he paſſed his time at Chelſea altogether in ſtudy and devotion, not without ſome preſages of the ſtorm which was gathering over his head. Anne Boleyn's coronation being fixed for May 31, 1533, all fair means were uſed to win him over; and, when theſe proved ineffectual, recourſe was had to threats and terrors. In the enſuing parliament, a bill was brought into the houſe of lords, attainting him, as well as his friend biſhop Fiſher, and ſome others, of miſpriſion of treaſon, for countenancing and encouraging Elizabeth Barton, the famous nun of Kent, in her treaſonable practices: but, upon examination, his innocence in that matter ſo clearly appeared, that his enemies were obliged to ſtrike his name out of the bill. Several other accuſations were brought againſt him with the ſame ill ſucceſs, till the act of ſupremacy was paſſed in 1534, when the oath enjoined by that being tendered to him about a month after, he refuſed to take it. Hereupon he was firſt taken into the cuſtody of the abbot of Weſtminſter; and, upon a ſecond refuſal four days after, committed priſoner to the

Tower of London. His reputation and credit being very great in the kingdom, and much being apprehended from his conduct at that critical juncture, all arguments that could be deviſed were alleged to him by archbiſhop Cranmer, and others, to perſuade him to a compliance; and many fair promiſes were made from the king to induce him thereto: but nothing could prevail. After he had lain, therefore, fifteen months in priſon, he was arraigned, tried, and found guilty, for denying the king's ſupremacy; and accordingly condemned to be hanged, drawn, and quartered, and his head to be ſtuck on a pole upon London bridge. But this ſentence, on account of the high office he had borne, was, all but the laſt particular changed by the king into beheading; which was executed July 5, 1535, on Tower-hill. That gaiety of ſpirit and innocent mirth, which had ſo diſtinguiſhed him in his life, did not forſake him in his laſt moments. Going up the ſcaffold, which ſeemed to him ſo weak as if it was ready to fall, he ſaid merrily to the lieutenant of the Tower, "I pray you, miſter lieutenant, ſee me ſafe up; and for my coming down, let me ſhift for myſelf." After his prayers were ended, he turned to the executioner, and ſaid, with a cheerful countenance, "Pluck up thy ſpirits, man, and be not afraid to do thine office. My neck is very ſhort; take heed, therefore, thou ſtrike not awry, for thine own credit's ſake." Then laying his head upon the block, he bid the executioner ſtay till he had removed his beard, ſaying, "My beard has never committed any treaſon;" and immediately received the fatal blow. Mr. Addiſon, after deſcanting on this behaviour, obſerves, that "what was only philoſophy in this extraordinary man, would be phrenzy in one who does not reſemble him as well in the cheerfulneſs of his temper as in the ſanctity of his life and manners."

Sir Thomas More was the author of many and various works, though nothing but his "Utopia" has long been read; which is owing to their having been chiefly of the polemic kind, and written in defence of a cauſe which could not be ſupported. His Engliſh works were collected and publiſhed by the order of queen Mary, in 1557; his Latin, at Baſil, in 1563; and at Louvain, in 1566. It is univerſally agreed, that he was admirably ſkilled in every branch of polite learning.

Something muſt be ſaid of his family. By his firſt wife he had four children, who all ſurvived him; three daughters and one ſon, named John, after his grandfather. Sir Thomas had the three daughters firſt, and his wife very much deſired a boy: at laſt ſhe brought him this ſon; who proving little better than an idiot, Sir Thomas ſaid to his lady, "Thou haſt prayed ſo long for a boy, that thou haſt one

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now who will be a boy as long as he lives." However, he had all the advantages of a liberal education, by which his natural parts ſeem to have been much improved. Among Eraſmus's letters, there is one written to him, in which he is ſtyled "Optimæ Spei Adoleſcens" by Eraſmus; who alſo inſcribed to him the "Nux of Ovid," and "An Account of Ariſtotle's Works." After the death of his father, he was committed to the Tower, for refuſing the ſame oath of ſupremacy, and condemned, but afterwards pardoned, and ſet at liberty; which favour he did not long ſurvive. He was married very young to a Yorkſhire heireſs, by whom he had five ſons. His eldeſt ſon Thomas had a ſon of the ſame name, who, being a moſt zealous Roman catholic, gave the family-eſtate to his younger brother, and took orders at Rome; whence, by the pope's command, he came a miſſionary into England. He afterwards lived at Rome; where, and in Spain, he negociated the affairs of the Engliſh clergy at his own expence. He died, aged fifty-nine years, in April 1625; and, two years after, was printed in 4to, with a dedication to Henrietta Maria, king Charles I's queen, his "Life of Sir Thomas More," his great grandfather. The learned author of the "Life of Eraſmus" ſays, that "this Mr. More was a narrow-minded zealot, and a very fanatic;" and afterwards adds, very juſtly, that "there is no relying on ſuch authors as theſe, unleſs they cite chapter and verſe."

As for Sir Thomas's daughters, the eldeſt of them, Margaret, was married to William Roper, eſq. of Well-hall, in the pariſh of Eltham, in Kent; who wrote the "Life" of his father-in-law, which was publiſhed by Hearne at Oxford, in 1716, 8vo. She was a woman of fine parts and amiable qualities, and ſeems to have been to More what Tullia was to her father Cicero, his delight and comfort. The greateſt care was taken of her education; and ſhe became learned not only in the Greek and Latin tongues, but in muſic, arithmetic, and other ſciences. She wrote two "Declamations" in Engliſh, which her father and ſhe turned into Latin; and both ſo elegantly, that it was hard to determine which was beſt. She wrote alſo a treatiſe of the "Four laſt Things:" and, by her ſagacity, corrected a corrupt place in "St. Cyprian," reading "nervos ſinceritatis," for "niſi vos ſinceritatis." Eraſmus wrote a letter to her, as to a woman famous not only for virtue and piety, but alſo for true and ſolid learning. Cardinal Pole was ſo affected with the elegance of her Latin ſtyle, that he could not at firſt believe what he read to be penned by a woman. This deſervedly-illuſtrious lady died in 1544, and was buried at St. Dunſtan's church in Canterbury, with her father's head in her arms, according to her deſire; for ſhe had found means to procure

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his head, after it had remained upon London-bridge fourteen days, and had carefully preſerved it in a leaden box, till there was an opportunity of conveying it to Canterbury, to the burying-place of the Ropers in the church above mentioned. Of five children which ſhe brought, there was a daughter Mary, as famous for parts and learning almoſt as herſelf. This Mary was one of the gentlewomen, as they were then called, of queen Mary's privy chamber. She tranſlated into Engliſh part of her grandfather's "Expoſition of the Paſſion of our Saviour;" and alſo "Euſebius's Eccleſiaſtical Hiſtory" from the Greek into Latin; but this latter tranſlation was never publiſhed, being anticipated by "Chriſtopherſon's Verſion."

Sir Thomas had no children by his ſecond wife, who ſurviving him was obliged to quit the houſe at Chelſea, his eſtate being ſeized as a forfeiture by the crown; but the king allowed her an annuity of 20l. for her life.

MORE (Dr. HENRY), an eminent Engliſh divine and philoſopher, was the ſecond ſon of Alexander More, eſq. and born at Grantham in Lincolnſhire, Oct. 12, 1614. His parents, being great Calviniſts, took eſpecial care to breed up their ſon in Calviniſtic principles; and, with this deſign, kept him under a private maſter of their own perſuaſion, under whoſe direction he continued till he was fourteen years of age. Then, at the inſtigation of his uncle, who diſcerned in him very uncommon talents, he was ſent to Eton-ſchool, in order to be perfected in the Greek and Latin tongues; carrying with him a ſtrict charge not to recede from the principles in which he had been ſo carefully trained. But neither there, nor any where elſe, as he tells us in the preface to his philoſophical works, could he ever ſwallow that hard doctrine concerning fate, or Calviniſtic predeſtination; and, although his uncle, when he came to know of his diſputing about it, not only chid him ſeverely, but even threatened him with correction and a rod, for his immature philoſophiſing in ſuch matters; yet he fairly diſcarded it, before he left Eton, being firmly perſuaded, young as he was, that ſuch tenets were utterly inconſiſtent with the juſtice and goodneſs of God.

Though this revolt from Calviniſm created, as we may imagine, no ſmall uneaſineſs and diſappointment in his parents, yet, on account of his great parts, and the very uncommon progreſs he made in literature, it was reſolved to go on with his education; and accordingly, in 1631, after he had ſpent three years at Eton, he was admitted of Chriſt's college in Cambridge, and, at his own earneſt ſolicitations, under a tutor that was no Calviniſt. Here he plunged himſelf immediately over head and ears in philoſophy, and applied himſelf to the works of Ariſtotle, Cardan, Julius Scaliger, and other eminent philoſophers; all which he read

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over before he took his bachelor's of arts degree, which was in 1635. But theſe did not anſwer his expectations; their manner of philoſophiſing did not fall-in with his peculiar turn of mind; nor did he feel any of that high delight, which he had promiſed himſelf from theſe ſtudies. This diſappointment, therefore, put him upon ſearching for what he wanted in the Platonic writers and myſtic divines, ſuch as Marſilius Ficinus, Plotinus, Triſmegiſtus, &c. and here he found his much-longed-for treaſure. But among all the writings of this kind, there was none which ſo much pierced and affected him as that little book, with which Luther was ſo prodigiouſly pleaſed, intituled, "Theologia Germanica." This was written by one John Taulerus, a Dominican monk, in the fourteenth century; and who, being thought to be favoured with revelations from heaven, was ſtyled the "illuminated divine." He preached chiefly at Cologne and Straſburg, and died in 1631. His book, written in German, was tranſlated into Latin, firſt by Surius, and afterwards by Sebaſtian Caſtalio; and it went through a great number of editions from 1518 to 1700, when it was printed in French at Amſterdam.

But to go on with Dr. More. The pretenſions, which thoſe authors make of arriving at extraordinary degrees of illumination by their inſtitutes, entirely captivated his fancy; he purſued their method with great ſerioufneſs and intenſe application; and, in three or four years, had reduced himſelf to ſo thin a ſtate of body, and began to talk in ſuch a manner of experiences and communications, as brought him into a ſuſpicion of being touched with enthuſiaſm. In 1640, he compoſed his "Pſycho Zoïa, or the Life of the Soul;" which, with an addition of other poems, he republiſhed in 1647, 8vo, under the title of "Philoſophical Poems," and dedicated to his father. He takes notice, in his dedication, that his father uſed to read to his children on winter nights "Spenſer's Fairy Queen," with which our author was highly delighted, and which firſt turned his ears to poetry. In 1639, he had taken his maſter of arts degree; and, being choſen fellow of his college, became tutor to ſeveral perſons of great quality. One of theſe was Sir John Finch, whoſe ſiſter lady Conway may be called another of the doctor's pupils at a diſtance, or out of college. This lady, whoſe genius and temper was nearly related to his own, had the misfortune to fall into Quakeriſm; from which he laboured many years to reclaim her, but without ſucceſs. He had a great eſteem for her; he drew up ſome of his "Treatiſes" at her particular requeſt; and ſhe, in return, left him a legacy of 400l. He compoſed others of his works at Ragley, the

the ſeat of her lord in Warwickſhire, where, at intervals, he ſpent a conſiderable part of his time. He met here with two extraordinary perſons, the famous Van Helmont, and the no leſs famous Valentine Greatrakes; for, it ſeems, lady Conway was frequently afflicted with violent pains in her head, and theſe two perſons were called in, at different times, to try their powers upon her; and, at laſt, Van Helmont lived in the family. There was once a deſign of printing ſome remains of this lady after her death; and the preface was actually written by our author under the perſon of Van Helmont; in which diſguiſe he draws her character with ſo much addreſs, that the moſt rigid Quaker would ſee every thing he could wiſh in it, and yet the ſobereſt Chriſtian be entirely ſatisfied with it. It is printed at large in his life.

In 1675, he accepted a prebend in the church of Glouceſter, being collated to it by lady Conway's brother, lord Finch, who was then chancellor of England, and afterwards earl of Nottingham; but ſoon reſigned it to Dr. Edward Fowler, afterwards biſhop of Glouceſter, on whom it was conferred at his requeſt. It was thought to be with this view that Dr. More accepted of this preferment, it being the only one he could ever be induced to accept, after he had devoted himſelf to a college life, which he did very early; for, in 1642, he reſigned the rectory of Ingoldſby in Lincolnſhire, ſoon after he had been preſented to it by his father, who had bought the perpetual advowſon of it for him. Here he made himſelf a paradiſe, as he expreſſes it; and he was ſo fearful of hurting it by any change in his preſent ſituation, that he even declined the maſterſhip of his own college, into which, it is ſaid, he might have been elected in 1654, in preference to Dr. Cudworth. No wonder after this, that he withſtood all the courtſhip that was made to him, to accept of ſeveral conſiderable promotions in Ireland, as the deanery of Chriſt-church in Dublin, and the provoſtſhip of the college there, as well as the deanery of St. Patrick's; which had no power over him, although he was aſſured theſe were deſigned only to pave the way to ſomething higher, there being two biſhopries in view offered to his choice, one of which was valued at 1500l. per annum. This open attempt to draw him into Ireland proving inſufficient, a very good biſhopric was procured for him in England; and his friends got him as far as Whitehall, in order to kiſs his majeſty's hand for it; but as ſoon as he underſtood the buſineſs, which had hitherto been concealed from him, he could not be prevailed on to ſtir a ſtep farther.

And as nothing could tempt him from the ſtudious retirement he had choſen, ſo by good fortune the violent times in

which he lived did not drive him from it; although he had made himſelf obnoxious, by conſtantly denying the covenant. He ſaw and lamented the miſeries of his country; but, in general, Archimedes like, he was ſo buſy in his chamber as to mind very little what was doing without. He had a great eſteem for Des Cartes, with whom he held a correſpondence upon ſeveral points of his philoſophy. He devoted his whole life to the writing of books; and it is certain, that his parts and learning were univerſally admired. On this account he was called into the Royal Society, with a view of giving reputation to it, before its eſtabliſhment by the royal charter; for which purpoſe he was propoſed as a candidate by Dr. Wilkins and Dr. Cudworth, June 4, 1661, and elected fellow ſoon after. His writings were in prodigious vogue; Mr. Chiſhull, an eminent bookſeller, declared, that, for twenty years together, after the return of Charles II, the "Myſtery of Godlineſs," and Dr. More's other works, ruled all the bookſellers in London; and a very remarkable teſtimony of their eſteem was given by John Cockſhuit of the Inner Temple, eſq. who, by his laſt will, left 300l. to have three of his principal pieces tranſlated into Latin. Theſe were his "Myſtery of Godlineſs," "Myſtery of Iniquity," and his "Philoſophical Collections." This legacy induced our author to put, together with theſe, the reſt of his Engliſh works which he thought worth printing into that language; and the whole collection was publiſhed in 1679, in three large volumes folio. In undertaking the tranſlation himſelf, his deſign was to appropriate Mr. Cockſhuit's legacy to the founding of three ſcholarſhips in Chriſt's college; but they could not be printed and publiſhed without conſuming the greateſt part of it, and ſo the ſociety was deprived of the intended benefaction. However, he made up this loſs to the college by other donations in his life-time, and by the perpetuity of the rectory of Ingoldſby, which he left to it by his will. He died Sept. 1, 1687, in his ſeventy-third year; and was buried in the chapel of his college, where lie alſo Mr. Mede and Dr. Cudworth, two other contemporary ornaments of that foundation.

MORE (Alexander), a great preacher among the French proteſtants, was the ſon of a Scotchman, who was principal of the college at Caſtres in Languedoc, and born there in 1616. When he was about twenty, he was ſent to Geneva to ſtudy divinity; and finding, upon his arrival, that the chair of the Greek profeſſor was vacant, he became a candidate for it, and gained it againſt many competitors, as old again as himſelf. Having exerciſed this office for about three years, he ſucceeded Spanheim, who was called away to Leyden,

Leyden, in the functions of divinity-profeſſor and miniſter of Geneva. As he was a great preacher, and withal a man of great learning, it is not to be wondered at, if his colleagues were not all of them his friends; in ſhort, a party was formed againſt him at Geneva. Mean while, he had got ſome how or other into the good graces of Salmaſius, who procured him the divinity-profeſſor's place at Middlebourg, together with the pariſh-church, which occaſioned him to depart from Geneva in 1649. The gentlemen of Amſterdam, at his arrival in Holland, offered him the profeſſorſhip of hiſtory, which was become vacant by the death of Voſſius; but, not being able to detach him from his engagements to the city of Middlebourg, they gave it to David Blondel; nevertheleſs, upon a ſecond offer, he accepted it about three years after. In 1654, he left his profeſſorſhip of hiſtory for ſome time to take a journey into Italy; where, ſome ſay, he was greatly noticed by the duke of Tuſcany. During his ſtay in Italy, he wrote a beautiful poem upon the defeat of the Turkiſh fleet by the Venetians. By this poem he gained a chain of gold, which the republic of Venice gave him. He returned to his charge; and, after ſome ſtorms, which he bore from the Walloon ſynods, went into France, to be ordained miniſter of the church of Paris. Some wiſhed for him, others oppoſed him. The truth is, More's character was very ambiguous both in regard to faith and morals, which occaſioned him many troubles and vexations. He was accuſed at this time before the provincial ſynods; all accuſations, however, were eluded or found void, for he was received miniſter of the church of Paris. M. Daille, who had ſerved him with all his intereſt in this affair, very ſoon repented of it; for, though More's manner of preaching procured him applauſe from crowds of hearers, yet his reputation was attacked at Paris by people of merit and conſequence, who traduced him again to the ſynods, from whoſe cenſures he had great difficulty to eſcape. One may ſay, that More did not enjoy a long repoſe in the church of Paris; for, Sept. 1661, there were complaints made of him to the conſiſtory, but they came to nothing. This, however, was owing perhaps to his deſiring leave to go into England, Dec. 1661; for, when he returned from England in June following, thoſe complaints were immediately renewed. He died at Paris, in the ducheſs of Rohan's houſe, in September 1670, and had never been married.

He publiſhed ſome works: there is a treatiſe of his "De Gratia & Libero Arbitrio;" and another, "De Scriptura Sacra, ſive de Cauſa Dei;" "A Comment on the fifty-third Chapter of Iſaiah;" "Notæ ad Loca quædam novi Fœderis;"

a reply

a reply to Milton, with the title of "Alexandri Mori Fides publica:" ſome "Orations and Poems in Latin."

MORE (Sir FRANCIS), ſon of Edward More, gent. by Elizabeth his wife, daughter and heir of one Hall, of Tilehurſt in Berkſhire, was born at Eaſt Hildeſly, in that county, in the ſixteenth century. He was admitted in St. John's college in Oxford, whence he was tranſplanted to the Middle Temple, where he made a very conſiderable proficiency, was a perſon of eminence in his profeſſion, both for his knowledge and integrity. He died in 1621. His works are, "Caſes collected and reported, London, 1663." fol. They were afterwards abridged by Mr. Hughes. His reading upon 4 Jac. 1. in the Middle Temple, concerning charitable uſes, as abridged by himſelf, was publiſhed, fol. 1676, by Mr. Duke, of the Inner Temple. Sir Francis More was a member of that parliament which paſſed the ſtatutes for charitable uſes; and, it is ſaid, the bill, as it paſſed, was penned by him. In Sir Francis's reports, the reader may ſee the famous caſe of the Poſt Nati, argued before the lords and commons in the Painted Chamber, and the reſolution of all the reverend judges upon the ſame.

MORE (Dr. JOHN) was born at Harborough in Leiceſterſhire, and educated at Clare-hall in that univerſity, where he took the degree of bachelor of arts in 1665, of maſter in 1669, and of doctor of divinity in 1681. He was fellow of that college, and chaplain to the lord-chancellor Nottingham; and, quitting the rectory of Blaby in Leiceſterſhire, was collated to that of St. Auſtin in London, in December 1687, and, in October 1689, was removed to that of St. Andrew's Holborn, which he held till July 1691, when he was conſecrated biſhop of Norwich, in the room of William Lloyd, deprived for not taking the oaths, and, in July 1707, tranſlated to the ſee of Ely, upon the death of Dr. Patrick. He died July 31, 1714, at the age of ſixty-eight. This divine was, after his advancement to the epiſcopal dignity, one of the moſt eminent patrons of learning and learned men in his time; and his name will be handed down to poſterity, not only by his ſermons publiſhed by Dr. Samuel Clarke, his chaplain, but by the curious and magnificent library collected by him, and purchaſed after his death for ſix thouſand guineas by his late majeſty, who preſented it to the univerſity of Cambridge.

MORE (St. ANTONIO) was a native of Utrecht, and ſcholar of John Schorel, but ſeems to have ſtudied the manner of Holbein, to which he approached nearer than to the freedom of deſign in the works of the great maſters that he ſaw at Rome. Like Holbein he was a cloſe imitator of

nature, but did not arrive at his extreme delicacy of finiſhing; on the contrary, Antonio ſometimes ſtruck into a bold and maſculine ſtyle, with a good knowledge of chiaro-oſcuro. In 1522, he drew Philip II, and was recommended by cardinal Granvelle to Charles V. who ſent him to Portugal, where he painted John III. the king; Catharine of Auſtria, his queen; and the infanta Mary, firſt wife of Philip. For theſe three pictures he received ſix hundred ducats, beſides a gold chain of thouſand florins, and other preſents. He had one hundred ducats for his common portraits. But ſtill ampler rewards were beſtowed on him when ſent into England to draw the picture of queen Mary, the intended bride of Philip. They gave him one hundred pounds a quarter as painter to their majeſties. He made various portraits of the queen: one was ſent by cardinal Granvelle to the emperor, who ordered two hundred florins to Antonio. He remained in England during the reign of Mary, and was much employed, but having neglected, as is frequent, to write the names on the portraits he drew, moſt of them have loſt part of their value, by our ignorance of the perſons repreſented. The pooreſt performers have it in their power to add ſo much merit to their works as can be conferred by identifying the ſubjects, which would be a little reparation to the curious world, though ſome families ſhould miſs imaginary anceſtors.

On the death of the queen, he followed Philip into Spain, where he was indulged in ſo much familiarity, that one day the king ſlapping him pretty roughly on the ſhoulder, More returned the ſport with his handſtick. A ſtrange liberty to be taken with a Spaniſh monarch, and with ſuch a monarch! His biographer gives but an awkward account of the ſequel, and, ſays Mr. Walpole, I repeat it as I find it. A grandee interpoſed for his pardon, and he was permitted to retire to the Netherlands, but on the promiſe of returning again to Spain. I ſhould rather ſuppoſe that he was promiſed to have leave to return hither after a temporary baniſhment, and this ſuppoſition is the more likely, as Philip for once forgetting majeſty in his love of the arts, diſpatched a meſſenger to recal him before he had finiſhed his journey. But the painter, ſenſible of the danger he had eſcaped, modeſtly excuſed himſelf. And yet, ſays the ſtory, the king beſtowed noble preſents and places on his children. At Utrecht, Antonio found the duke, and was employed by him to draw ſeveral of his miſtreſſes, and was made receiver of the revenues of Weſt Flanders, a preferment with which they ſay he was ſo elated, that he burned his eaſel, and gave away his painting-tools.

More

More was a man of a ſtately and handſome figure; and often went to Bruſſels, where he lived magnificently. He died at Antwerp in 1575, in the 56th year of his age.

MORE, or MOORE (James, eſq.), was the ſon of Arthur Moore, eſq. one of the lords-commiſſioners of trade in the reign of queen Anne; and his mother was the daughter of Mr. Smyth, who left this, his grandſon, an handſome eſtate, upon which account he obtained an act of parliament to change his name from Moore to Smyth; and, beſides this eſtate, at the death of his grandfather, he had his place of pay-maſter to the band of gentlemen-penſioners, with his younger brother Arthur Moore, eſq. He was bred at Worceſter-college, Oxford; and, while he was there, wrote a comedy, called "The Rival Modes." This play was condemned in the acting, but he printed it in 1727, with the following motto, which the commentator on the Dunciad, by way of irony, calls modeſt: "Hic cæſtus artemque repono." Being of a gay diſpoſition, he inſinuated himſelf into the favour of the duke of Wharton; and being alſo, like him, deſtitute of prudence, he joined with that nobleman in writing a paper, called "The Inquiſitor;" which breathed ſo much the ſpirit of Jacobitiſm, that the publiſher thought proper to ſacrifice his profit to his ſafety, and diſcontinue it. By uſing too much freedom with Pope, he occaſioned that poet to ſtigmatize him in his Dunciad:

"Never was daſh'd out at one lucky hit,
"A fool ſo juſt a copy of a wit:
"So like, that critics ſaid, and courtiers ſwore,
"A wit it was, and call'd the phantom More."

The cauſe of the quarrel between More and Pope was this: In a letter publiſhed in the Daily Journal, March 18, 1728, written by the former, there are the following words: "Upon reading the third volume of Pope's Miſcellanies, I found five lines, which I thought excellent: and, happening to praiſe them, a gentleman produced a modern comedy, 'The Rival Modes,' where were the ſame verſes to a tittle. Theſe gentlemen are undoubtedly the firſt plagiaries, who pretend to make a reputation by ſtealing from a man's works in his own life-time, and out of a public print." But it appears, from the notes to the Dunciad, that More himſelf borrowed the lines from Pope; for, in a letter to Pope, dated Jan. 27, 1726, he obſerves, that "theſe verſes, which he had before given him leave to inſert in 'The Rival Modes,' would be known for his, ſome copies being got abroad. He deſires nevertheleſs, that, ſince the lines in his comedy have been read to ſeveral,

Pope would not deprive it of them." As proofs of this circumſtance, are brought the teſtimonies of lord Bolingbroke, and the lady of Hugh Bethel, eſq. to whom the verſes were originally addreſſed, who knew them to be Pope's, long before "The Rival Modes" was written. This gentleman died in 1734, at Whiſter, near Iſleworth in Middleſex, for which county he was a juſtice of peace. Notwithſtanding his quarrel with Pope, he was certainly a man of parts and politeneſs, or the poet would never have introduced him, as he did, to the earl of Peterborough's acquaintance; but his misfortune was, as the commentator on the Dunciad obſerves, too inordinate a paſſion to be thought a wi.

MOREAU (JAMES), an eminent French phyſician, a native of Chalons ſur Saone. He was author of many medical works which are in great eſteem, particularly on the rheumatiſm, fevers, and the dropſy. He died in 1729.

MOREELSE (PAUL), a famous painter, born at Utrecht in 1575, and a pupil of Michael Mirevelt. Some wood-cuts of this artiſt in Chiaro-oſcuro are in great eſteem. He died in 1638.

MOREL, the name of ſeveral celebrated printers to the kings of France, who, like the Stephens's, were alſo very learned men. WILLIAM MOREL died at Paris in 1564. FREDERIC MOREL, who was alſo interpreter in the Greek and Latin tongues, as well as printer to the king, died in 1583. He left a ſon of his own name, who became more famous than his father; and who had ſo ſtrong an attachment to ſtudy, that, when he was informed of his wife's being at the point to die, he would not lay down his pen till he had finiſhed what he was upon: and when ſhe was dead, as ſhe was before they could prevail with him to ſtir, he was only heard to reply coldly, "I am very ſorry, ſhe was a good woman." This FREDERIC MOREL died in 1630, aged 78, after having printed a great number of authors in ſuch a manner as ſhews him to have been a very ingenious and learned man. His ſons and grandſons trod in his ſteps: they diſtinguiſhed themſelves in literature, and maintained alſo the reputation which he had acquired by printing.

MOREL (ANDREAS), an eminent antiquary, was born at Bern in Switzerland, it does not appear in what year. He had ſo ſtrong a paſſion for the ſtudy of Medals, that he was firmly perſuaded of its being natural to him. He travelled through ſeveral countries, and made large collections. In 1673, he became acquainted at Baſil with Charles Patin, who communicated to him many very curious and rare medals, and alſo ſeveral other things which related to the ſcience. At Paris he had acceſs to the king's cabinet, and was permitted to deſign

from

from it whatever he pleaſed. He was exhorted by Ezekiel Spanheim, and others of his learned acquaintance, to think of communicating his collections to the public; and, in 1683, he publiſhed at Paris, in 8vo, "Specimen univerſæ rei nummariæ antiquæ." The great work, of which this was a ſpecimen, was to be a complete collection of all ancient medals, of which he had at that time 20,000 exactly deſigned. At Leipſic, 1695, in 8vo, was publiſhed a ſecond edition of this "Specimen," corrected, altered, and augmented; to which were added ſome letters of Spanheim, upon the ſubject of medals.

Soon after this Eſſay appeared, Louis XIV. gave him a place in his cabinet of antiques; which, though it brought him great honour, and ſome profit for the preſent, yet coſt him very dear in the end: for, whether he ſpoke too freely of Mr. de Louvois, on account of his ſalary, which, it ſeems, was not very well paid, or for ſome private reaſon, of which we are ignorant, he was, by order of that miniſter, committed to the Baſtile, where he lay for three years. He was releaſed at the death of Louvois, which happened in 1691, but not till the canton of Bern ſolicited in his favour. He then returned to Switzerland, and reſumed his grand deſign; and afterwards, in 1694, went to Arnſtad in Germany, upon an invitation from the court of Schwartzburg, with whom he lived in quality of his antiquary. The count had a fine collection of medals, and furniſhed him with every thing neceſſary for carrying on his great work. Spanheim, who returned from France to Berlin in 1689, had a deſire to ſee him again, and gave him alſo all the aſſiſtance and encouragement he could; yet ſome unforeſeen accidents prevented him from completing it. He died of an apoplexy at Arnſtad, April 10, 1703.

In 1701, he had publiſhed "Epiſtola ad J. Perizonium de Nummis conſularibus," in 4to; which Perizonius reprinted at Leyden in 1713, at the end of his piece "De Ære gravi," in 8vo. In 1734, came out at Amſterdam, in 2 vols. folio, "Theſaurus Morellianus, ſive Familiarum Romanarum Numiſmata omnia, diligentiſſime undique conquiſita, &c. Nunc primum edidit & Commentario perpetuo illuſtravit Sigebertus Havercampus." This was part of Morel's great work, and contains an explication of 3539 medals, engraved with their reverſes. It appears, that this learned man was not a dupe to his paſſion for medals; did not behave ridiculouſly, as men are apt to do, by deſpiſing all purſuits in compariſon of their own: but knew the nature and bounds of the province, as well as the real uſe and value of the

objects, which he had cultivated with ſo much aſſiduity and pleaſure.

MORELY (Lord), was the ſon of Sir Thomas Parker, of Hallingbery Morely, in the county of Eſſex. After having finiſhed his ſtudies at Cambridge, he retired to his country-ſeat in Northamptonſhire, and ſoon after became ſuch a favourite of Henry VIII. that he received a ſummons to parliament by the title of lord Morely. He was one of thoſe peers who ſigned the letter to the pope, concerning the legality of the divorce between Henry and Catharine of Arragon, and concurred in all the ſteps taken towards bringing about the marriage between the king and Anne Boleyn. He lived to a great age, and was much eſteemed by his ſovereign, but, not being fond of courts, ſpent the remainder of his years in retirement. He was author of various latin poems, and died in 1547.

MORERI (Lewis), doctor in divinity, and author of the "Great Hiſtorical Dictionary," was born at Bargemont, a ſmall village in Provence, in 1643. He went through all parts of claſſical learning at Draguignan, under the fathers of the Chriſtian doctrine; ſtudied rhetoric in the college of Jeſuits at Aix, where he alſo performed his courſe of philoſophy; and thence removed to Lyons, where he ſtudied divinity. When he was but eighteen, he compoſed a ſmall allegorical work, intituled, "Le pais d'Amour;" and, in 1666, a collection of French poems, which he called, "Doux plaiſirs de la Poeſie:" to which works he only put the firſt letters of his name, L. M. He applied himſelf diligently to the Italian and Spaniſh languages; and this latter enabled him to tranſlate Rodriguez's book upon Chriſtian perfection. It was printed at Lyons in 1677, in 3 vols. 8vo, under this title: "Pratique de la Perfection Chrétienne & Religieuſe, traduite de l'Eſpagnol d'Alphonſe Rodriguez." After he taken orders, he preached at Lyons for five years, with great ſucceſs; and here formed the plan of his "Hiſtorical Dictionary," the firſt edition of which appeared at Lyons in 1674. Here he had collected and digeſted into alphabetical order, whatever ſeemed to him curious in ſacred and profane hiſtory, ſo that hence information might be had upon all kinds of ſubjects in a moment: and every body was amazed to ſee ſo prodigious a work from ſo young a man.

The ſame year he was taken into the family of the biſhop of Apt, in Provence, whom he attended the year following to Paris; where he was ſoon introduced to the prelates, who held their aſſembly in St. Germain en Laye, and the learned men in the metropolis. While he was engaged in the ſecond edition

edition of his "Dictionary," his friends recommended him to M. de Pompone, ſecretary of ſtate, who invited him to his houſe, in 1678. He might have expected great advantages from the patronage of that miniſter; but his intenſe application to the finiſhing of his "Dictionary" exhauſted his ſtrength, and broke his health, in ſuch a manner, that he never recovered it. M. de Pompone having reſigned his poſt in 1679, Moreri took the opportunity of retiring to his own houſe, in order to complete his work. He did not, however, live to do it; for, his health declining more and more every day, he died July 10, 1680, aged 37. He may be ſaid to have ſacrificed both his fortune and his life for the public, when he undertook ſo laborious a work, which was the cauſe of his ſickneſs and immature death. Beſides the writings above mentioned, he put the "Lives of the Saints" into more elegant French, and added methodical tables for the uſe of preachers, with chronological tables; and, in 1671, he publiſhed at Lyons the following book, "Relations nouvelles du Levant, ou Traités de la Religion, du Gouvernment, & des Coutumes, des Perſes, des Armeniens, & des Gaures, compoſés par le P. G. D. C. C. (that is P. Gabriel du Chinon, Capuchin) & donnés au Public par le ſieur L. M. P. D. E. T. that is, Louis Moreri, Pretre, Docteur en Theologie."

The firſt edition of his "Hiſtorical Dictionary" appeared, as we have ſaid, at Lyons in 1674. The ſecond, enlarged by himſelf, at Paris 1681, in two vols. The third, fourth, and fifth were printed after it, with few alterations. It was afterwards thought proper to give a ſupplement, or third volume, in 1689. The ſixth edition, with the care and correction of Le Clerc. The ſeventh, eighth, ninth, tenth, eleventh, and twelfth editions are much the ſame; only the eleventh was enlarged and corrected by Bayle. The thirteenth was printed at Paris 1712, in 5 vols. folio; and, in this as in the following editions, Du Pin had a conſiderable hand. The eighteenth was printed at Paris 1732, in 6 vols. folio: and under this form it has continued ever ſince.

MORES (Edward-Rowe), M. A. F. S. A. (deſcended from an antient family, which had been ſeated from the beginning of the ſixteenth century at Great Coxwell, in the county of Berks, and allied by his grand-mother to that of Rowe, which had been ſettled at Higham-Benſted in Walthamſtow, in the county of Eſſex, ever ſince the middle of the ſame century,) was born Jan. 13, 1730, at Tunſtall in Kent, where his father was rector for near 30 years. He

was educated at Merchant-Tailors School [A]; and admitted a commoner of Queen's College, Oxford, June 24, 1746. While he reſided at Oxford, 1746, he aſſiſted in correcting an edition of "Calaſio's Concordance," intended by Jacob Ilive, a crazy printer, who afterwards aſſociated with the Rev. William Romaine, and publiſhed this "Concordance" in four volumes folio, 1747. Before he was twenty, Mr. Mores publiſhed at Oxford, in 4to. 1748, "Nomina & Inſignia gentilitia Nobilium Equitumque ſub Edvardo primo rege Militantium;" the oldeſt treaſure, as he ſtyles it, of our nobility after "Domeſday" and the "Black Book of the Exchequer." He had alſo printed, except notes and preface, a new edition in 8vo. of Dionyſius Halicarnaſſenſis "de claris Rhetoribus," with vignettes engraved by Green, the few copies of which were ſold after his death. In 1752, he printed, in half a 4to. ſheet, ſome corrections made by Junius in his own copy of his edition of "Cædmon's Saxon Paraphraſe of Geneſis, and other Parts of the Old Teſtament, Amſtelod. 1655;" and, in 1754, he engraved 15 of the drawings from the MS. in the Bodleian library. The title of theſe plates is, "Figuræ quædam antiquæ ex Cædmonis Monachi Paraphraſeos in Geneſim exemplari pervetuſto in Bibliotheca Bodleiana adverſato delineatæ; ad Anglo-Saxonum Mores. Ritus, atque Ædificia Seculi, præcipue decimi, illuſtranda in Lucem editæ. Anno Domini MDCCLIV." The plates are now in the poſſeſſion of Mr. Gough.

In 1752 he was elected F. S. A. and two years after was one of a committee for examining the minute-books of that ſociety, with a view to ſelecting thence papers proper for publication [B]. Being intended for orders by his father, he took the degrees of B. A. May 12, 1750, and M. A. Jan. 15, 1753; before which time he had formed conſiderable collections relative to the antiquities, &c. of Oxford, and particularly to thoſe of his own college, whoſe archives he arranged, and made large extracts from, with a view to its hiſtory. He had engraved three plates of the Black Prince's apartments there, ſince pulled down, drawn and engraved by that very ingenious artiſt B. Green. Twenty-eight drawings at

[A] Mr. Mores had made a few collections for a hiſtory of this ſchool, and liſts of perſons educated there.—A view of it was engraved by Myn'c, in 1756, for Maitland's edition of "Stowe's Survey," 1756, inſcribed "Scholæ Mercatorum Sciſſorum Lond. facies orientalis. Negatam à Patronis D. Scholaris, Edw. Rowe Mores, arm. A M. S. A. S.

[B] A more numerous committee were appointed for the ſame purpoſe 1762. But ſtill the publication lingered till 1770, when the firſt volume of the "Archæologia appeared." Many valuable diſſertations and communications ſtill remain unſelected from the early minute-books.

his

his expence, by the ſame hand, of antient gates, halls, &c. ſince ruined or taken down, are now in the poſſeſſion of Mr. Gough, as alſo ſome collections for a "Hiſtory of Godſtow Nunnery, by Mr. Mores," for which a plate of its ruins was engraved, and another of Iffley church. His MSS relative to his own college, with his collections about All Souls College, fell after his death into the hands of Mr. Aſtle, who has preſented the former to Mr. Price of the Bodleian library.

Mr. Mores appears to have aſſiſted Mr. Bilſon in his burleſque on the latter ſociety, publiſhed in a folio ſheet, intituled, "Propoſals for printing, by Subſcription, the Hiſtory of the Mallardians," treating them as a ſet of ſtupid *bons vivans*; at leaſt he may be preſumed to have contributed the prints of a cat ſaid to have been ſtarved in their library, and of two antient groteſque buſts carved on the ſouth wall of the college, the plates of which were in his poſſeſſion. When Mr. Mores left the univerſity he went abroad, and is reported to have taken orders; but, whether this tradition has any better foundation than his affectation of wearing his academical habit, and calling it that of a Dominican frier, we do not pretend to vouch. It has been ſaid, that he entered into deacon's orders in the church of England, to exempt himſelf from ſerving civil offices. Thus much, however, is certain, that in the letters of adminiſtration granted to his ſon, on his dying inteſtate, he is ſtyled "the Reverend Edward-Rowe Mores, doctor in Divinity; but, at what time, or by which of the biſhops, he received ordination, we have not yet diſcovered. Mr. Nichols was aſſured by a very intimate friend of Mr. Mores, that he received the honorary title of D. D. in conſequence of a literary favour which he had conferred on ſome foreign Roman Catholic eccleſiaſtics, who wiſhed to repay him by a pecuniary acknowledgement, which he politely declined accepting. Mr. Mores was as ambitious of ſingularity in religion as in other purſuits; and if he could be ſaid to be a member of any particular church it was that of Eraſmus, whom he endeavoured to imitate. He thought the Latin language peculiarly adapted to devotion, and wiſhed, for the ſake of unity, that it was univerſally in uſe. He compoſed a creed in it, with a kind of maſs on the death of his wife, of which he printed a few copies, in his own houſe, under the diſguiſed title of "Ordinale Quotidianum, 1685. Ordo Trigintalis." Of his daughter's education he was particularly careful. From her earlieſt infancy he talked to her principally in Latin. She was ſent to Rouen, for education, but without the leaſt view to her being a Roman catholic: on the contrary, he was much diſpleaſed when he

found ſhe had been perverted. Two original letters to the ſuperior of the houſe under whoſe care ſhe was placed, which are printed in the "Anecdotes of Bowyer," p. 315, contain a ſufficient refutation of the report of his being himſelf a member of the Church of Rome.

On his return to London, Mr. Mores reſided ſome years in the Heralds' College, intending to have become a member of that ſociety, for which he was extremely well qualified by his great knowledge and ſkill in heraldic matters; but, altering his plan, retired about 1760 to Low-Layton, in which village he had reſided ſome time before, and, while he was churchwarden there, conſiderably improved the church. Here, on an eſtate left him by his father, he built a whimſical houſe, on a plan, it is ſaid, of one in France. In 1759 he circulated queries for a parochial "Hiſtory of Berkſhire," but made no conſiderable progreſs. His collections on that ſubject appeared, in 1783, in the XVIth number of the "Bibliotheca Topographica." The Equitable Society for aſſurance on lives and ſurvivorſhip by annuities of 100l. increaſing to the ſurvivors, in ſix claſſes of ages from 1 to 10—10 to 20—20 to 30—30 to 40—40 to 50—50 to the extremity of life, owes its exiſtence to Mr. Mores. It had been firſt ſuggeſted and recommended in lectures, in 1756, by Mr. James Dodſon, mathematical maſter at Chriſt's hoſpital, and author of the "Mathematical Repoſitory," who had been refuſed admiſſion into the Amicable Society on account of his age; but he dying November 23, 1757, before his deſign was completed, except the plan of reimburſement to him and his 54 aſſociates, Mr. Mores undertook to apply for a charter in 1761, but failing of ſucceſs, he, with 16 more of the original ſubſcribers, reſolved to perſevere in eſtabliſhing their ſociety by deed. It was hereby provided that Mr. Mores ſhould be perpetual director, with an annuity of 100l. He drew up and publiſhed, in 1765, "A ſhort Account of the Society," in 8vo. (of which a ſeventh edition with additions, was printed in 1767), "The Plan and Subſtance of the Deed of Settlement," "The Statutes," "Precedents of ſundry Inſtruments relating to the Conſtitution and Practice of the Society, London, 1766," 8vo. The "Deed of Settlement, and the Declaration of Truſt, 1768," "A Liſt of the Policies and other Inſtruments of the Society, as well General as Special," 8vo; but, ſome diſputes ariſing between Mr. Mores and the original members of this ſociety, he ſeparated from them that year. There were printed, "Papers relating to the Diſputes with the Charter Fund Proprietors in the Equitable Society, by Order of a General Court held the 3d Day

3d Day of November, 1767, for the Uſe of thoſe aſſured on the Lives of others, who ſhall apply for the ſame, 1709." 8vo. This ſociety ſtill ſubſiſts, and their office is in Bridge-ſtreet, near Black-Friers bridge, to which it was removed from Nicholas-lane, Lombard-ſtreet, 1775. All Mr. Mores's papers on this ſubject are now in the hands of Mr. Aſtle. In the latter part of his life, Mr. Mores (who had long turned his thoughts to the ſubject of early printing) began to correct the uſeful publication of Mr. Ames. On the death of Mr. John James of Bartholomew Cloſe (the laſt of the old race of letter-founders) in June 1772, Mr. Mores purchaſed all the curious parts of that immenſe collection of punches, matrices, and types, which had been accumulating from the days of Wynkyn de Worde to thoſe of Mr. James. From theſe (which were ſold by auction by Mr. Paterſon) a large fund of entertainment would probably have been given to the curious, if the life of Mr. Mores had been prolonged. His intentions may be judged of from his valuable "Diſſertation on Typographical Founders and Founderies." As no more than 80 copies of it were printed, this will at leaſt be conſidered as a typographical curioſity. Mr. Nichols, who purchaſed the whole impreſſion, ſubjoined a ſmall appendix to it.

Mr. Mores was a moſt indefatigable collector, and poſſeſſed great application in the early part of his life, but, in the latter part, gave himſelf up to habits of negligence and diſſipation, which brought him to his end by a mortification, in the 49th year of his age, at his houſe at Low Layton, Nov. 28. 1778. His large collection of curious MSS. and valuable library of books, were ſold by auction by Mr. Paterſon, in Auguſt following. Of the former, his "Hiſtory and Antiquities of Tunſtall in Kent," the only papers that were completed for the preſs, and for which he had engraved a ſet of plates out of the many drawings taken at his expence, was purchaſed at the ſale by Mr. Nichols, who gave it to the public as a ſpecimen of parochial antiquities, which will ſhew the ideas of this induſtrious antiquary, and his endeavour to make even the minuteſt record ſubſervient to the great plan of national hiſtory.

Mr. Mores married Suſannah, daughter of Mr. Bridgman, an eminent grocer in Whitechapel.

MORETT. The name of an ingenious artiſt, who was goldſmith to Henry VIII. He executed many ingenious works from the deſigns of Holbein.

MORGAGNI, (JOHN BAPTIST), a very able and eminent anatomiſt, born at Forli, a ſmall town in Italy, in 1682. He firſt ſtudied at the place where he was born, but afterwards went to Bologna, where, at the early age of ſixteen, he obtained

obtained the degree of doctor of medicine. He was no more than twenty, when he himſelf taught anatomy with the higheſt reputation, and, after various perplexities, and indeed perſecutions, from many rivals, on account of his talents, the ſenate of Bologna appointed him to fill the medical chair. In the years 1706, 1717, and 1719, he publiſhed his "Adverſaria Anatomica," which circulated his fame far beyond the limits of his native country. Soon after this, the republic of Venice appointed him to the ſecond chair of the theory of medicine at Padua, and, on his account, doubled the emoluments of the place; when, in this ſituation, he publiſhed his "Nova Inſtitutionum Medicarum Idea," and, in a ſhort time, roſe to the office of firſt profeſſor of anatomy in this illuſtrious univerſity. The royal ſocieties of London and Paris did honour to themſelves in receiving Morgagni into their number. In the year 1760, and when he was almoſt eighty, he publiſhed his very important work "De Cauſis et Sedibus Morborum per Anatomem indagatis." Beſides theſe above mentioned, he was author of many miſcellaneous pieces, which were afterwards collected, and publiſhed under his own inſpection at Padua, in one volume. He died in 1771, after a very long and very uſeful life, and a career of honourable reputation.

MORGUES (MATTHEW DE), ſieur de St. Germain, preacher in ordinary to Lewis XIII, and principal almoner to Mary de Medicis, his mother, made himſelf much talked of by his libels againſt cardinal Richelieu. He was born at Vellai in Languedoc, in 1582, of no inconſiderable family. He turned Jeſuit at firſt, and had ſeveral pupils at Avignon in the Jeſuits' college there; but afterwards gave the Jeſuits the ſlip, and quitted their order. He preached at Paris with great ſucceſs, and, in 1613, was made preacher to queen Margaret. He was nominated to the biſhopric of Toulon by Lewis XIII, but could never obtain his bulls from Rome. Some impute this to his talking too freely about the liberties of the Gallican church; but others are of opinion, that his grant was ſtopped by the ſecret artifices of Richelieu. Upon the impriſonment of Mary de Medicis, he retired from court to his father's houſe, where Richelieu took meaſures to ſeize him. The commiſſion bore, "that they ſhould take St. Germain dead or alive; that they ſhould ſeize him, without making an inventory of the papers they ſhould find; and that they ſhould ſend the ſaid papers to Beaucaire, while the priſoner was conducted to Mande to be put into the biſhop's hands." It was believed, that this prelate, who had been a domeſtic of the cardinal, would have cauſed him to be ſtrangled or impriſoned without noiſe. He was appriſed of this deſign the night before, upon which

which he left his father's houſe, and retired into the moſt uncultivated parts of France, where he lay concealed for ſix weeks under all the inconveniences to which his health could be expoſed. It is very probable, that the cardinal, who had the weakneſs to be infinitely ſenſible of ſatire, was afraid of St. Germain's pen, and aware of the ſeverities it would produce; for we ſee, that, in all the negociations for recalling the queen-mother, he made it a condition, "that St. Germain, who, by his defamatory libels, had forgot nothing to ruin his reputation, ſhould be delivered up to the king."

Mean while, the queen-mother, coming from Compeigne, and being deſirous to publiſh an apology for herſelf, ſent in queſt of St. Germain, and ordered him to write an anſwer to a pamphlet, intituled, "La Défenſe du Roi & de ſes Miniſtres;" whoſe author, it ſeems, had taken great freedoms with that princeſs's honour. In 1631, he publiſhed an anſwer, to the queen's ſatisfaction; and afterwards wrote ſeveral pieces againſt the creatures of Richelieu. What bears hardeſt upon his memory is, that he had printed ſeveral pieces before in commendation of the cardinal; which ſeeming fickleneſs he endeavoured to excuſe, by ſaying, that the cardinal had not then broken all meaſures with the queen-mother, nor committed any of thoſe public offences, which have ſince made him ſo juſtly obnoxious to the honeſt part of the nation. He followed Mary de Medicis when ſhe left the kingdom, and did not return to France till after the cardinal's death. He died in 1670, in his 88th year, and left behind him a "Hiſtory of Lewis the Juſt," of which Guy Patin has more than once made honourable mention.

MORHOF (DANIEL GEORGE), a very learned German, was born of a good family at Wiſmar, a town in the duchy of Mecklenburg, Feb. 6, 1639. At ſixteen, he was ſent to Stetin, where he ſtudied philoſophy under John Micrælius, Hebrew under Joachim Fabricius, and civil law under John Sithman; without neglecting, in the mean time, Latin and Greek literature, which he had been taught at home. Two years after, he removed to Roſtock, in order to continue the ſtudy of the law; and by ſome verſes, which he publiſhed at this place, was choſen profeſſor of poetry in 1660. The ſame year he made a journey into Holland and England, reſided ſome time in the univerſity of Oxford, and then returned to his employment at Roſtock. He did not long continue in it; for, in 1665, the duke of Holſtein, having founded an univerſity at Kiel, engaged him to accept in it the profeſſorſhip of poetry and eloquence. In 1670, he made a ſecond journey into Holland and England, contracting the acquaintance

and

and friendſhip of learned men in every place as he paſſed along. He ſaw Grævius at Utrecht, J. Frederic Gronovius at Leyden, Nicolas Heinſius at the Hague, &c. In England he converſed much with Iſaac Voſſius, and with the hon. Robert Boyle. He admired Boyle ſo much, that he tranſlated one of his philoſophical works into Latin, and publiſhed it at Hamburgh in 1671. Returning to his own country, he was twice in danger of loſing his life. He was near being ſhipwrecked in his paſſage over the water; and he had like to have been cruſhed to death by the fall of a great quantity of books, and paper, while he was amuſing himſelf in Elzevir's ſhop at Amſterdam. The firſt of theſe dangers was rumoured in his own country, before his arrival; and his being drowned was ſo firmly believed, that ſeveral elogies were made upon his death. He married at Kiel in 1671; two years after was made profeſſor of hiſtory; and, in 1680, librarian of the univerſity. He purſued his ſtudies hard, and compoſed a great number of works; but, his conſtitution being weak, and unable to bear this, an ill habit of body came upon him early in life; which being increaſed, as we are told, inſtead of cured, by drinking Pyrmont waters, carried him off in 1691. His death is ſuppoſed to have been haſtened by his exceſſive grief for the loſs of his wife in 1687.

He was the author of ſeveral works of a ſmaller kind; as "Orations," "Diſſertations," "Theſes," and "Poems." He publiſhed at Kiel in 1685, 4to, a piece, intituled, "De Patavinitate Liviana Liber, ubi de Urbanitate & Peregrinitate Sermonis Latini univerſe agitur." He aims in this work to ſhew what the Patavinity with which Livy was formerly reproached is; and makes it conſiſt of a certain turn of expreſſion, and of ſome phraſes, peculiar to Padua. His great work is his "Polyhiſtor, ſive de Notitia Auctorum & Rerum Commentarii;" for, this is the title it bore, when it was firſt publiſhed at Lubec in 1688. It has been enlarged, ſince the death of Morhof, in ſeveral ſucceſſive editions; the laſt and beſt of which was publiſhed at Lubec, 1747, in 2 vols. 4to, with this title: "D. G. Morhofii Polyhiſtor, literarius, philoſophicus, & practicus, cum Acceſſionibus Virorum clariſſimorum Joannis Frickii & Joannis Molleri Flenſburgenſis. Editio quarta. Cui Præfationem Notitiamque Diariorum literariorum Europæ præmiſit Joannes Albertus Fabricius, nunc auctam & ad Annum 1747 continuatam."

MORICE (Sir WILLIAM) was a man of learning and good abilities, but not completely qualified for the office of ſecretary of ſtate, to which he was raiſed through the interceſſion of his kinſman general Monk, as he knew but little of foreign languages, and leſs of foreign affairs; yet it is certain, that he acquitted

acquitted himſelf during the ſeven years that he continued in his office without reproach. He reſigned in 1668, and died Dec. 12, 1676. He was author of a book, intituled, "The common Right of the Lord's Supper aſſerted," firſt printed in 4to, 1651, and again in folio, 1660.

MORILLO (BARTHOLOMEW), a Spaniſh painter of great eminence, born at Seville in 1613. After purſuing his profeſſion with conſiderable ſucceſs in his own country, he went to Italy, where he was much admired for his originality. The Italians heſitated not to compare him to the celebrated Paul Veroneſe, ſo much were they delighted with his genius and the brilliant effects of his colours. From Italy he again went to Spain, where he received diſtinguiſhed honours from Charles II, who offered to make him his firſt painter; this, however, Morillo declined, and entirely from modeſty. He died in 1685.

MORIN (JOHN BAPTIST), phyſician and regius profeſſor of mathematics at Paris, was born at Villefranche in Beaujolois, 1583. After ſtudying philoſophy at Aix in Provence, and phyſic at Avignon, of which he commenced doctor in 1613, he went to Paris, and lived with Claude Dormi, biſhop of Boulogne, who ſent him to examine the nature of metals in the mines of Hungary, and thereby gave occaſion to his "Mundi ſublunaris Anatomia," which was his firſt production, and publiſhed in 1619. Upon his return to his patron the biſhop, who kept one Daviſon, an aſtrologer, in his houſe, he took a fancy to judicial aſtrology, becauſe of the uncertainty which he found in phyſic; and, what is curious to obſerve, Daviſon took a diſguſt to aſtrology at the ſame time, becauſe of the uncertainty he had found in it, and applied himſelf to phyſic. He began to enquire, by the rules of his ſcience, into the events of 1617; and found, that the biſhop of Boulogne was threatened with the loſs of either liberty or life, of which he forewarned him. The biſhop laughed at Morin's prediction; but, engaging in ſtate-intrigues, and taking the unfortunate ſide, he was treated as a rebel, and actually impriſoned that very year. After the fall of his prelate, he lived with the abbé de la Bretonniere, in quality of his phyſician, for four years; and, in 1621, was taken into the family of the duke of Luxemburg, where he lived eight years more. In 1630, he was choſen profeſſor royal of mathematics, upon the death of Sinclair; and his friends would have perſuaded him to have married his widow. But Morin had regulated his conduct by the ſtars ever ſince 1617; and, as he did not find that they encouraged him to marry, he reſolved to live ſingle. This reſolution, however, was not made till after he had conſented to marry

Sinclair's widow; but, the firſt time he went to pay her a viſit, he found all in readineſs to carry her to her grave. The profeſſor, it ſeems, prepared his addreſſes in ſo deliberate a manner, that the lady had time to die before ſhe received them.

Morin had, by virtue of his profeſſion, acceſs to the great, even to cardinal Richelieu; and, under the adminiſtration of cardinal Mazarin, he obtained a penſion of 2000 livres, which was always very punctually paid him. Richelieu is ſaid at firſt to have admitted him to his moſt ſecret councils, and to have conſulted him about matters of the greateſt importance; but Morin, poſſeſſed with a falſe notion that he had diſcovered the longitude, and that the cardinal did him great injuſtice in refuſing him the promiſed reward for ſuch a diſcovery, conceived a violent hatred againſt him, which laſted as long as he lived. It is certain, that the courts of the greateſt princes, even in the ſeventeenth century, were not free from the infatuation of judicial aſtrology, but that the greateſt ſtateſmen were ſubject to it. Queen Chriſtiana would needs ſee Morin, when ſhe was firſt at Paris; and ſhe declared, that ſhe took him for the ableſt aſtrologer in the world. The count de Chavigni, ſecretary of ſtate, was remarkable for his credulity in this pretended ſcience, and put great confidence in Morin's aſtrological oracles, as the following account will ſufficiently ſhew. This gentleman having propoſed to go into Provence, in 1646, deſired Morin to accompany him; but, as Morin did nothing without conſulting the ſtars, he would not engage in the journey, unleſs they promiſed him good ſucceſs in it. He therefore demanded time to conſult them, after which he promiſed to accompany his patron, provided he might chuſe the propitious hour for their departure; for Morin aſſured him, that it was of the laſt importance to begin his enterpriſes under a favourable aſpect of the ſtars. Chavigni readily complying with this, Morin found, that they ought to depart upon the ninth of May, at nine minutes after four in the morning; and begged, that every thing might be ready againſt that moment. The maſter's orders were ſo well executed, that, at that nick of time, every thing was prepared for the journey. There were four dials in the count's garden, by which they obſerved, for the ſpace of half an hour, the approaches of the critical minute; and they ſtepped into the coach preciſely when the ſhadow of the dials was upon the point of touching that minute. They arrived happily at Antibes; and, when Chavigny was about to return to Paris, his aſtrologer told him, that he muſt chuſe the hour of their departure by the heavens. Chavigny complied as before, and cauſed the neceſſaries of their journey to be prepared with ſo much exactneſs,

neſs, that he and his attendants mounted their horſes upon the 2d of July, at twenty-ſeven minutes after four in the morning, and had a very proſperous journey, which it would certainly be injurious not to impute to the management of this aſtrologer.

Morin's friends pretend, that his horoſcopes have frequently foretold the truth. His firſt eſſay, as we have obſerved, was foretelling the impriſonment of the biſhop of Boulogne; but he diſplayed his ſkill in an extraordinary manner, and paſſed for a maſter in his art, in foretelling that Lewis XIII. would recover of that dangerous diſeaſe with which he was ſeized at Lyons. The queen-mother, confounded with the unlucky predictions of other aſtrologers, wrote to cardinal Berulle, to order Morin to examine the king's horoſcope. He did ſo; and found, by the ſtars, that the king's illneſs would be violent, but not mortal. His prediction proved true, and he was royally rewarded for his pains; while the other aſtrologers were ſent, very juſtly, to the galleys. Upon this, they tell us, that he was to be the only perſon who had liberty to examine the king's horoſcope; as, in ancient times, there was only one painter who was allowed to draw Alexander the Great. But, however right Morin might ſometimes happen to be in his predictions, we may be ſure that he was oftener wrong; nor were there wanting thoſe who laughed at his errors as well as ridiculed his art. Among theſe was Gaſſendi, whoſe death he ſeems to have foretold from a motive of ſpleen and reſentment; but, very unfortunately, was out in his calculations, when his own honour and the credit of his ſcience were capitally concerned.

Morin died at Paris, Nov. 6, 1656. He wrote a great number of books, whoſe titles it would be tedious, as well as uſeleſs, to enumerate; but did not live to publiſh his favourite performance, I mean his "Aſtrologia Gallica," which had coſt him thirty years labour. It was printed, however, at the Hague, 1661, in folio, with two epiſtles dedicatory; the one from the author to Jeſus Chriſt, the other addreſſed to Louiſa Maria de Gonzaga, queen of Poland. That princeſs encouraged Morin to undertake this great work, and paid the charges of the impreſſion. At the time when it was affirmed that ſhe was to be married to the prince, Morin affirmed, that that marriage ſhould never take place, and that ſhe was deſtined to the bed of a monarch; ſo that there is no room to wonder, that ſhe ſhould engage herſelf in expences for the ſake of a book, whoſe author had flattered her with the hopes of a crown, which ſhe afterwards wore. Beſides, that princeſs put a great deal of confidence in aſtrology, and ſuch people the aſtrologers have always been wiſe enough to flatter with good

fortune. However, what Guy Patin obſerved upon this occaſion is very juſt, and we will here tranſcribe it. "I underſtand," ſays he, "that the 'Aſtrologia Gallica' of the ſieur Morin is at laſt finiſhed at the Hague. I am told, that it abuſes the Pariſian and other phyſicians, who give no credit to judicial aſtrology; and I do not wonder, that the author ſhould behave in this manner, for he was a fool. The book is printed in one volume, folio. The queen of Poland gave 2000 crowns to carry on the edition, at the recommendation of one of her ſecretaries, who is a lover of aſtrology. You ſee in what manner crowned heads are impoſed upon. If it had been a book which might have been of uſe to the public, the author would not have found one, either to print it, or to bear the charges of the preſs."

But, as much folly and madneſs as Guy Patin imputed to this profeſſor of mathematics, and he certainly had a conſiderable ſhare of both, it muſt be remembered, that he received ſeveral teſtimonies of eſteem from the great Des Cartes. He became acquainted with this philoſopher in 1626, and, ſome time after, made him a preſent of his book upon the longitude, which was acknowledged by a very obliging letter. He ſent him alſo, in 1638, ſome objections to his "Theory of Light," which Des Cartes replied to. It is certain, that he did not deſpiſe them; but thought, as ſoon as he received them, that they deſerved to be conſidered, both upon the account of their weight, and the difficulty of ſolving them. He wrote once and again to father Merſenne, and deſired him to tell Morin, that "he not only took his pamphlet in very good part, but was obliged to him for his objections, ſince they were very proper to excite him to ſearch more narrowly after the truth; and that he would not fail to anſwer them as punctually, as civilly, and as ſpeedily, as poſſible."

MORIN (JOHN), a moſt learned perſon, was born at Blois, of Proteſtant parents, in 1591. He was inſtructed in the belles lettres at Rochelle, and afterwards went to Leyden; where he made himſelf very ſkilful in the Greek, Latin, and Oriental tongues, and applied himſelf to philoſophy, law, mathematics, and divinity. Returning to France, he went to ſettle at Paris, where he gained an acquaintance with cardinal du Perron, and was converted by him to the Catholic religion. Some time after, he entered into the congregation of the oratory, lately eſtabliſhed, and began to make himſelf known by his learning and his works. In 1626, he publiſhed ſome "Exercitations upon the Original of Patriarchs and Primates, and the ancient Uſage of eccleſiaſtical Cenſures, dedicated to Pope Urban VIII." He undertook, in 1628, the edition of the "Septuagint Bible," with the verſion made by Nobilius;

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and put a preface to it, in which he treats of the authority of the Septuagint. He commends the edition of it that had been made at Rome, by order of Sixtus V. in 1587, which he had followed; and maintains, that we ought to prefer this verſion to the preſent Hebrew text, becauſe this has been, he ſays, corrupted by the Jews. Before this work was ready to appear, he gave the public, in 1629, a "Hiſtory," written in French, of the deliverance of the church by the emperor Conſtantine, and of the greatneſs and temporal ſovereignty conferred on the Roman church by the kings of France; but this book was not well received at Rome, and Morin was forced to promiſe that he would retrench and correct it. He publiſhed, ſoon after, "Exercitations upon the Samaritan Pentateuch;" for the ſake of eſtabliſhing which, he ſtoutly attacks the integrity of the Hebrew text. As they laboured then upon the edition of the Polyglott at Paris, Morin took upon himſelf the care of the Samaritan Pentateuch. His endeavours to exalt this, together with the Greek and Latin verſions of the Bible, at the expence of the Hebrew, made him very obnoxious to ſome learned men; and he was attacked by Hottinger and Buxtorf in particular. But this only enhanced his merit at the court of Rome; inſomuch, that cardinal Barberini invited him thither, by order of the Pope, who received him very graciouſly, and intended to make uſe of him, in the re-union of the Greek to the Roman church, which was then in agitation. He was greatly careſſed at Rome, and intimate with Lucas Holſtenius, Leo Allatius, and all the learned there. After having continued nine years at Rome, he was recalled, by order of cardinal Richelieu, to France; where he ſpent the remainder of his life in learned labours, and died of an apoplexy at Paris in 1659.

His works are very numerous, and ſome of them much valued by Proteſtants, as well as Papiſts, on account of the Oriental learning contained in them. Father Simon has given us, under the title of "Antiquitates Eccleſiæ Orientalis," a collection of letters to and from Morin, which were found among the papers of father Amelot; and cauſed them to be printed at London in 1682, with the life of Morin, of which he himſelf is ſuppoſed to be the author. Theſe letters contain many curious particulars relating to criticiſm and hiſtory, and are full of Oriental erudition.

MORIN (Simon), a celebrated fanatic of the ſeventeenth century, was born at Richemont, near Aumale, and had been clerk to Mr. Charron, general paymaſter of the army. He was very ignorant and illiterate; and therefore it is no wonder, if, meddling in ſpiritual matters, he fell into great errors. He was not content with broaching his whimſies in converſation,

but wrote them down in a book, which he cauſed to be privately printed in 1647, under the title of "Penſées de Morin dédiées au Roi." This book is a medley of conceit and ignorance, and contains the moſt remarkable errors, which were afterwards condemned in the Quietiſts; only that Morin carries them to a greater length than any one elſe had done; for he affirms, "that the moſt enormous ſins do not remove a ſinner from the ſtate of grace, but ſerve, on the contrary, to humble the pride of man." He ſays, "that in all ſects and nations God has a number of the elect, true members of the church; that there would ſoon be a general reformation, all nations being juſt about to be converted to the true faith; and that this great reformation was to be effected by the ſecond coming of Jeſus Chriſt, and Morin incorporated with him." He was in priſon at Paris, at the time when Gaſſendi's friends were writing againſt the aſtrologer John Baptiſt Morin, whom they upbraided (but, as he replied, falſely) with being the brother of this fanatic. This was about 1650; after which Simon Morin was ſet at liberty as a viſionary, and ſuffered to continue ſo till 1661; when Des Marets de St. Sorlin, who, though a fanatic and viſionary himſelf, had conceived a violent averſion to him, diſcovered his whole ſcheme, and had him taken up. The means Des Marets made uſe of for this diſcovery was, by pretending to be one of his diſciples; and he carried his treachery and diſſimulation ſo far as to acknowledge him for "the Son of Man riſen again." This acknowledgement ſo pleaſed Morin, that he conferred upon him, as a particular grace, the office of being his harbinger, calling him "a real John the Baptiſt revived." Then Des Marets impeached him, and became his accuſer; upon which, Morin was brought to a trial, and condemned to be burnt alive. This ſentence was executed on him at Paris, March 14, 1663, in the form and manner following: after having made the amende honorable in his ſhirt, with a cord about his neck, and a torch in his hand, before the principal gate of the church of Notre Dame, he was carried to the place of execution, and there tied to a ſtake to be burnt alive, together with his book, intituled, "Penſées de Morin," as alſo all his papers and his trial. Afterwards his aſhes were thrown into the air, as a puniſhment for his having aſſumed the title of the Son of God. His accomplices too were condemned to aſſiſt at his execution, and then to ſerve in the galleys for life; after having been whipped by the hangman, and marked with a burning-iron, with fleurs de-lis upon the right and left ſhoulders. Morin gave out that he would riſe again the third day, which made many of the mob gather together at the place where he was burnt. It is ſaid, that when the preſident de Lamoignon aſked him, whether it was written

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a ny part of Scripture, that the great prophet or new Meſſiah ſhould paſs through the fire, he cited this text by way of anſwer: "Igne me examinaſti, et non eſt inventa in me iniquitas:" that is, "Thou haſt tried me with fire, and no wickedneſs hath been found in me." Morin died with remarkable reſolution; and it was then thought, the judges had been too rigorous in their ſentence, and that ſending him to a mad-houſe would have been ſufficient.

MORIN (STEPHEN), a learned French Proteſtant, was the ſon of a merchant, and born at Caen Jan. 1, 1625. Loſing his father at three years of age, he fell under the care of his mother, who deſigned him for trade; but, his inclination carrying him vehemently to books, he was ſuffered to purſue it. He went through the claſſics and philoſophy at Caen, and then removed to Sedan, to ſtudy theology under Peter du Moulin, who conceived a great friendſhip for him. He afterwards continued his theological ſtudies under Andrew Rivet, and joined to them that of the Oriental tongues, in which he made a great proficiency under Golius. Returning to his country in 1649, he became a miniſter of two churches in the neighbourhood of Caen, and, in 1652, married. He was much diſtinguiſhed by his uncommon parts and learning, and had ſeveral advantageous offers made him from abroad; but he did not care to ſtir from his own country. In 1664, he was choſen miniſter of Caen; and his merits ſoon connected him in friendſhip with ſeveral learned men then in that city: ſuch as Huetius, Segrais, Bochart, and others. The revocation of the edict of Nantz, in 1685, obliging him to quit Caen, he retired, with his wife and three children, into Holland. He went at firſt to Leyden, but ſoon after was called to Amſterdam, to be profeſſor of the Oriental tongues in the univerſity there; to which employment was joined, two years after, that of miniſter in ordinary. He died, after a long indiſpoſition both of body and mind, May 5, 1700.

He was the author of ſeveral works: as, 1. "Diſſertationes octo, in quibus multa ſacræ & profanæ Antiquitatis Monumenta explicantur. Genev. 1683," 8vo. A ſecond edition, enlarged and corrected, was printed at Dort, 1700, in 8vo. 2. "Oratio inauguralis de Linguarum Orientalium ad Intelligentiam Sacræ Scripturæ Utilitate. L. Bat. 1686." This was reprinted with, 3. "Explanationes ſacræ & philologicæ in aliquot V. & N. Teſtamenti Loca. L. Bat. 1698," 8vo. 4. "Exercitationes de Lingua primæva ejuſque Appendicibus. Ultraj. 1694," 4to. 5. "Diſſertatio de Paradiſo terreſtri:" printed in Bochart's works, the third edition of which was publiſhed at Utrecht in 1692, with Bochart's life by Morin prefixed. 6. "Epiſtolæ duæ ſeu Reſponſiones ad Ant. Van

Dale de Pentateucho Samaritano:" printed with Van Dale's "De Origine & Progreſſu Idololatriæ, Amſt. 1696," in 4to. 7. "Lettre ſur l'Origine de la Langue Hébraïque," with an anſwer of Huetius; printed in the firſt volume of "Diſſertations ſur diverſes Matieres de Religion & de Philologie, recueillies par M. l'Abbé de Tilladet, Paris, 1712," in 12mo. Morin endeavours to prove in this letter, that the Hebrew language is as old as the creation, and that God himſelf inſpired it into Adam. His great fondneſs for this language made him run into ſome extravagant notions about it, as Huetius tells him in his anſwer. Laſtly, Morin prefixed a "Life of Jacobus Palmerius" to the "Græcæ antiquæ Deſcriptio. Leyden, 1678," in 4to.

MORIN (HENRY), his ſon, who died at Caen in 1728, aged 73, was a member of the academy of inſcriptions and belles lettres at Paris; and there are ſeveral diſſertations of his in the "Memoirs of this Academy."

MORIN (PETER) born at Paris in 1531. He taught Greek at Vicenza, and, afterwards going to Rome, was employed by the popes Gregory XIII. and Sixtus V. to ſuperintend the edition of the "Septuagint," publiſhed in 1587, and afterwards that of the "Vulgate," printed in 1590. He was a very learned and ſkilful critic; and, deſpiſing wealth and worldly honours, ſeemed to have no paſſion but for ſtudy and learning. He died at Rome in 1608.

MORIN (LEWIS), born at Mans in 1635, an eminent French phyſician, chiefly memorable for an excellent correct index to the works of Hippocrates in Greek and Latin. He left alſo a cabinet of medals and a valuable herbal. He was firſt phyſician to Mademoiſelle de Guiſe and to the academy of ſciences. He died in 1715.

MORIN (JOHN) born at Meung near Orleans in 1705. In 1732, he was appointed profeſſor of philoſophy at Chartres. At the age of 38, he publiſhed his "Mécaniſme Univerſel," and, in 1748, a "Treatiſe on Eternity." He was a valuable man, as well as an accompliſhed philoſopher. He died in 1764.

MORINIERE (ADRIAN CLAUDE LE FORT DE LA) was born of a noble family at Paris in 1696. He ſoon forſook the tumults of a metropolis for the eaſe of retirement and charms of literature. He publiſhed many elegant works, the principal of which are, "Choix des Poéſies Morales," "Bibliotheque Poétique," "Paſſe Tems-Poétiques, Hiſtoriques, et Critiques," &c. He wrote alſo ſome comedies, and died in 1768.

MORISON (ROBERT), phyſician and profeſſor of botany at Oxford, was born at Aberdeen in 1620, and educated in that

that univerſity, where he took a maſter of arts degree in 1638. He ſtudied mathematics at the firſt, but afterwards applied himſelf to botany, for which he had a ſtrong inclination. The civil wars obliged him to leave his country; and he went and fixed at Paris, where he applied himſelf again with great eagerneſs to botany, and alſo to anatomy. He took the degree of doctor in phyſic, at Angus, in 1648; and, his reputation as a great botaniſt being very well known, he was introduced to the duke of Orleans, who, in 1650, gave him the direction of the royal gardens at Blois. He exerciſed this office till the death of that prince, and afterwards went over to England in 1660. Charles II. to whom the duke of Orleans had preſented him at Blois the ſame year, ſent for him to London, and gave him the title of his phyſician, and that of profeſſor-royal of botany, with a penſion of 200l. per ann. Afterwards he was choſen fellow of the college of phyſicians. While he was in the ſervice of the duke of Orleans, he added to the collection in the gardens at Blois 250 plants, which no one had ever deſcribed before; and he formed a new method of explaining botany. He ſhewed it to the duke, who exhorted him to write the "Hiſtory of Plants" according to that plan; promiſing, at the ſame time, to bear the charges of it, and to leave him the whole profit. That prince's death hindered the execution of this deſign; but, when Moriſon came to enjoy a penſion under the king of Great Britain, he began to be more in earneſt than ever about this great attempt. He had publiſhed, in 1669, his "Præludium Botanicum," which procured him ſo much reputation, that the univerſity of Oxford choſe him for their botanical profeſſor. In 1672, the ninth ſection of the ſecond part of his "Hiſtory of Plants" appeared, which the author now gave as a ſpecimen of his great work. The univerſity contributed a large ſum to carry on the impreſſion of this book; which, together with the favourable reception it met with, ſo encouraged him to purſue his great project, that, in 1680, he publiſhed the ſecond part of his "Hiſtory of Plants." He did not, however, live to finiſh it, but died at London in 1683, aged 63. Wood tells us, that he received a bruiſe on his breaſt, by the pole of a coach, as he was croſſing the ſtreet between the end of St. Martin's lane and Northumberland-houſe, near Charing-croſs, of which he died the day after; and that he was buried in the church of St Martin in the Fields.

MORISOT (Claude Bartholomew), a French writer of ſome reputation. He was born at Dijon in 1592. He wrote "Peruviana, or the Secret Hiſtory of Cardinal Richelieu, Mary of Medicis, and the Duke of Orleans." He was author of "Orbis Maritimus," and "Veritatis Lacrymæ,"

which laſt is a ſatire againſt the Jeſuits. He died in 1661.

MORLAND (Samuel) was born in the county of Berkſhire. He was ſome time under-ſecretary to Thurloe, and was employed by the Protector in ſeveral embaſſies; and was, in 1657, his reſident at Geneva. He publiſhed his "Hiſtory of the Evangelical Churches of Piedmont," in folio, 1658. He was ſent to Savoy to forward the affairs of the Vaudois. In the year 1660, he waited on Charles II. at Breda, and made ſeveral important diſcoveries; in conſideration of which he was created a baronet. In 1695, was publiſhed his "Urim of Conſcience," in a ſmall 8vo. We know not when he died, but it is certain that he lived to an advanced age, and was, in the latter part of his life, afflicted with blindneſs. His ſon was maſter of the mechanics to Charles II. He invented the drum-headed capſtan for weighing heavy anchors, the ſpeaking trumpet, an engine for quenching fires, an arithmetical inſtrument, and tables.

MORLEY (Dr. George), a learned Engliſh biſhop, was ſon of Francis Morley, eſq. by a ſiſter of Sir John Denham, and born in Cheapſide, London, 1597. He loſt his parents when very young, and alſo his patrimony, by his father's being engaged for other people's deb s. However, at fourteen, he was elected a king's ſcholar at Weſtminſter-ſchool, and became a ſtudent of Chriſt-church, Oxford, in 1615; where he took the firſt degree in arts in 1618, and the ſecond in 1631. Then he went to be chaplain to Robert earl of Carnarvon and his lady, with whom he lived till 1640, without having, or ſeeking, any preferment in the church. After that, he was preſented to the rectory of Hartfield in Suſſex, which he exchanged for the rectory of Mildenhall in Wiltſhire; but, before this exchange, Charles I. to whom he was chaplain in ordinary, had given him a canonry of Chriſt-church, Oxford, in 1641. This is ſaid to be the only preferment he ever deſired; and he gave the firſt year's profit of it to his majeſty, towards the charge of the war, then begun. About that time, he preached one of the firſt ſolemn ſermons before the houſe of commons; but ſo little to their liking, that he was not commanded to print it, as all the preachers had been. Nevertheleſs, he was nominated one of the aſſembly of divines, but never appeared among them: on the contrary, he always remained with the king, and did him what ſervice he could. In 1648, he was deprived of all his preferments, and impriſoned for ſome little time. He was one of the divines, who aſſiſted the king at the treaty of Newport in the Iſle of Wight. March 1648-9, he prepared the brave lord Capel for death, and accompanied him to the ſcaffold on Tower-hill.

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In 1649, he left England, and waited upon the king at the Hague, who received him very graciouſly, and carried him firſt into France, and afterwards to Breda, with him. But, the king not being permitted to take his own divines with him, when he ſet out upon his expedition to Scotland, in June 1650, Morley thereupon withdrew to the Hague; and, after a ſhort ſtay there, went and lived with his friend Dr. John Earle at Antwerp, in the houſe of Sir Charles Cotterel. After they had thus continued about a year together, Sir Charles being invited to be ſteward to the queen of Bohemia, and Dr. Earle to attend upon James duke of York in France, Morley then removed into the family of the lady Frances Hyde, wife of Sir Edward Hyde, in the ſame city of Antwerp; and all the time he remained there, which was three or four years, he read the ſervice of the Church of England twice every day, catechiſed once a week, and adminiſtered the communion, once a month, to all the Engliſh in that city who would attend; as he did afterwards at Breda, for four years together, in the ſame family. But, betwixt his going from Antwerp and his coming to Breda, he officiated at the Hague about two years, as chaplain to the queen of Bohemia, without expecting or receiving any reward. As he had been happy at home in the acquaintance and friendſhip of many eminent men, ſuch as lord Falkland, Sir Edward Hyde, Dr. Hammond, Dr. Sanderſon, Mr. Chillingworth, Dr. Sheldon, &c. ſo he was alſo abroad, in that of Bochart, Salmaſius, Daniel Heinſius, Rivet, &c.

When all things were preparing for the king's reſtoration, Morley was ſent over by chancellor Hyde, two months before, to help to pave the way for that great event; and, upon the king's return, he was not only reſtored to his canonry, but alſo promoted to the deanry of Chriſt-church. He was inſtalled, July 1660, and nominated to the biſhopric of Worceſter, Oct. following. In 1661, he was a principal manager at the conference between the epiſcopal and preſbyterian divines, commiſſioned under the great ſeal to review the liturgy. Some time after, he was made dean of his majeſty's royal chapel; and, in 1662, tranſlated to the biſhopric of Wincheſter; when the king, it is ſaid, told him, "he would be never the richer for it." He was a great benefactor to this ſee; for, not to mention ſmaller things, he ſpent above 8000l. in repairing Farnham-caſtle, and above 4000l. in purchaſing Wincheſter-houſe at Chelſea, to annex to this ſee. Many other benefactions of his are recorded. He gave 100l. per ann. to Chriſt-church in Oxford, for the public uſe of that college: he founded five ſcholarſhips of 10l. per ann. each, in Pembroke-college, three for the Iſle of Jerſey, and two for Guernſey: he gave, at ſeveral times, upwards of 1800l. to the church of St. Paul,

Paul, London: and he bequeathed in his will 1000l. to purchaſe lands for the augmenting of ſome ſmall vicarages. By temperance and exerciſe he reached a very old age; for he did not die till Oct. 1684.

He was the author of ſome ſmall pieces, of which the following is a liſt; 1. "A Sermon at the Coronation of Charles II. April 23, 1661." In the dedication to the king, by whoſe command it was publiſhed, he ſays, that "he was now paſſed his great climacterical, and this was the firſt time that ever he appeared in print." 2. "Vindication of himſelf from Mr. Baxter's Calumny, &c. 1662." 3. "Epiſtola apologetica & parænetica ad Theologum quendam Belgam ſcripta, 1663," 4to; written at Breda, June 1659; reprinted in 1683, under this title, "Epiſtola, &c. in qua agitur de ſeren. Regis Car. II. erga Reformatam Religionem Affectu." In this letter, he attempts to clear Charles II. from the imputation of Popery, and urges the Dutch to lend their utmoſt aſſiſtance towards his reſtoration; but he was miſtaken in his maſter's religion, and perhaps lived long enough to know it. 4. "The Sum of a Conference with Darcey, a Jeſuit, at Bruſſels, 1649." 5. "An Argument, drawn from the Evidence and Certainty of Senſe, againſt the Doctrine of Tranſubſtantiation." 6. "Vindication of the Argument, &c." 7. "Anſwer to Father Creſſy's Letter;" written about 1662. 8. "Sermon before the King, Nov. 5, 1667." 9. "Anſwer to a Letter written by a Romiſh Prieſt, 1676." 10. "Letter to Anne Ducheſs of York, ſome few Months before her Death;" written, 1670. This lady, the daughter of Sir Edward Hyde, was inſtructed in the Proteſtant religion by our author, while he lived at Antwerp in her father's family; but afterwards went over to the church of Rome, which occaſioned this letter. 11. "Ad Virum Janum Ulitium Epiſtolæ duæ de Invocatione Sanctorum;" written 1659. All the above pieces, except the firſt and ſecond, were printed together in 1683, 4to. 12. "A Letter to the Earl of Angleſey, concerning the Means to keep out Popery, &c." printed at the end of "A true Account of the whole Proceedings betwixt James Duke of Ormond and Arthur Earl of Angleſey, 1683." 13. "Vindication of himſelf from Mr. Baxter's injurious Reflexions, &c. 1683." He made alſo, 14. "An Epitaph for James I. 1625;" which was printed at the end of "Spotſwood's Hiſtory of the Church of Scotland;" and is ſaid to have been the author of, 15. "A Character of King Charles II. 1660;" in one ſheet, 4to.

MORLIN (JOACHIM), a follower of Luther, born in 1514. He diſcharged the ſacerdotal office at various places, and was expelled from Armſtadt by the magiſtrates on account of his zeal. He entered warmly into the diſputes, and was preſent

preſent at all the celebrated conferences of the times. In 1566 he was made biſhop of the province of Sambia by Sigiſmund Auguſtin, king of Poland. In this ſituation he died, after having been the author of various theological books.

MORNAC (ANTONY), a celebrated French advocate, and author of different works, particularly of four volumes folio on ſubjects of law. He alſo cultivated the muſes, and publiſhed an octavo volume of verſes, entituled "Feriæ Forenſes," as being the amuſement of his leiſure-hours from the engagement of his profeſſion. He died in 1619.

MORNAY (PHILIP DE), lord of Pleſſis Marly, an illuſtrious French proteſtant, privy-counſellor of Henry IV. and governor of Saumur, was born at Buhi in Vexin, 1549. He was deſcended from an ancient and noble family, which had, in courſe of time, divided itſelf into ſeveral branches, and produced many great and eminent men. His father, James de Mornay had done great ſervices to the royal family in the wars; but in the time of peace led a very retired life, and was greatly attached to the religion of his country. He deſigned Philip for the church, as he was a younger ſon, with a view of ſucceeding his uncle Bertin de Mornay, who was dean of Beauvais and abbé of Saumur, and who had promiſed to reſign thoſe preferments to him; but theſe views were broken by the death of the uncle. Mean while, his mother, who was the daughter of Charles du Bec Creſpin, vice-admiral of France, and chamberlain to Francis II. was ſecretly an Hugonot; and had taken care to inſpire her ſon inſenſibly with her own principles. His father died when he was not more than ten years of age; and his mother, making open profeſſion of the proteſtant religion in 1561, ſet up a lecture in her own houſe, which perfectly confirmed him in it. His literary education was all the while carrying on with the utmoſt care and circumſpection: he had maſters provided for him in all languages and ſciences; and the progreſs he made in all was what might be expected from his very uncommon parts and application.

In 1567, he was obliged to retire from Paris, where he was purſuing his ſtudies, on account of the commotions which were breaking out again; and ſoon after took up arms, and ſerved a campaign or two. But, having the misfortune to break one of his arms, he quitted the profeſſion of a ſoldier, and began to entertain thoughts of travelling into foreign countries; not only to be out of the way, till the civil wars ſhould be at an end, but for the ſake of ſome baths, which he hoped would reſtore to him the free uſe of his arm. He arrived at Geneva in 1268, not without the greateſt danger and peril to himſelf; for, all places were ſo full of ſoldiers, and the

paſſages

paſſages ſo guarded, that it was difficult for one of his religion to paſs with ſafety. He made but a ſhort ſtay at Geneva, on account of the plague which was there; but, taking his way through Switzerland, went to Heidelberg in Germany. Here he became acquainted with Tremellius, and other learned men, and entered upon the ſtudy of the civil law. In 1569, he went to Francfort, where he was affectionately received by the celebrated Languet, who gave him inſtructions for his future travels, and recommendatory letters to ſeveral great men. He ſtayed ſome time afterwards at Padua, for the ſake of perfecting himſelf farther in the knowledge of the civil law, and then proceeded to Venice. He had a great deſire to make the tour of the Eaſt; but, as the Venetians and Turks were then at war about the Iſle of Cyprus, it was impoſſible for him to paſs the coaſts of Iſtria and Dalmatia with any degree of ſafety. From Venice, in 1571, he went to Rome, where he came into perils about his religion. He had experienced ſomething of this ſort at Venice, where an officer of the inquiſition had been very buſy about him; but he had the good luck to eſcape in both places, and from Rome he returned to Venice, from Venice to Vienna; and thence, after taking a round through Hungary, Bohemia, Miſnia, Saxony, Heſſe, Franconia, to Francfort, where he arrived in Sept. 1551. Though he was very young when he ſet out upon his travels, yet he never ſuffered the man of pleaſure to get the better of the philoſopher; but made that profitable uſe of them, which a wiſe man will always make. He examined every thing that was curious in every place; and, that nothing might eſcape him, attentively peruſed not only the general hiſtory of the countries, but alſo the hiſtories of each particular town and province through which he paſſed. Nor was he only attentive to their antiquities, but remarked alſo whatever was worth notice in the manners, cuſtoms, policy, and conſtitution, of each.

In 1572, he went into Flanders, to ſurvey the ſituation, the ſtrength, the fortifications, and garriſons, of that country, and afterwards paſſed over to England, where he was graciouſly received by queen Elizabeth; for, his parts, his knowledge, his uncommon capacity for the management of great affairs, had ſpread his name far and wide, and made him courted, eſpecially by the great. In 1575, he married, and publiſhed the ſame year a treatiſe "Concerning Life and Death;" for, though he was often employed in civil affairs, and oftener ſolicited to engage in them, yet as he was ever a lover of books and retirement, he ſpent a great deal of his time in reading and writing. In 1576, he was wounded and made a priſoner; but, gaining his liberty, he went to the court of the king of Navarre, afterwards Henry IV. of France, who received him very graciouſly,

ciouſly, gave him one of the firſt places in his council, and, upon all occaſions, paid great deference to his judgement. Du Pleſſis, on his part, did the king great ſervices. He went into England to ſolicit the aſſiſtance of Elizabeth for him in 1577, into Flanders in 1578, and to the diet of Augſberg in 1579. In 1578, he publiſhed a treatiſe "Concerning the Church;" in which he explained his motives for leaving the Popiſh, and embracing the Proteſtant religion; and, in 1579, began his book "Upon the Truth of the Chriſtian Religion." But, before he had made any progreſs in this, he was ſeized with an illneſs, which was thought to be the effects of ſome poiſon, that had been given him at Anvers the year before, with a view of deſtroying him. He recovered, though dangerouſly ill, and continued to do ſervice to the king of Navarre and the Proteſtant religion. From 1585, when the league commenced, he was more intimately connected with the affairs of the king; and, in 1590, was made his counſellor of ſtate, after having been inveſted with the government of Saumur the year before. In 1592, the king pitched upon him to confer with M. de Villeroy upon the ſubject of the king's religion; but the extravagant demands of De Villeroy rendered their conference of no effect. Du Pleſſis, however, oppoſed the king's converſion to Popery, as long as he could; and, when he could prevent it no longer, withdrew himſelf gradually from court, and gave himſelf up to reading and writing.

In 1596, he publiſhed a piece, intituled, "The juſt Procedures of thoſe of the Reformed Religion;" in which he removes the imputation of the preſent troubles and diſſentions from the Proteſtants, and throws the blame on thoſe who injuriouſly denied them that liberty, which their great ſervices had deſerved. In 1598, he publiſhed his treatiſe "upon the Euchariſt;" which occaſioned the conference at Fontainbleau in 1600, between Du Perron, then biſhop of Evreux, afterwards cardinal, and M. du Pleſſis; and raiſed his reputation and credit among the Proteſtants to ſo prodigious an height, that he was called by many "the Proteſtant Pope." In 1607, he publiſhed a work, intituled, "The Myſtery of Iniquity, or the Hiſtory of the Papacy;" which was written, as moſt of his other works were, firſt in French, and then, like them, tranſlated into Latin. Here he ſhews by what gradual progreſſions the Popes have riſen to that eccleſiaſtical tyranny, which was foretold by the apoſtles; and what oppoſition from time to time all nations have given them. This ſeems to have been a work of prodigious labour; yet it is ſaid, that he was not above nine months in compoſing it. About this time, alſo, he publiſhed "An Exhortation to the Jews concerning the Meſſiah," in which he applies a great deal of Hebrew learning

very judiciouſly; and for this he was complimented by the elder Buxtorf. There are ſeveral other little things of his writing; but his capital work, and for which he has been moſt diſtinguiſhed, is his book "Upon the Truth of the Chriſtian Religion;" in which he employs the weapons of reaſon and learning with great force and ſkill againſt Atheiſts, Epicureans, Heathens, Jews, Mahometans, and other Infidels, as he tells us in his title. This book was dedicated to Henry IV. while he was king of Navarre only, in 1582; and, the year after, tranſlated by himſelf into Latin. "As a Frenchman," ſays he, in his preface to the reader, "I have endeavoured to ſerve my own country firſt; and, as a Chriſtian, the univerſal kingdom of Chriſt next." M. Baillet has obſerved, with juſtneſs, that "the Proteſtants of France had great reaſon to be proud of having ſuch a man as Mornay du Pleſſis of their party; a gentleman, who, beſides the nobleneſs of his birth, is diſtinguiſhed by many fine qualities both natural and acquired."

In 1621, when Lewis XIII. made war upon the Proteſtants, he took away the government of Saumur from Du Pleſſis, who thereupon retired to his barony of La Foreſt in Poictou, where he died in 1623. He was indiſputably a moſt extraordinary man; and, when we conſider, that his great birth and public employments did not hinder him from cultivating and attaining all thoſe rare and excellent qualifications and virtues, which are more eaſily to be found in privacy and retirement, we ſhall be ready to wiſh, that the world would produce more ſuch men than it does.

MORTIMER (JOHN HAMILTON) was born at East-Bourne in the county of Suſſex, in November 1739. His father, who was a collector of the cuſtoms at that port, was deſcended from Mortimer earl of March, and a man of moſt reſpectable character. His uncle was an itinerant painter, of merit much above mediocrity; from frequently ſeeing his productions, the nephew imbibed an early fondneſs for that art, which he afterwards practiſed ſo much to his honour. His taſte for the terrific he might, in a degree, acquire from the ſcenery of the place, and by the tribe of ferocious ſmugglers, whom it was his father's duty to watch, it was unqueſtionably much heightened. Their countenances, unſoftened by ſocial intercourſe, were marked with that ſavage hardihood, which he afterwards ſo much admired, and ſometimes imitated, in the banditti of Salvator Roſa.

His parents placed him with Mr. Hudſon, the moſt eminent painter of that day, with whom he contined three years, the fellow-pupil of Wright of Derby. He was afterwards twelve months with Sir Joſhua Reynolds, who had left Hudſon about a year

year before Mortimer became his pupil; but the great ſchool of his improvement was the duke of Richmond's gallery, which he long attended with great aſſiduity, and to ſo good a purpoſe, that Cipriani and Mr. Moſer recommended him to the peculiar attention of that nobleman, who was very deſirous of retaining him in his houſe, but the offer was rejected.

When the ſociety for the encouragement of arts, manufactures, and commerce, gave premiums for the beſt hiſtorical pictures, Mortimer contended for the prize with Huyman and ſeveral other artiſts, painted a picture of St. Paul converting the Britons, was adjudged worthy of the palm, and received one hundred guineas as a reward for his ſuperiority, and an encouragement to his perſeverance. This picture at a future day became the property of Dr. Bates of Great Miſſenden, and, in 1778, was by him preſented to the church of Chipping-Wycombe in Buckinghamſhire. The pariſh, after being at the expence of three hundred pounds in enlarging the window to improve the light, &c. placed it as an altar-piece to their church. What renders this more remarkable, is, that the artiſt had previouſly offered to give it for the ſame purpoſe to the miniſter and church-wardens of St. Paul, Covent-garden; but they refuſed his preſent, unleſs he would be at the expence of putting it up! Their ignorance has been fortunate; for, had they received it, this very fine and maſterly performance would probably have been burnt with the church. At the time of painting it, he was an inhabitant of the pariſh, and lived in the piazza, where he contracted an intimacy with Charles Churchill, Evan Lloyd, and ſeveral other eccentric ſpirits, more diſtinguiſhed by the brilliancy of their wit, than the regularity of their conduct. He afterwards removed to a houſe in the church-yard of the ſame pariſh, and reſided there until the year 1775, when he married Jane Hurrel, and removed to Norfolk-ſtreet, where he lived four years during the winter, but in the ſummer months, purſued his profeſſional ſtudies at a houſe at Aylesbury in Buckinghamſhire. In this retirement, ſecluded from the ſociety to whom he had, in early life, devoted many of his hours, he recovered his health, gave a new tone to his mind, and cultivated with more enthuſiaſtic ardour his bold and energetic deſigns.

He had hitherto been a member of the ſociety of artiſts of Great Britain, who exhibited at the room now called the Lyceum in the Strand, but, in the year 1779, without expectation or ſolicitation, he was, by the eſpecial grant of his majeſty, created a royal academician, but did not live to ſee the diploma; for, on the 4th of February 1779, deeply regretted by all who had the honour and happineſs of his friendſhip,

ſhip, after an illneſs of only twelve days, he died at his houſe in Norfolk-ſtreet.

His picture of King John granting Magna Charta to the Barons, Battle of Agincourt, Vortigern and Rowena, but, above all, the Incantation, the Series of the Progreſs of Vice, and the Sir Arthegull from Spenſer, will eſtabliſh his fame as an artiſt. As a man, Mr. John Ireland, who knew him long and well, has, in his life of Henderſon, given him the following character:

"Mortimer, the hiſtorical painter, in whom were united the ſavage grandeur of Salvator Roſa, and the terrific graces of Spagnolette, who joined to a ſublimity of idea and accuracy of delineation, not exceeded by Michael Angelo, a delicacy of pencil equal to Teniers, was moſt happy, and, I think, moſt ſucceſsful, when ſketching or painting objects from which the common eye withdrew. His four paintings of the Progreſs of Vice in the very well-choſen collection of Dr. Bates of Miſſenden are examples of this truth.

"From hints in Fox's Book of Martyrs he made a number of ſpirited ſketches, in which are repreſented the ſufferings of men, women, and children; their hands ſcorched with lighted tapers, their eyes burnt out with hot irons, and the whole exhibition of the uſes made of thoſe powerful engines of argument, the whips, hooks, racks; but, above all, the thumb-vice, by which unbelievers are ſcrewed up to the proper faith.

"Yet, with this diſpoſition for contemplating and delineating ſuch objects, Mortimer had a ſoul open as day to melting charity, a tear for pity, and a heart the moſt ſuſceptible of tender impreſſions. He made the kindeſt allowances for the errors of others, and would not have trod upon the poor beetle. When he erred, (and who ſhall dare to name any man as faultleſs?) his errors had their root in virtues which the generous warmth of his heart carried to exceſs. Added to all this, he had an hilarity that brightened every eye, and gladdened every heart."

MORTON (Thomas), a learned Engliſh biſhop, of the ſame family with cardinal John Morton, in the reign of Henry VII. by whoſe contrivance and management the houſes of York and Lancaſter were united, was born at York in 1564. He was ſent to St. John's college, Cambridge, in 1582; of which he was choſen fellow in 1592. In about 1599, he was made chaplain to the earl of Huntingdon, lord-preſident of the North, and was choſen by him for his dexterity and acuteneſs in diſputing with the Romiſh recuſants; for, it was queen Elizabeth's command to his lordſhip, to compel them by arguments, if poſſible, rather than by force; and this ſhe expreſſed,

expreſſed, as the earl uſed to ſay, in the words of the prophet, "Nolo mortem peccatoris." Thus afterwards, when lord Huntingdon was dead, and lord Sheffield was appointed lord-preſident, Morton held a public conference before his lordſhip and the council, at the manor-houſe at York, with two Popiſh recuſants, then priſoners in the caſtle. In 1602, when the plague raged in that city, he behaved with the greateſt charity and reſolution. The year following, the lord Eure being appointed ambaſſador-extraordinary to the emperor of Germany, and king of Denmark, Morton attended him as chaplain, and made great advantages of his travels, by collecting books, and viſiting the univerſities of Germany. In 1606, he was made chaplain in ordinary to James I. and preferred to the deanry of Glouceſter in 1607. In 1609, he was removed to the deanry of Wincheſter; and, the ſame year, Dr. Sutcliff, dean of Exeter, founding a college at Chelſea, for divines to be employed in defending the Proteſtant religion againſt the Papiſts, he was appointed one of the fellows. About this time, he became acquainted with Iſaac Caſaubon. In 1615, he was advanced to the ſee of Cheſter; and, in 1618, to that of Lichfield and Coventry: about which time he became acquainted with Antonio de Dominis, abp. of Spalato, whom he endeavoured to diſſuade from returning to Rome. The abp's. pretence for going thither was, to negociate an unity in religion between the church of Rome and that of England, upon thoſe moderate terms, which he had laid down in his book, intituled, "De Republica Chriſtiana;" printed at London.

While Morton ſat in the ſee of Coventry and Lichfield, he detected the impoſture of the famous boy of Bilſon in Staffordſhire, who pretended to be poſſeſſed with a devil; but who, in reality, was only ſuborned by ſome Romiſh prieſts, to play the pranks, and act the mad part he did, for the ſake of promoting their own private purpoſes. In 1632, he was tranſlated to the biſhopric of Durham, which he held with great reputation till the opening of the long parliament, when he met with great inſults from the common people, and was once in extreme hazard of his life at Weſtminſter, ſome crying, "Pull him out of his coach;" others, "Nay, he is a good man;" others, "But for all that he is a biſhop." He was committed to the cuſtody of the uſher of the black rod; and, as Whitlocke tells us, "April 1645, was brought before the commons for chriſtening a child in the old way, and ſigning it with the ſign of the croſs, contrary to the directory; and, becauſe he refuſed to deliver up the ſeal of the county-palatine of Durham, he was committed to the Tower." Here he continued ſix months, and then returned to his lodgings at Durham-houſe; the parliament, upon the diſſolution of the biſhoprics, having

voted him 800l. per annum. Whitlocke informs us, that, "in May 1649, an ordinance paſſed for 800l. per ann. to biſhop Morton;" but Barwick obſerves, that, while he was able to ſubſiſt without it, he never troubled himſelf with looking after it; and, at laſt, when neceſſity put him upon the hard choice either of looking after this, or being burthenſome to his friends, he determined upon the former, and procured a copy of the vote, but found it to contain no more than that ſuch a ſum ſhould be paid, but no mention either by whom or whence. At laſt he was obliged to quit Durham-yard, by the ſoldiers who came to garriſon it, a little before the death of Charles I; and then went to Exeter-houſe in the Strand, at the invitation of the earl of Rutland, where he continued but a ſhort time. After ſeveral removals, he took up his abode with Sir Henry Yelverton, at Eaſton Mauduit in Northamptonſhire, where he died Sept. 22, 1659, in his 95th year. His funeral ſermon was preached by Dr. John Barwick, afterwards dean of St. Paul's, and printed at London, 1660, under this title, "ΙΕΡΟΝΙΚΗΣ: or, The Fight, Victory, and Triumph, of St. Paul, accommodated to the Right Rev. Father in God, Thomas, late Lord Biſhop of Dureſme."

MORTON (JAMES, earl of) was born at Dalkeith 1530, and brought up in France under the famous George Buchanan, who then taught philoſophy in the univerſity of Paris. In 1554, he returned to Scotland, and was very active in promoting the reformation; but, having been accuſed of the murder of Henry lord Darnley, he fled into England, where he remained till the battle of Carberry, when he returned to Scotland, and was made chancellor. In 1574, he ſucceeded the earl of Mar as regent, but reſigned 1579. In 1581, he was condemned for high treaſon, and executed at Edinburgh by a machine, called the Maiden, which he had brought from Halifax in Yorkſhire, for the execution of ſome of thoſe who oppoſed his adminiſtration.

MORTON (WILLIAM) was one of the ſeveral gentlemen of the long robe, who, in the beginning of the civil wars, laid aſide the gown, and took up the ſword. He diſtinguiſhed himſelf much, according to Clarendon, as a lieutenant-colonel of horſe. He was made king's ſerjeant July 1, 1663, and a juſtice of the King's Bench, Nov. 3, 1665.

MOSCHOPULUS (EMANUEL), a Greek grammarian of the fourteenth century, who has left a grammatical treatiſe in quarto. He was a native of Crete.

MOSCHOPULUS (MANUEL), nephew of the preceding, excelled alſo in mathematical learning, and came into Italy about the year 1455. It is much to be regretted, that of theſe two eminent ſcholars no farther particulars are to be obtained.

MOS-

MOSCHUS and BION, for they have uſually been joined together, were two Grecian poets of antiquity, and contemporaries of Theocritus. The prodigious credit of Theocritus, in the paſtoral way, enabled him to engroſs not only the fame of his rivals, but their works too. In the time of the latter Grecians, all the ancient idylliums were heaped together into one collection, and Theocritus's name prefixed to the whole volume; but, learned men having adjudged ſome of the pieces to their proper owners, the claims of Moſchus and Bion have been admitted to a few little pieces, ſufficient to make us inquiſitive about their character and ſtory. Yet all that can be known of them muſt be collected from their own ſmall remains: for, Moſchus, by compoſing his delicate "Elegy on Bion," has given the beſt memorials of Bion's life. We learn from it, that Bion was of Smyrna, that he was a paſtoral poet; and that he unhappily periſhed by poiſon, and, as it ſhould ſeem, not accidentally, but by the command of ſome great perſon. Moſchus and Theocritus have, by ſome critics, been ſuppoſed the ſame perſon; but there are irrefragable teſtimonies againſt it. Moſchus, in the "Elegy on Bion," introduces Theocritus bewailing the ſame misfortune in another country; and Servius ſays, that Virgil choſe to imitate Theocritus preferably to Moſchus, and others who had written paſtorals. Some will have it, that Moſchus, as well as Bion, lived later than Theocritus, upon the authority of Suidas, who affirms Moſchus to have been the ſcholar of Ariſtarchus, in the reign of Ptolemy Philometor; while others ſuppoſe him to have been the ſcholar of Bion, and probably his ſucceſſor in governing the poetic ſchool. The latter ſuppoſition is collected from the elegy of Moſchus, and does not ſeem improbable. The few remains of theſe two poets are to be found in all editions of the "Poetæ Minores."

MOSES (MENDELSHON), a Jew of Berlin, who died in that city in the year 1785, has uſually, on account of his great learning and ſuperior endowments, been termed the Socrates of the Jews. He was intimately connected with the celebrated Leſſin, whoſe admonitions were of great importance to him in his literary career. His principal work, which has been tranſlated into French, was a "Treatiſe on the Immortality of the Soul."

MOSES (MICONTI), a famous Spaniſh rabbi of the fourteenth century, and one of thoſe who has written with moſt ſagacity and judgements on the commandments of the Judaic law. He publiſhed, at Venice, a large volume in folio, which he called "The Great Book of Precepts."

MOSHEIM (JOHN LAWRENCE), an illuſtrious German divine, was born in 1695, of a noble family, which might

ſeem to open to his ambition a fair path to civil promotion; but his zeal for the intereſts of religion, his thirſt after knowledge, and particularly his taſte for ſacred literature, induced him to conſecrate his talents to the ſervice of the church. The German univerſities loaded him with literary honours: the king of Denmark invited him to ſettle at Copenhagen; the duke of Brunſwick called him thence to Helmſtadt, where he filled the academical chair; was honoured with the character of eccleſiaſtical counſellor to the court; and preſided over the ſeminaries of learning in the duchy of Wolfembuttle and the principality of Blakenburg. When a deſign was formed of giving an uncommon degree of luſtre to the univerſity of Gottingen, by filling it with men of the firſt rank in letters, Dr. Moſheim was deemed worthy to appear at the head of it, in quality of chancellor; and here he died, univerſally lamented, in 1755. In depth of judgement, in extent of learning, in purity of taſte, in the powers of eloquence, and in a laborious application to all the various branches of erudition and philoſophy, he had certainly very few ſuperiors. His Latin tranſlation of "Cudworth's Intellectual Syſtem," enriched with large annotations, diſcovered a profound acquaintance with ancient learning and philoſophy. His illuſtrations of the ſcriptures, his labours in defence of Chriſtianity, and the light he caſt upon religion and philoſophy, appear in many volumes of ſacred and prophane literature; and his "Eccleſiaſtical Hiſtory, from the Birth of Chriſt to the Beginning of the preſent Century," is unqueſtionably the beſt that is extant. This work, written in Latin, has been tranſlated into Engliſh, and accompanied with notes and chronological tables, by Archibald Maclaine, D. D.

MOSS (Dr. ROBERT), an Engliſh divine, and dean of Ely, was eldeſt ſon of Mr. Robert Moſs, a gentleman in good circumſtances, and born at Gillingham in Norfolk, in 1666. He was brought up at Norwich-ſchool, and admitted ſizar at Benet-college, Cambridge, in 1682; B. A. and fellow, 1685; B. D. 1690; acquired great reputation both as a diſputant and preacher; was a candidate for the place of public orator, which he loſt by a few votes; preacher to the ſociety of Gray's Inn, London, 1698; aſſiſtant-preacher to Dr. Wake at St. James's, Weſtminſter, 1699. He was ſworn chaplain, in three ſucceeding reigns, to king William, queen Anne, and George I; and, being one of the chaplains in waiting, when queen Anne viſited the univerſity of Cambridge, April 5, 1705, he was then created D. D. In 1708, he was invited by the pariſhioners of St. Lawrence Jewry, on the reſignation of dean Stanhope, to accept of their Tueſday lecture, which he held till 1727, and then reſigned it, on account of his growing infirmities.

infirmities. In 1712, on the death of Dr. Roderick, he was nominated by the queen to the deanry of Ely, which was the higheſt, but not the laſt promotion, he obtained in the church; for, in 1724, he was collated by Robinſon biſhop of London to Gliſton, a ſmall rectory on the Eaſtern ſide of Hertfordſhire. The gout deprived him of the uſe of his limbs, for ſome of the laſt years of his life; and he died March 26, 1729, in his 63d year; and was buried in the preſbytery of his own cathedral, under a plain ſtone, with a ſimple inſcription. His character may be ſeen in the preface to the eight volumes of his "Sermons," which has uſually been attributed to Dr. Snape, and has even been aſcribed to him by Mr. Maſters, in his "Hiſtory of Benet-College;" but the credit of it has lately been transferred to Dr. Zachary Grey. Dr. Snape was editor of the "Sermons;" but the "Preface" was by Grey, who left behind him a MS. "Life of Dr. Moſs," now in the hands of Mr. Nichols. Dean Moſs is alſo ſuppoſed to have been the author of a pamphlet printed in 1717, intituled, "The Report vindicated from Miſ-reports; being a Defence of my Lords the Biſhops, as well as the Clergy of the Lower Houſe of Convocation; in a Letter from a Member of that Houſe to the Prolocutor, concerning their late Conſultations about the Biſhop of Bangor's Writings; with a Poſtſcript, containing ſome few Remarks upon the Letter to Dr. Sherlock." A Latin ode of his is printed in "Mœſtiſſimæ ac lætiſſimæ Academiæ Cantabrigienſis Affectus, decedente Carolo II. ſuccedente Jacobo II;" and a Latin poem, and an Engliſh ode, in "Lacrymæ Cantabrigienſes in Obitum ſereniſſimæ Reginæ Mariæ." Beſides theſe, he wrote other poems, three of which are publiſhed at the end of his article in the "General Dictionary:" namely, 1. "In doctiſſimi Sherlocci Librum nuper editum de Uſu ac Fine Doni prophetici, necnon Prædictionum maxime memorabilium per continuatam ab Initio uſque Sæculorum Seriem, 1726." 2. "A brief and eaſy Paraphraſe upon the triumphal Song of Moſes, Exodus, chap. xv. from ver. 1. to ver. 20." 3. "A Lenten Thought." His nephew, Charles Moſs, ſon of his third brother Charles (phyſician at Kingſton on Hull), was educated at Caius-college, where he was afterwards fellow, and D. D. archdeacon of Colcheſter, reſidentiary of Saliſbury, rector of St. James's and St. George, Hanover-ſquare, biſhop of St. David's, 1766, and of Bath and Wells, 1774.

MOTHE LE VAYER (FRANCIS DE LA), counſellor of ſtate, and preceptor to the duke of Anjou, only brother to Lewis XIV. was born at Paris in the year 1588. He was very well educated by a learned father, whoſe merits and employment rendered him of conſequence; and he became ſo

eminently learned himſelf, and diſtinguiſhed by his writings that he was conſidered as one of the beſt members of the French academy, into which he was admitted in the year 1639. He was loved and honoured by the two cardinals Richelieu and Mazarin, who governed France ſucceſſively. Splendid titles and honourable poſts were beſtowed upon him. He was appointed preceptor to the duke of Anjou, as we have ſaid, and would have been preceptor alſo to the king his brother, if the queen had not taken a particular fancy, not to have that place beſtowed on a martial man: though Moreri, in his "Dictionary," and Peliſſon, in his "Hiſtory of the French Academy," both affirm that he was preceptor to his majeſty for the ſpace of one year. He was a man of very regular conduct, and a true philoſopher in his manners; yet was ſuſpected of having no religion. "Le Vayer was lately called to court, and made preceptor of the duke of Anjou. He is about ſixty years old, of a middle ſtature, as much a ſtoic as any man: he is one who loves to be praiſed, but never praiſes any body; fantaſtical and capricious, and ſuſpected of the taint in his underſtanding with which Diagoras and Protagoras were infected." This is the account which Guy Patin, who ſpoke freely of all mankind, has given of him, in a letter dated July 13, 1649. The world was ſurpriſed, that ſo wiſe and grave a man as Le Vayer ſhould write ſo very freely upon obſcene ſubjects. Shall we ſay of him, as he has ſaid of Monſieur Bayle, that, "emboldened by his virtuous life, and the good opinion the world conceived of him, he allowed himſelf this liberty merely to divert his readers?" However, it is plain from this inſtance as from many others, that we cannot ſafely conclude, from a man's writings, what his manners are. A man like Le Vayer may be very gay with his pen, who is very ſtrict in his life and converſation; as, on the contrary, one may write like a ſaint, and yet be a very ſinner. And as a polite writer has obſerved, it has ſometimes happened, that "they, who have diſcovered great zeal in leaving out ſuch places in the claſſics as offend chaſtity, have not always been ſo ſober and chaſte as thoſe ancient authors were."

Le Vayer, though apparently in poſſeſſion of all that life could give, was one of thoſe who would not, upon any account, have paſſed his time over again in the world. "Life," ſays he, "ſeems ſo indifferent to me, that, far from ever deſiring to renew the race, if put to my choice, I would not exchange the few remaining calamitous days, in an age ſo far advanced as mine, for the numerous years expected by the greateſt part of young perſons, all whoſe pleaſures I well know. I could really ſwear to this as well as Cardan, if I did

did not think it more proper to cite his own expreſſions, to which I entirely ſubſcribe. Nos, per Deum, fortunam noſtram exiguam, atque in ætate ſenili, cum ditiſſimo juvene, ſed imperito, non commutaremus:" that is, in plain terms, "I would not exchange my ſmall fortune, even in my old age, for the largeſt poſſeſſions of an inexperienced youth." Tully formerly ſaid the ſame thing in the perſon of Cato: "Si quis Deus mihi largiatur, ut ex hac ætate repueraſcam, & in cunis vagiam, valde recuſem: nec vero velim, quaſi decurſo ſpatio, ad carceres à calce revocari. Quid enim habet vita commodi?" That is, "If ſome God would make me this offer, that I ſhould run the race of life over again, even from being a child, and crying in the cradle, I would certainly decline it: for, what is there in life, which could induce one to accept it?" But to go on with Le Vayer. As great a philoſopher as he was, and as little ſtreſs as he affected to lay upon the goods of this life, he was extremely afflicted at the loſs of an only ſon, who was about thirty-five years of age: and his grief diſordered him ſo much, that in three months after he married again, although he was above ſeventy-five years old. "Le Vayer," ſays Guy Patin, "to comfort himſelf for the death of his only ſon, is this day married again, being ſeventy-ſix years old, to the daughter of M. de la Haye, formerly ambaſſador at Conſtantinople, who is at leaſt forty. She ſtayed long enough to be a ſybil. Non invenit vatem, ſed virum, ſed vetulum. She did not find a prophet, but a huſband, and an old one too."

By this ſecond marriage, he ſeems to have acted inconſiſtently with the declaration we have juſt heard him make, viz. "that he would not run the race of life over again, if "it was put to his choice:" for, by taking another wife, he certainly undertook to run another race; and a race too, which he might not only have avoided, but which there is great reaſon to ſuſpect, he had not run with pleaſure before. An extract or two from his own writings will ſufficiently confirm this ſuſpicion, and at the ſame time afford as much entertainment to the reader, as any thing we can offer him. "Do not expect," ſays he to a friend, "that I ſhould offer you a panegyric on a condition of life, whoſe inconveniences I am perhaps not leſs acquainted with than thoſe who are moſt weary of them. I have always taken that ſleep, into which God caſt our firſt father, before he preſented him with a wife, not only for a caution to diſtruſt our own ſight, as a very bad counſellor in this affair, but for a moral inſtruction, that no man would probably take upon himſelf that incumbrance, if the eyes of his mind were open to foreſee the inconveniences to which he ſubjects himſelf, who engages in ſo dangerous a

ſociety. And I never read the firſt verſe of the tenth book of 'Ovid's Metamorphoſes,' where he arrays the god Hymen in a ſaffron-coloured robe—Croceo velatus amictu—without fancying, that the poet thereby deſigned to expreſs, what is ſo eſſential in marriage. The cares of a family which you take upon yourſelf, the ſeveral blows of fortune which you render yourſelf liable to, the inevitable jealouſy which you will have of your wife on account of the charms you find in her, and the fear of being touched in your honour, are they not ſufficient cauſes of the jaundice? And is it not a miraculous thing, if a conſtitution, even the moſt ſanguine or gay, become not by this means icterical?"

Le Vayer lived a long time after his ſecond marriage, and died in the year 1672. His works, collected into a body by his ſon, were dedicated to cardinal Mazarin in 1663: but the beſt and completeſt collection of them was that of Paris, 1669, dedicated to Lewis XIV. and conſiſting of fifteen volumes in 12mo." "There is no ſmall advantage," ſays Bayle, "to be made of reading this writer; and we have no French author that approaches nearer to Plutarch than he. We find beautiful thoughts and ſolid arguments interwoven and diſperſed through all he wrote; wit and learning go hand in hand. His treatiſe concerning the education of the dauphin, and that of pagan philoſophy, are the beſt which he hath written."

MOTHE LE VAYER DE BOUTIGNI, a Frenchman of the ſame family as the preceding, and maſter of requeſts. He wrote a diſſertation on the authority of kings, a tragedy, and a popular romance, called, "Therſis et Zelie." He was an elegant writer and an accompliſhed man. He died in 1585.

MOTTE (ANTOINE HOUDART DE LA), an ingenious Frenchman, greatly diſtinguiſhed by his writings in verſe and proſe, and by the literary conteſts he had with ſeveral eminent perſons, was born at Paris in 1672. His taſte lay towards the theatre; and he often amuſed himſelf, when he was young, with acting plays. At twenty, he produced a comedy of three acts, called "Les Originaux;" the ill ſucceſs of which ſo diſguſted him with the world, that he retired to the abbey of La Trappe, with a reſolution to ſpend his life in devotion. The fervour of this abating, he returned to Paris, and his former ſtudies, in which he continued to the end of his life. He wrote a great number of things with very different ſucceſs; and no man was ever more criticiſed, and yet more praiſed, than he. The politeneſs of his ſpirit, and the amiableneſs of his manners, procured him many friends; that is, many perſons who were pleaſed with his converſation: and theſe conſidered him as the very god of taſte, and defended him with

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an ardour perfectly enthuſiaſtic. On the other hand, his literary paradoxes, his ſingular ſyſtems in all branches of polite learning, and, above all, his judgement upon the ancients, which, like thoſe of Perrault, were thought diſreſpectful and detracting, raiſed him up formidable adverſaries. Racine, Boileau, Rouſſeau, and madam Dacier, were among the number of thoſe who made it their buſineſs to unmaſk the falſe merit of this pretended hero of Parnaſſus; and avenged antiquity and good taſte with their contempt of a man, who, with much wit, little true genius, and ſtill leſs learning, had aſſumed a kind of dictatorſhip in the province of the belles lettres. His "Diſcours ſur Homere" is a maſter-piece of elegance, and one of his beſt pieces in proſe; yet his manner there of treating the ancients was thought ſo very exceptionable, that madam Dacier was provoked to write a volume againſt him. It was publiſhed in 1714, with this title, "Des Cauſes de la Corruption du Gout," 12mo; and La Motte replied in a ſmall piece, called "Réflexions ſur la Critique," in which he ſhewed more wit, and finer turns in compoſition, than madam Dacier, but was ſuppoſed to leave the force of argument, as he certainly did the depth of learning, to her.

He became blind in the latter years of his life, and died in 1731. He was of the French academy. He wrote a great deal in epic poetry, tragedy, comedy, lyric, paſtoral, and fables; beſides a vaſt variety of diſcourſes, critical and academical, in proſe. In 1754, a complete edition of all his works was publiſhed in eleven large volumes, 8vo; but, as hath often and juſtly been ſaid of our Swift, the editor had conſulted better for his reputation, if he had reduced this enormous collection to three or four. The following paſſage of Voltaire may ſerve for a critique upon our author and his works: "La Motte was of a ſolid and comprehenſive, rather than of a ſublime genius. He wrote in proſe with delicacy and method; but his poetry is often deſtitute of fire and elegance, and ſometimes too of that exactneſs, which is never to be diſpenſed with but in the ſublime. His firſt lyric eſſays were rather beautiful ſtanzas, than finiſhed odes; and he even loſt much of his ſpirit in the ſequel: but a number of elegant pieces of his, which ſtill remain, will always hinder him from paſſing for an author of the loweſt claſs. He is an example to prove, that in works of genius a performance may have merit, though it comes not up to the utmoſt perfection of good writing.

MOTTEUX (Peter Antony). This gentleman was a native of France, being born in 1660, at Rouen in Normandy, where alſo he received his education. On the revocation

cation of the edict of Nantz, he came over to England. He lived at first with his godfather and relation Paul Dominique, esq. but afterwards grew a considerable trader himself; kept a large East-India warehouse in Leadenhall-street, and had a very good place in the general post-office relating to the foreign letters, being master of several languages. During his residence in this kingdom, he acquired so perfect a knowledge of the English language, that he not only was qualified to oblige the world with a very good translation of "Don Quixote," but also wrote several "Songs," "Prologues," "Epilogues," &c. dedicated a poem "On Tea," to the Spectators, and, what was still more extraordinary, became a very eminent dramatic writer in a language to which he was not a native. The respective titles of his numerous pieces of that kind may be seen in the "Biographia Dramatica."

This gentleman, who seems to have led a very comfortable life, his circumstances having been perfectly easy, was yet unfortunate in his death; for he was found dead in a disorderly house in the parish of St. Clement Danes, not without suspicion of having been murdered; though other accounts say, that he met with his fate in trying a very odd experiment. This accident happened to him Feb. 19, 1717-18, which, being his birth-day, exactly completed his fifty-eighth year. His body was interred in his own parish-church, which was that of St. Andrew Undershaft, in the city of London.

MOTTEVILLE (Frances Bertrand, dame de), a celebrated French lady, was born in Normandy about 1615. She was the daughter of a gentleman who belonged to the court; and her wit and amiable manners recommended her to Anne of Austria, who kept her constantly near her. Cardinal Richelieu, who was always jealous of the favourites of this princess, having disgraced her, she retired, with her mother, to Normandy, where she married Nicolas Langlois, lord of Motteville, an old man, who died in about two years. After the death of Richelieu, Anne of Austria, having been declared regent, recalled her to court. Here gratitude put her upon writing the history of this princess; and it has been printed several times under the title of "Mémoires pour servir à l'Histoire d'Anne d'Austria;" in 5 volumes, 12mo. These Memoirs describe the minority of Lewis XIV. and the inside of a court, very well; and those who love little facts written, however, apparently with truth and sincerity, may glut themselves here. She died at Paris in 1689, aged 75. There was a very great confidence and even intimacy between Henrietta, the widow of our Charles I. and Madame de Motteville.

MOTTLEY

MOTTLEY (JOHN, esq.), son of colonel Mottley, was a great favourite with king James II. and followed the fortunes of that prince into France. James, not being able himself to provide for him so well as he desired, procured for him, by his interest, the command of a regiment in the service of Louis XIV. at the head of which he lost his life in the battle of Turin, in the year 1706. The colonel married a daughter of John Guise, esq. of Ablodscourt, in Gloucestershire, with whom, by the death of a brother, who left her his whole estate, he had a very considerable fortune. The family of the Guises, however, being of principles diametrically opposite to those of the colonel, and zealous friends to the revolution, Mrs. Motley, notwithstanding the tenderest affection for her husband, and repeated invitations from the king and queen, then at St. Germains, could not be prevailed on to follow, but rather chose to live on the remains of what he had left behind. The colonel being sent over to England, three or four years after the revolution, on a secret commission from king James, and cohabiting with his wife during his short stay there, occasioned the birth of our author in 1692. Mr. Mottley received the first rudiments of his education at St. Martin's library-school, founded by archbishop Tenison; but was soon called forth into business, being placed in the excise-office at sixteen years of age under the comptroller, lord viscount Howe, whose brother and sister were both related by marriage to his mother. This place he kept till 1720, when, in consequence of an unhappy contract he had made, probably in pursuit of some of the bubbles of that infatuated year, he was obliged to resign it. Soon after the accession of George I. Mr. Mottley had been promised by the lord Halifax, at that time first lord of the treasury, the place of one of the commissioners of the wine-licence office; but when the day came that his name should have been inserted in the patent, a more powerful interest, to his great surprize, had stepped in between him and the preferment, of which he had so positive a promise. This, however, was not the only disappointment of that kind which this gentleman met with, for, at the period above mentioned, when he parted with his place at the excise, he had one in the exchequer absolutely given to him by Sir Robert Walpole, to whom he lay under many other obligations. But, in this case, as well as the preceding one, at the very time that he imagined himself the surest, he was doomed to find his hopes frustrated; for, that minister, no longer than three days afterwards, recollecting that he had made a prior promise of it to another, Mr. Mottley was obliged to relinquish his claim to him, who had, in honour, an earlier right to it. Mr. Guise, our author's

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grandfather by the mother's ſide, had ſettled an eſtate on him after the death of his mother, ſhe being to receive the income of it during her life-time; but that lady, whoſe inclination for expence, or, what the world commonly calls, ſpirit, was greatly above her circumſtances, thus diminiſhed as they were in conſequence of her huſband's party-principles, being conſiderably involved in debt, Mr. Mottley, in order to free her from thoſe incumbrances, conſented to the ſale of the eſtate, although ſhe was no more than tenant for life. This ſtep was taken at the very time that he loſt his place in the exciſe, which might perhaps be one motive for his joining in the ſale, and when he was almoſt 28 years of age. In the ſame year, finding his fortunes in ſome meaſure impaired, and his proſpects over-clouded, he applied to his pen, which had hitherto been only his amuſement, for the means of immediate ſupport, and wrote his firſt play, which met with tolerable ſucceſs. From that time he depended chiefly on his literary abilities for the amendment of his fortune, and wrote five dramatic pieces, ſome of which met with tolerable ſucceſs. He had alſo a hand in the compoſition of that many-fathered piece, "The Devil to pay," and the farce of "Penelope." He publiſhed a "Life of the great Czar Peter," by ſubſcription, in which he met with the ſanction of ſome of the royal family, and great numbers of the nobility and gentry; and, on occaſion of one of his benefits, which happened Nov. 3, queen Caroline, on the 30th of the preceding month (being the prince of Wales's birth-day), did the author the ſingular honour of diſpoſing of a great number of his tickets, with her own hand, in the drawing-room, moſt of which were paid for in gold, into the hands of colonel Schutz, his royal highneſs's privy-purſe, from whom Mr. Mottley received it, with the addition of a very liberal preſent from the prince himſelf. Mr. Mottley died Oct. 30, 1750. It has been ſurmiſed, with ſome appearance of reaſon, that Mr. Mottley was the compiler of the lives of the dramatic writers, publiſhed at the end of Whincop's "Scanderbeg." It is certain, that the life of Mr. Mottley, in that work, is rendered one of the moſt important in it, and is particularized by ſuch a number of various incidents, as it ſeems improbable ſhould be known by any but either himſelf or ſome one nearly related to him. Among others he relates the following anecdote, with which, as it contains ſome humour, we ſhall cloſe this article. When colonel Mottley, our author's father, came over, as has been before related, on a ſecret commiſſion from the abdicated monarch, the government, who had by ſome means intelligence of it, were very diligent in their endeavours to have him ſeized. The colonel, however, was happy enough to

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elude their ſearch; but ſeveral other perſons were, at different times, ſeized through miſtake for him. Among the reſt, it being very well known that he frequently ſupped at the Blue-Poſts Tavern, in the Hay-Market, with one Mr. Tredenham, a Corniſh gentleman, particular directions were given for ſearching that houſe. Colonel Mottley, however, happening not to be there, the meſſengers found Mr. Tredenham alone, and with a heap of papers before him, which being a ſuſpicious circumſtance, they immediately ſeized, and carried him before the earl of Nottingham, then ſecretary of ſtate. His lordſhip, who, however, could not avoid knowing him, as he was a member of the houſe of commons, and nephew to the famous Sir Edward Seymour, aſked him what all thoſe papers contained. Mr. Tredenham made anſwer, that they were only the ſeveral ſcenes of a play, which he had been ſcribbling for the amuſement of a few leiſure-hours. Lord Nottingham then only deſired leave juſt to look over them, which having done for ſome little time, he returned them again to the author, aſſuring him that he was perfectly ſatisfied; "for, upon my word," ſaid he, "I can find no plot in them."

MOUCHERON (Isaac), born 1670, died, aged 74. His works are in the higheſt eſtimation, nor without reaſon. Theſe paintings, for correctneſs of deſign, and beauty of colouring, equal any thing of this kind ever produced by Panini.

MOUFET (Thomas), a medical writer of conſiderable note, and one of the firſt who introduced chemical medicines in England, was born in London, and very probably received his education there. He ſpent ſome time at Cambridge; he viſited many countries in Europe; and contracted a correſpondence with the moſt eminent foreign phyſicians and chemiſts of his time, whoſe opinions he imbibed. He took the degree of doctor abroad; and, on his return, practiſed in his native city with ſome reputation. He was ſome time ſettled at Ipſwich. His chief patron was Peregrine Bertie, lord Willoughby, whom he accompanied in his journey to carry the king of Denmark the enſigns of the order of the garter. He mentions being in the camp with the earl of Eſſex in Normandy, which muſt probably have happened in 1591. He ſpent the latter part of his life moſtly at Bulbridge, near Wilton, in Wilts, in the capacity of a retainer to the Pembroke family. He is beſt known in the learned world by a work, intituled "Theatrum Inſectorum," commenced by Wotton and finiſhed by Mouſet. His performance is cenſured by Martin Liſter, but praiſed by Ray, who thinks it of

great

great value and importance. Mouſet died about the year 1500.

MOULIN (PETER DU), one of the moſt eminent of the Proteſtant doctors in France, and memorable for having been employed by our James I. to attempt the accompliſhment of an union between the Reformed and Lutheran churches. He ſtudied at Leyden, and was chaplain to Catharine of Bourbon, ſiſter of Henry IV. He was author of a great number of theological works.

MOULIN (PETER DU), ſon of the preceding, and marked by a ſimilar genius and character. He was chaplain to Charles II. and prebendary of Canterbury. He publiſhed ſome controverſial works, and died in 1684.

MOULIN (GABRIEL DU), a French hiſtorical writer. His moſt eſteemed work is "A General Hiſtory of Normandy under its Dukes."

MOUNTFORT (WILLIAM), who was far from a contemptible writer, was in much greater eminence as an actor. He was born, in 1659, in Staffordſhire. It is probable, that he went early upon the ſtage, as it is certain that he died young; and Jacob informs us, that, after his attaining a degree of excellence in his profeſſion, he was entertained for ſome time in the family of the lord-chancellor Jefferies, "who," ſays Sir John Rereſby, "at an entertainment of the lord mayor and court of aldermen, in the year 1685, called for Mr. Mountfort to divert the company (as his lordſhip was pleaſed to term it): he being an excellent mimic, my lord made him plead before him in a feigned cauſe, in which he aped all the great lawyers of the age in their tone of voice, and in their action and geſture of body, to the very great ridicule not only of the lawyers, but of the law itſelf; which, to me (ſays the hiſtorian) did not ſeem altogether prudent in a man of his lofty ſtation in the law: diverting it certainly was; but prudent in the lord-high-chancellor I ſhall never think it." After the fall of Jefferies, our author again returned to the ſtage, in which profeſſion he continued till his death, which happened in 1692. Colley Cibber, who has, in his "Apology," ſhewn great candour and warmth, in beſtowing all due commendations on his contemporaries, has drawn one of the moſt amiable portraits of Mountfort as an actor. He tells us that he was tall, well made, fair, and of an agreeable aſpect; his voice clear, full, and melodious; a moſt affecting lover in tragedy, and in comedy gave the trueſt life to the real character of a fine gentleman. In ſcenes of gaiety, he never broke into that reſpect that was due to the preſence of equal or ſuperior characters, though inferior actors played them, nor ſought to acquire any advantage over other performers by

fineſſe, or ſtage-tricks, but only by ſurpaſſing them in true and maſterly touches of nature. He had in himſelf a ſufficient ſhare of wit, and a pleaſantry of humour that gave new life to the more ſprightly characters which he appeared in; and ſo much decency did he preſerve even in the more diſſolute parts in comedy, that queen Mary II. who was remarkable for her ſolicitude in the cauſe of virtue, and diſcouragement of even the appearance of vice, did, on ſeeing Mrs. Behn's comedy of "The Rover" performed, at the ſame time that ſhe expreſſed her diſapprobation of the piece itſelf, make a very juſt diſtinction between the author and actor, and allowed a due praiſe to the admirable performance of Mr. Mountfort in the character. He had, beſides this, ſuch an amazing variety in his manner, as very few actors have been able to attain; and was ſo excellent in the caſt of fops and petit maitres, that Mr. Cibber, who was himſelf in high eſteem in that manner of playing, not only acknowledges that he was greatly indebted to his obſervation of this gentleman for his own ſucceſs afterwards, but even confeſſes a great inferiority to him, more eſpecially in perſonal advantage; and ſays, moreover, that had Mr. Mountfort been remembered when he firſt attempted them, his defects would have been more eaſily diſcovered, and conſequently his favourable reception in them very much and very juſtly abated. Such were the excellences of this great performer, who did not, however, in all probability, reach that ſummit of perfection which he might have arrived at, had he not been untimely cut off, by the hands of a baſe aſſaſſin, in the thirty-third year of his age. As the affair was in itſelf of an extraordinary nature, and ſo eſſential a circumſtance in Mr. Mountfort's hiſtory, no apology is neceſſary for giving a ſhort detail of it, collected from the circumſtances which appeared on the trial of the murderer's accomplice.

Lord Mohun, a man of looſe morals, and of a turbulent and rancorous ſpirit, had, from a kind of ſympathy of diſpoſition, contracted the cloſeſt intimacy with one captain Hill, whom nature, by with-holding from him every valuable quality, ſeemed to have intended for a cut-throat. Hill had long entertained a paſſion for that celebrated actreſs Mrs. Bracegirdle, who had rejected him, with the contemptuous diſdain which his character juſtly deſerved. Fired with reſentment for this treatment, Hill's vanity would not ſuffer him to attribute it to any other cauſe than a pre-engagement of her affections in favour of ſome other lover. Mountfort's agreeable perſon, his frequently performing the counter-parts in love ſcenes with Mrs. Bracegirdle, and the reſpect which he uſed always to pay her, induced captain Hill to fix on him, though a married man, as the ſuppoſed bar to his own ſucceſs.

Grown

Grown deſperate then of ſucceeding by fair means, he determined to attempt force: and, communicating his deſign to lord Mohun, whoſe attachment to him was ſo great, as to render him the accomplice in all his ſchemes, and the promoter even of his moſt criminal pleaſures, they determined on a plan for carrying her away from the play-houſe; but, not finding her there, they got intelligence where ſhe was to ſup, and, having hired a number of ſoldiers and a coach for the purpoſe, waited near the door for her coming out; and, on her ſo doing, the ruffians actually ſeized her, and were going to force her into the coach; but her mother, and the gentleman whoſe houſe ſhe came out of, interpoſing till farther aſſiſtance could come up, ſhe was reſcued from them, and ſafely eſcorted to her own houſe. Lord Mohun and captain Hill, however, enraged at their diſappointment in this attempt, immediately reſolved on one of another kind, and, with violent imprecations, openly vowed revenge on Mr. Mountfort. Mrs. Bracegirdle's mother, and a gentleman, who were ear-witneſſes to their threats, immediately ſent to inform Mrs. Mountfort of her huſband's danger, with their opinion that ſhe ſhould warn him of it, and adviſe him not to come home that night; but, unfortunately, no meſſenger Mrs. Mountfort ſent was able to find him. In the mean time, his lordſhip and the captain paraded the ſtreets with their ſwords drawn, till about midnight, when Mr. Mountfort, on his return home, was met and ſaluted in a friendly manner by lord Mohun; but, while that ſcandal to the rank and title which he bore was treacherouſly holding him in a converſation which he could form no ſuſpicion from, the aſſaſſin Hill, being at his back, firſt gave him a deſperate blow on the head with his left hand, and immediately afterwards, before Mr. Mountfort had time to draw and ſtand on his defence, he, with the ſword he held ready in his right, ran him through the body. This laſt circumſtance Mr. Mountfort declared, as a dying man, to Mr. Bancroft, the ſurgeon who attended him. Hill immediately made his eſcape; but lord Mohun was ſeized, and ſtood his trial; but, as it did not appear that he immediately aſſiſted Hill in the perpetrating this aſſaſſination, and that, although lord Mohun had joined with the captain in his threats of revenge, yet the actual mention of murder could not be proved, his lordſhip was acquitted by his peers. He afterwards, however, himſelf loſt his life in a duel with duke Hamilton, in which it has been hinted that ſome of the ſame kind of treachery, which he had been an abettor of in the above-mentioned affair, was put in practice againſt himſelf. Mr. Mountfort's death happened in Norfolk-ſtreet in the Strand, in the winter of 1692. His body was interred in

the church-yard of St. Clement Danes. He left behind him ſix dramatic pieces, which are enumerated in the "Biographia Dramatica."

MOURET (JOHN JOSEPH), a French muſician, born at Avignon in 1682. His talents for muſical compoſition were conſpicuous at ſo early an age as twenty, when he was taken under the patronage of the ducheſs du Maine. He was compoſer of a great variety of works, which are diſtinguiſhed by their eaſe and elegance. Mouret, in the latter part of his life, experienced very ſevere misfortunes, which deranged his intellects, and haſtened his death. This event happened in 1738.

MORGUES (MATTHEW DE), an ex-jeſuit, and native of Velay. He was honoured by the confidence of cardinal Richlieu, who employed his pen in vindication of himſelf and the queen-mother, as well as to vent his indignation on his enemies. When the diſputes between the cardinal and the queen broke out, he attached himſelf to the latter, and conſequently loſt the patronage of Richlieu. He was driven from Paris, to which place, however, he returned on the death of the cardinal, and concluded his life in the hoſpital of incurables in 1670. He publiſhed a defence of the queen-mother, with ſome controverſial writings.

MOURGUES (MICHAEL), a French jeſuit, and a man of letters. He was author of many works in conſiderable eſteem among his countrymen; in particular, of a "Treatiſe on French Poetry," which, though ſince ſurpaſſed, was the completeſt which had then appeared. He alſo wrote a "Treatiſe on the Elements of Geometry," and a "Collection of French Bons-Mots in Verſe." He died in 1713.

MOUVANS (PAUL RICHARD), ſurnamed the Brave, was a Proteſtant officer of a very reſpectable family of Provence, and was eminently diſtinguiſhed in the civil wars of the ſixteenth century. After experiencing various viciſſitudes of fortune, he loſt his life in battle.

MOYLE (WALTER, eſq.), a very ingenious and learned Engliſh writer, was ſon of Sir Walter Moyle, and born in Cornwall in 1672. After he had made a conſiderable progreſs in ſchool-learning, he was ſent to Oxford; and thence removed to the Temple, where he applied himſelf chiefly to ſuch parts of the law as led to the knowledge of our conſtitution and government; "for there was a drudgery," ſays Mr. Hammond, "in what he called law-lucrative, which he could never ſubmit to." He came into the world with a firm zeal for the Proteſtant ſettlement, and a great contempt of thoſe who imagined that the liberty of our conſtitution and the Reformation could ſubſiſt under a Popiſh king; nor did

he ever vary from theſe ſentiments. From the Temple he removed to Covent-Garden, in order to be nearer the polite and entertaining part of the town; and here it was, as Dryden obſerves in his "Life of Lucian," that "the learning and judgement above his age, which every one diſcovered in Mr. Moyle, were proofs of thoſe abilities he has ſhewn in his country's ſervice, when he was choſen to ſerve it in the ſenate, as his father Sir Walter had done."

In 1697, he joined with Mr. Trenchard in writing a pamphlet, intituled, "An Argument ſhewing, that a ſtanding Army is inconſiſtent with a free Government, and abſolutely deſtructive to the Conſtitution of the Engliſh Monarchy." The ſame year, at the requeſt of Dr. Davenant, he tranſlated Xenophon's "Diſcourſe upon Improving the Revenue of the State of Athens;" and ſent it to him, to be annexed to his "Diſcourſes on the public Revenues and Trade of England." Moyle tells Davenant, in the dedication of this tranſlation, that he "fancies it will be no unwelcome entertainment to him, to find his own admirable obſervations upon theſe matters confirmed by the authority of one of the greateſt men that ever antiquity produced, and the only ancient author upon this ſubject which is now extant. This admirable maxim, that the true wealth and greatneſs of a nation conſiſts in numbers of people well employed, is every where inculcated throughout the whole courſe of this treatiſe. And I believe," ſays he, "Xenophon was the firſt author that ever argued by political arithmetic, or the art of reaſoning upon things by figures; which has been improved by ſome able heads of our own nation, and carried to the higheſt perfection by your own ſucceſsful inquiries." As to the tranſlation, Davenant has given the following account of it in the thirty-fourth page of his work: "It was made Engliſh by a young gentleman, whoſe learning and ripe parts promiſe greater matters hereafter; ſince, in his firſt eſſay, he has ſhewn himſelf ſo great a maſter, both in his own and the Greek language. And, it is hoped, this example will excite other perſons of his age, rank, and fortune, to ſtudy the buſineſs of trade, and the revenues of their country. The original is highly eſteemed by all the learned world; and the reader will find Xenophon has ſuffered nothing in this verſion."

He was for ſome time a member of parliament, where he always acted a very honourable and diſintereſted part; but he had made ſo great advances in letters, and was ſo bent upon his ſtudies, that he never had any reliſh for that ſtation. His thoughts were rather turned upon making the beſt advantages by reading, eſpecially hiſtory; from which he collected the forms, the conſtitutions, and the laws, of governments.

ments. He obſerved carefully the changes and revolutions they underwent; and not only the events themſelves, but the ſecret cauſes of them. However, in parliament, he applied himſelf to conſider the improvement and regulation of trade, foreign and domeſtic; and likewiſe the employment of the poor, which has ſo near a connection with the augmenting of our domeſtic trade: and he took great pains in promoting a bill for the encouraging of ſeamen, and the effectual and ſpeedy manning of the royal navy.

He afterwards retired to his ſeat at Bake in Cornwall, where he applied himſelf with great vigour to his ſtudies. He read all the original authors, both Greek and Latin; and he eſteemed thoſe to be original authors, who wrote before the birth of Chriſt, and about 440 years after. From 440 to 1440 was a long, but dark period of time; and he aimed only to preſerve a thread of the hiſtory of that middle age. The ſchoolmen and ſcholaſtic divinity, which flouriſhed then, he neglected; but it appears, that, in the latter part of his life, he launched far into eccleſiaſtical hiſtory. It was his cuſtom frequently to make a review of the beſt ſyſtems in all ſciences, being uſed to ſay, that "it was neceſſary for every man, who applies himſelf to matters of learning, to have a general knowledge of the elements of them;" and hence he was inceſſantly collecting fundamental maxims, and forming right diviſions in all parts of learning. It was early in his life, that he contrived a ſcheme of ſo diſpoſing books in his library, that they might give him, even by their diſpoſition, a regular and uſeful view of all the ſeveral walks of learning and knowledge. In order to this, a diſtribution was made of them into four grand diviſions; the firſt containing theology, the ſecond law, the third arts and ſciences, and the fourth hiſtory. He penetrated deep into all the authors he read; and he was very nice in the choice of them. An exactneſs of reaſoning was his peculiar talent, to which was joined an uncommon vivacity of expreſſion. He uſed often to regret the not having the advantage of travelling abroad; but, to make amends for this, he read the beſt accounts he could get of all the parts of the world, and made his reflections upon them.

This worthy perſon died, June 9, 1721, aged 49. In 1726, the works of Walter Moyle, eſq. none of which were ever before publiſhed, were printed in 2 vols. 8vo, and dedicated to his brother Joſeph Moyle, eſq. by Thomas Serjeant, eſq. The firſt volume contains: 1. "An Eſſay upon the Conſtitution of the Roman Government, in two Parts;" 2. "A Charge to the Grand Jury at Leſkard, April 1706;" 3. "Letters to Dr. William Muſgrave of Exeter, upon Sub-

jects of Criticism and Antiquity;" 4. "A Dissertation upon the Age of Philopatris, a Dialogue, commonly attributed to Lucian, in several Letters to Mr. K;" 5. "Letters from and to Mr. Moyle upon various Subjects." The second volume contains: 1. "Remarks upon Prideaux's Connection of the Old and New Testament, &c. in several Letters between the Doctor and himself." In Prideaux's third letter to his cousin Moyle, for so he addresses him, he tells him, that "he is sure his book will no where find a more observing and judicious reader than himself; that he had sufficient experience of this in his learned remarks on the former part; and that they had instructed him for the making of some alterations against another edition:" and, in a fourth letter, he "thanks him heartily for the observations he had sent him of his mistakes, in the last part of his history. I must confess," says he, "That about Octavius's posterity is a very great one. It is a downright blunder of my old head, and I am glad so accurate and learned a reader has not observed more of them. This makes me hope, that no more such have escaped me." We cannot but entertain a high opinion of Mr. Moyle, to see him thus correcting Dr. Prideaux in history and Oriental learning; as he elsewhere did Mr. Dodwell in chronology. 2. "The Miracle of the Thundering Legion examined, in several Letters between Mr. Moyle and Mr. K."

In 1727, was published by his friend Antony Hammond, esq. a third volume, in 8vo, intituled, "The whole Works of Walter Moyle, esq. that were published by himself." The editor complains, that, "when his posthumous works came from the press, these valuable tracts of his, which were printed in his life-time, and past his last hand, should be dropt, as it were, in oblivion, as they must have been, had they been covered in those volumes, wherein they were by himself originally interspersed; and observes, that the principal intention of collecting them was to do justice to the memory of Mr. Moyle." We have already mentioned two of the pieces, which compose this volume; the rest are, "An Essay on the Lacedemonian Government, addressed to Antony Hammond, Esq. in 1698." "Translations from Lucian," first printed in 1710. "Letters between Mr. Moyle and several of his Friends;" first printed in 1695. There is also a translation of Lucian's "Philopatris" by Dr. Drake, which is here inserted, on account of there being so much criticism concerning it in the first volume of Mr. Moyle's posthumous works above mentioned.

MOYSE (Henry) was born at Lanerk in Scotland, 1573, and, while very young, became one of the pages to king James, and afterwards one of the gentlemen of his privy chamber.

chamber. In that ſtation he continued many years, and became well acquainted with moſt of the ſecrets at court. He was preſent with king James at Perth, 1600, when the famous conſpiracy of the earl of Gonery took place; but the account he has given us of that problematical affair contains nothing either intereſting or ſatisfactory. He accompanied king James into England, where he remained ſome years; but afterwards returned to Scotland, and ſpent his days in retirement. He kept a diary of what paſſed at court, the MS. of which is now in the advocate's library in Edinburgh; and an edition of it was printed in 1753. It contains many curious particulars, which have not been taken notice of by general hiſtorians. He died at Edinburgh, 1630, aged 57.

MUET (PETER LE), a celebrated French architect, born at Dijon in 1691. He was frequently employed by cardinal Richlieu, under whoſe patronage he ſuperintended the fortifications of many towns in Picardy. He was alſo favoured by Anne of Auſtria; and built, by her command, the church of Val de Grace in Paris. Muet was alſo author of different works on the ſubject of architecture, which are in good eſteem. He died, in 1669, at Paris.

MUGGLETON (LODOWICK), by trade a tailor, was a notorious ſchiſmatic, a great pretender to the inward light, which was to anſwer every purpoſe, temporal or ſpiritual, and, like other enthuſiaſts, made no ſcruple of damning all the world that differed from his own mode of faith. He began to diſtinguiſh himſelf about the year 1650. His books, for writing which he was pilloried and impriſoned, were burned by the common hangman. He died March 12, 1697, aged ninety.

MUIS (SIMEON DE), profeſſor of Hebrew at Paris, and of great reputation as an interpreter of ſcripture. He was author of a commentary on the Pſalms in Latin; which proves him to have been a man of great ſagacity and profound learning. He died in 1664.

MULLER (JOHN), a very eminent aſtronomer of the fifteenth century, and born at Koninſhoven in Franconia in 1436. He was invited to Rome by cardinal Beſſarion; to which place alſo he was induced to go from his deſire of becoming a proficient in Greek learning. Pope Sextus IV. appointed him to the archbiſhopric of Ratiſbon, and a ſecond time invited him to Rome. Unfortunately for himſelf, Muller had found fault with the Latin tranſlations of George de Trebiſonde; in conſequence of which he was aſſaſſinated on his journey to Rome by that tranſlator's ſon. Nevertheleſs, there are ſome who ſay that he died of the plague. Muller publiſhed an abridgement of Ptolemy's Almageſt, and was the

firſt who made obſervations on comets in a philoſophical manner. He was alſo author of different works, which Gaſſendi, who wrote his life, held in great eſtimation. He was alſo called Regiomontanus.

MULLER (JOHN), a celebrated engraver, who flouriſhed about the year 1600. He was educated under Goltzius, whoſe manner he ſucceſsfully imitated. His works are highly eſteemed, and are truly valuable.

MUMMIUS (LUCIUS), a Roman conſul, who, on account of his victories over the Achæans, was ſurnamed Achaicus. He deſtroyed Corinth, Thebes, and Chalcis. He was an honeſt man, for he did not at all enrich himſelf by his victories, but withal ſo ignorant, that, having ordered the paintings and works of the moſt eminent ancient artiſts to be conveyed to Rome, he told thoſe to whom he entruſted them, that, if they loſt or injured them, they ſhould be compelled to make others in their ſtead.

MUNCER (THOMAS), a Saxon divine, one of the diſciples of Luther, and chief of the German anabaptiſts. In conjunction with Storck, he pulled down all the images in the churches, which Luther had left ſtanding; and then, finding an army in his followers, he commenced leveller, and openly taught, that all diſtinctions of rank were uſurpations on the rights of mankind. At the head of 40,000 men, he wrote to the ſovereign princes of Germany, and to the magiſtrates of cities, to reſign their authority; and, on his march, to enforce theſe principles of equality and reformation, his followers ravaged the country. The landgrave of Heſſe at length defeated him; 7000 of the enthuſiaſts fell in battle, and the reſt, with their leader, fled: he was taken, and beheaded at Mulhauſen in 1525.

MUNCKER (THOMAS), a learned German of the laſt century, and author of various works. His edition of the "Mythographi Latini" is deſervedly in great eſteem, and has been printed ſeveral times. He alſo publiſhed an edition of Hyginus, "cum Notis Variorum," a work full of erudition and good criticiſm. He died in 1680.

MUNDAY (ANTONY) is celebrated by Meres, amongſt the comic poets, as the beſt plotter; but none of his dramatic pieces are come down to the preſent times. He appears to have been a writer through a very long period, there being works exiſting publiſhed by him, which are dated in 1580 and 1621, and probably both earlier and later than thoſe years. In 1582, he detected the treaſonable practices of Edmund Campion, and his confederates, of which he publiſhed an account, wherein he is ſtyled "ſome time the pope's ſcholler allowed in the ſeminarie at Roome." The publica-

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tion of this pamphlet brought down upon him the vengeance of his opponents, one of whom, in an anſwer to him, has given his hiſtory in theſe words: "Munday was firſt a ſtage-player, after an apprentiſe, which tyme he wel ſerved with deceaving of his maſter, then wandring towardes Italy, by his own report became a coſener in his journey. Comming to Rome, in his ſhort abode there, was charitably relieved, but never admitted in the ſeminary, as he pleſeth to lye in the title of his booke, and being wery of well doing returned home to his firſt vomite, and was hiſt from his ſtage for his folly. Being therby diſcouraged he ſet forth a balet againſt plays, though (o conſtant youth) he afterwards began again to ruffle upon the ſtage. I omit (continues this author) among other places his behaviour in Barbican with his good miſtreſs and mother. Two things however muſt not be paſſed over of this boy's infelicitie, two ſeveral ways of late notorious. Firſt he writing upon the death of Everard Haunſe, was immediately controled and diſproved by one of his owne batche, and ſhortly after ſetting forth the apprehenſion of M. Campion was diſproved by George (I was about to ſay Judas) Eliot, who writing againſt him, proved that thoſe things he did were for lukers ſake only, and not for the truthe thogh he himſelf be a perſon of the ſame predicament, of whom I muſte ſay that if felony be honeſty, then he may for his behaviore be taken for a lawful witneſs againſt ſo good men." It will take from the credit of this narrative to obſerve, that our author was, after this time, ſervant to the earl of Oxford, and a meſſenger of the queen's bed-chamber, poſts which he would ſcarcely have held, had his character been ſo infamous as is repreſented above.

MUNDINUS, a famous anatomiſt, and native of Florence. He was one of the firſt who facilitated by experiment the knowledge of anatomy. He publiſhed a volume on this ſubject at Paris in 1478.

MUNICH (BURCHARD CHRISTOPHER) was born at New Huntorf, in the county of Oldenburgh, in 1683. He was the ſon of a Daniſh officer, and received an excellent education. When only ſeventeen, he entered into the ſervice of the landgrave of Heſſe Darmſtadt. He was preſent at the ſiege of Landau, and learned the art of war under the duke of Marlborough and prince Eugene. He was always remarkable for his bravery, for which, at the battle of Malplaquet, he was made a lieutenant-colonel. In 1716, he quitted the Heſſian, and entered into the Poliſh ſervice; but, in 1721, on ſome diſguſt, he went into Ruſſia, and was honourably received by Peter I. After many offices of truſt in the army and ſtate, he was made a marſhal by the empreſs Anne, and

placed at the head of the war-department; and, in 1737-8, ſerved with great glory againſt the Turks. Soon after the death of the empreſs, not being appointed generaliſſimo as he expected, he reſigned his employments, but remained in Ruſſia, though ſtrongly invited to the court of Pruſſia. In 1741, he was arreſted, by order of Elizabeth, and, when examined, was ſo diſguſted by the queſtions propoſed to him, that he deſired his judges, who appeared reſolved to convict him, to put down the anſwers they wiſhed him to make, and he would ſign them. He was thus, after a mock trial, condemned to loſe his life; but Elizabeth changed this into perpetual impriſonment. He was confined for twenty years at Pelim in Siberia. At the acceſſion of Peter III, an order arrived for his releaſe, which ſo affected him, that he fainted away. Departing for Peterſburgh, he appeared there in the ſame ſheep-ſkin dreſs he had worn during his captivity. The emperor received him with kindneſs, and reſtored him to his former rank. He enjoyed the favour of Peter and Catharine till the time of his death, which happened in 1767.

MUNNICKS (JOHN) born at Utrecht in 1652, where he was profeſſor of anatomy, botany, and phyſic. He publiſhed various works on anatomical and medical ſubjects, and had ſome ſhare in the "Hortus Malabaricus." He died in 1711.

MUNSTER (SEBASTIAN), an eminent German divine, was born at Inghelheim in 1489; and, at fourteen, ſent to Heidelberg, to ſtudy. Two years after, he entered the convent of the Cordeliers, where he laboured aſſiduouſly; yet did not content himſelf with the ſtudies relating to his profeſſion, but applied himſelf alſo to mathematics and coſmography. He was the firſt who publiſhed a "Chaldee Grammar and Lexicon;" and gave the world, a ſhort time after, a "Talmudic Dictionary." He went afterwards to Baſil, and ſucceeded Pelicanus, of whom he had learned Hebrew, in the profeſſorſhip of that language. He was one of the firſt who attached himſelf to Luther; yet he ſeems to have done it with little or none of that zeal, which diſtinguiſhed the early reformers; for he never concerned himſelf with their diſputes, but ſhut himſelf up in his ſtudy, and buſied himſelf in ſuch purſuits as were moſt agreeable to his humour; and theſe were the Hebrew and other Oriental languages, the mathematics, and natural philoſophy. He publiſhed a great number of works on theſe ſubjects, of which the principal and moſt excellent is a Latin verſion from the Hebrew of all the books of the Old Teſtament, with learned notes, printed at Baſil in 1534 and 1546. His verſion is thought much better, more faithful, and more exact, than thoſe of Pagninus and

Arias

Arias Montanus; and his notes are generally approved, though he dwells a little too long upon the explications of the rabbins. For this version he was called the German Esdras, as he was the German Strabo for an "Universal Cosmography," in six books, which he printed at Basil in 1550. He was a sweet-tempered, pacific, studious, retired man, who wrote a great number of books, but never meddled in controversy: all which considered, his going early over to Luther may justly seem somewhat extraordinary. He died of the plague at Basil in 1552, aged 63.

MUNTING (Abraham), a learned and accomplished botanist on which subject he published different works; of which the principal is named "Philographia Curiosa," which was printed at Amsterdam, with plates, and in folio, in 1727. He died in 1683.

MURATORI (Lewis Anthony), an Italian writer, was born at Vignole in the territory of Bologna, 1672. Happily endowed, and as happily educated, he was invited, at the age of 22, by Charles Borromæus to Milan, to take care of the college and library there; and six years after, in 1700, to Modena; where he was made librarian to the duke, and keeper of the archives of the duchy. In this situation he spent his life, highly honoured by all the learned of his own and other countries, and admitted into numerous academies. Amidst these distinctions he suffered, as all distinguished men must do, from calumny. He was accused of heresy, and even atheism; and it was given out, that Benedict XIV. had discovered certain passages in his writings, which ought to be submitted to the inquisitors of Spain. Muratori, however, who seems to have been a very good Christian, as well as a very learned man, justified himself to the pope; and the pope was so satisfied, that he wrote him a letter of consolation, which does honour to them both. Muratori died in 1750, aged 77; and left such monuments of universal knowledge and intense application behind him, as the life and strength of one man should scarcely seem able to accomplish.

The principal of his works are, 1. "Anecdota, quæ ex Ambrosianæ Bibliothecæ Codicibus nunc primum eruit, Notis et Disquisitionibus aucta." 2 vols. 4to. 2. "Anecdota Græca, quæ ex MSS Codicibus nunc primùm eruit, satis douata, Notis et Disquisitionibus aucta." 3 vols. 4to. 3. "Rerum Italicarum Scriptores ab Anno Eræ Christianæ 500 ad 1500." 27 vols. in folio; the first of which appeared in 1723, and the last in 1738. 4. "Antiquitates Italicæ medii Ævi, sive Dissertationes de Moribus Italici Populi, ab Inclinatione Romani Imperii usque ad Annum 1500." 6 vols. in folio; which appeared from 1738 to 1743. 5. "Novus Thesaurus veterum

veterum Inſcriptionum, in præcipuis earundem Collectionibus hactenus prætermiſſarum." 6 vols. in folio; from 1739 to 1743. 6. "Annali d'Italia dal Principio dell' Era volgare fino all' Anno 1500." 12 vols. in 4to; the firſt of which appeared in 1744. 7. "Della perfetta Poeſia Italiana." 2 vols. 4to. 8. "Le Rime del Petrarcha." 4to. This was attacked by the partiſans of Petrarch; yet Muratori's obſervations are ſaid to be very judicious and well-founded. 9. "Italian Poems;" and many other things of a ſmaller kind. There are two, however, in the theological way (for he was an eccleſiaſtic), which muſt not be omitted, becauſe they look towards us. One was, 10. "Lamindi Pritanii de Ingeniorum Moderatione in Religionis Negotio, ubi quæ Jura, quæ Frena futura ſint Homini Chriſtiano in inquirendâ et tradendâ Veritate, oſtenditur; et ſanctus Auguſtinus vindicatur a multiplici Cenſurâ Joannis Phereponi." Phereponus was John Le Clerc. This work was printed at Paris, in 1714; at Cologne in 1715; at Venice, Verona, and Francfort, in 1741. Can any thing better evince the extenſive reputation of Muratori? 11. "De Paradiſo Regnique cœleſtis Gloriâ, non expectatâ Corporis Reſurrectione, juſtis a Deo collatâ;" with a treatiſe of St. Cyprian "De Mortalitate." Veronæ, 1738, in 4to. This was intended as a refutation of our Dr. Thomas Burnet's book "De Statu Mortuorum."

MURETUS (Marc Anthony), a very ingenious and learned critic, was deſcended from a good family, and born at Muret, a village near Limoges in France, April 11, 1526. We know not who were his maſters, nor what the place of his education; but it was probably Limoges. Bencius ſays, that he ſpent his youth at Agen, where he had Julius Cæſar Scaliger for the guide and director of his ſtudies; but Joſeph Scaliger denies this, and affirms, that Muretus was eighteen when he firſt came to Agens to ſee his father. He adds, that he paſſed on thence to Auch, where he began to teach in the archiepiſcopal college, and to read lectures upon Cicero and Terence. After ſome ſtay in this place, he went to Villeneuve; where he was employed by a rich merchant in the education of his children, and at the ſame time taught the Latin authors in a public ſchool. Two years after his ſettling here, he went to Agen, to pay a viſit to Scaliger; who had the higheſt opinion and affection for him, and who ever kept up a moſt intimate correſpondence with him. He removed from Villeneuve to Paris, from Paris to Poictiers, from Poictiers to Bourdeaux in 1547, and from Bourdeaux to Paris again in 1552. This year, he recited, in the church of the Bernardins, his firſt oration, "De dignitate ac præſtantia ſtudii theologici:" and this year alſo he printed his poems, intituled,

tuled, "Juvenilia;" from the dedication of which we learn, that he taught at that time philoſophy and civil law.

It ſeems to have been the year after, that a moſt terrible diſgrace befel him, which, after many diſtreſſes, obliged him at length to fly his country. He was accuſed of nothing leſs than ſodomy, and thrown into priſon. Shame, and the fear of puniſhment, affected him ſo, that he reſolved to ſtarve himſelf to death; but he was deterred from this by his friends, who laboured to procure his releaſe, and, after much pains, effected it. He could not continue any longer at Paris, and therefore withdrew to Thouloufe, where he read lectures in civil law. But here the friendſhip he conceived for one of his pupils Memmius Fremiot, a native of Dijon, expoſed him to freſh ſuſpicions; and the accuſation brought againſt him at Paris was renewed. Whether Muretus was really guilty, which is much to be feared, or envy only lay lurking at the bottom of this affair, they proceeded againſt him; and, upon his flying, they condemned him, in 1554, "to be burned in effigy with Memmius Fremiot of Dijon, for being a hugonot and ſodomite." So run the regiſters of Thouloufe: it was not poſſible for a Catholic to be guilty of ſo abominable a crime; he muſt be a Heretic.

Muretus now fled from France into Italy; and, falling ſick at a town in Lombardy, he applied to a phyſician, who, puzzled with the uncommonneſs of his caſe, called in ſeveral of his brethren to a conſultation. Not knowing Muretus, and fancying him too low a perſon to underſtand any thing of Latin, they conſulted a long time in that language, upon the application of ſome medicine, which was not in the way of regular practice; and agreed at laſt to try it upon Muretus, ſaying, "Faciamus periculum in corpore vili;" "Let us make an experiment upon this mean ſubject." But Muretus knew perfectly well what they ſaid; yet, rather than diſcover himſelf, paid his hoſt, and ſet forwards on his journey, as ſoon as they were withdrawn. This ſtory is told ſomewhat differently in the firſt volume of the "Menagiana." He ſpent ſeveral years at Padua and Venice, and taught the youth in thoſe cities. Joſeph Scaliger ſays, that he was guilty of the ſame abomination at Venice, with which he had been charged in France; but others ſay, that he was only ſuſpected, and that he juſtified himſelf in ſome letters which he wrote to Lambin. Scaliger, in the mean time, is not altogether to be credited, in what he ſays of Muretus; who, it ſeems, had highly offended him by a trick, which ſhould rather have moved his mirth. Muretus had compoſed, for his amuſement, ſome verſes, intituled, "Attius & Trabeas;" which Scaliger taking for ancient, cited under the name of "Trabeas,"

beas," in his notes upon "Varro de Re Ruſtica:" but, finding afterwards that he had been impoſed on, he removed them from the ſecond edition of his "Varro;" and, to be revenged on Muretus, ſubſtituted in their place the following diſtich againſt him:

"Qui rigidæ flammas evaſerat ante Toloſæ
"Muretus, fumos vendidit ille mihi."

Muretus was thirty-four, when the cardinal Hippolite d'Eſt called him to Rome, at the recommendation of the cardinal Francis de Tournon, and took him into his ſervice: and from that time, whether he led a more regular life, or whether envy ceaſed to perſecute him, nothing amiſs was ſaid of him, but all the world was edified with his conduct as well as his writings. In 1562, he attended his patron, who was going to France in quality of a legate à latere; but did not return with him to Rome, being prevailed on to read public lectures at Paris upon Ariſtotle's "Ethics;" which he did with ſingular applauſe to 1567. After that, he taught the civil law for four years, with an exactneſs and elegance which was not common with the lawyers of his time. Joſeph Scaliger aſſures us, that he had taken the degrees in this faculty at Aſcoli. It is related as a particularity in the life of Muretus, that when he firſt began to read law-lectures at Thouloufe, he was ſo very indifferently qualified for the province he had undertaken, as to provoke the contempt and ridicule of his pupils: however, he ſufficiently wiped off this diſgrace afterwards, by a very conſummate knowledge in his profeſſion. He ſpent the remainder of his life, in teaching the belles lettres, and explaining the Latin authors. In 1576, he entered into orders, and was ordained prieſt: he devoted himſelf with zeal to all the exerciſes of piety. James Thomaſius, in a preface to ſome works of Muretus printed at Leipſic, ſays, that this learned man was a jeſuit at the latter end of his life; but, as is allowed, without any foundation at all. He died at Paris, June 4, 1585, aged 59. He was made a citizen of Rome (which title he has placed at the head of ſome of his pieces) probably by Pope Gregory XIII. who eſteemed him very highly, and conferred many favours on him.

His works have been collected, and printed in ſeveral volumes 8vo. at Verona. They conſiſt of orations, poems, epiſtles, various readings, and tranſlations of Greek authors, Ariſtotle in particular. He had almoſt all the qualities of a perfect orator. He compoſed with great purity, politeneſs, and elegance; and he pronounced his orations with a grace which charmed his hearers. His poems diſcover genius, taſte,

and

and delicacy of ſentiment, as well as of ſtyle. Nothing, as Manutius ſays, can be more perfect in their kind, than his "Variæ Lectiones;" they ſhew both the judgement and elegant ſpirit of their author, and contain a thouſand pretty things, which make the reading of them very agreeable. They conſiſt of nineteen books, fifteen of which have been often printed, and are eaſy to be met with; the other four not ſo, they having been only printed, as we know of, with another piece of Muretus, called, "Obſervationum Juris Liber ſingularis, 1600," at Augſburg, in 8vo, in the ſecond volume of Gruter's "Theſaurus Criticus;" and in the Verona edition of Muretus's works. As for his tranſlations, Huetius has commended them very highly: he ſays, that they are very exact, pure, elegant, chaſte, poliſhed; and that the tranſlator has not contented himſelf with barely expreſſing the ſenſe of his author, but endeavoured to imitate his character and manner, as near as the ſubject would allow. And yet we are told, that Muretus, notwithſtanding all this perfection, ſeldom reviſed or corrected any thing he wrote.

Some have accuſed him of acting the plagiary, and borrowing from Eraſmus and others, in his critical capacity; while others have maintained, that he was as well ſkilled as they in the Greek and Latin languages, and even more exerciſed in the art of criticiſm. Something, however, of this nature gave birth to an inextinguiſhable hatred between our author and Lambin, between whom, till then, there had always ſubſiſted the greateſt intimacy and friendſhip. Lambin intended to publiſh commentaries upon Horace, and communicated his explications of many difficult paſſages in this poet to Muretus; who, as Lambin complained afterwards, uſed them in his "Variæ Lectiones," which he was then employed on, and publiſhed them for his own, before Lambin's work was finiſhed. This brought on a paper war; and, though a reconciliation was ſome time after effected between the parties, inſomuch that Lambin dedicated his "Lucretius" in 1563 to him; yet it was a reconciliation only in appearance. It was not real, on the part of Muretus at leaſt; who, after Lambin was dead, could not forbear acting in an hoſtile manner againſt him.

MURILLO (Bartholomy), a Spaniſh painter, was born at Seville in 1610, and died at Madrid, aged 72. It was thought by the Italians a compliment, to call him the ſecond Paul Veroneſe. They wronged him: the Spaniſh artiſt at leaſt equalled that celebrated Venetian. His talents enriched and ennobled him; and ſo beloved was he, that, at his funeral, ſix of the firſt nobility ſupported the pall.

MURRAY (JAMES, A. M.) was born at Dunkeld in Scotland, 1702, and educated in the Mariſhal-college, Aberdeen, where he took his degrees, and was licenſed as a probationer in the miniſtry. Being of a romantic turn of mind, although a moſt excellent claſſical ſcholar, he refuſed a living in Scotland, and came to London, where he was made choice of as an aſſiſtant-preacher to the congregation in Swallow-ſtreet, Weſtminſter. But his pulpit-oratory did not acquire him popularity, and his ſentiments were rather diſguſtful to his hearers. This induced him to ſolicit the protection of James, late duke of Athol, who took him into his family, where he wrote a work, intituled, "Aletheia, or a Syſtem of Moral Truths," which has been publiſhed in the form of letters, in 2 vols. 12mo. He died in London in 1758, aged fifty-five.

MURRAY (JAMES), the facetious author of the "Sermons to Aſſes," was a miniſter of the church of England. He ſhews much diſaffection for the epiſcopal church in theſe as well as in his "Lectures to Biſhops," where his reflections, though ludicrous, are too often well founded. He publiſhed, without his name, "A Hiſtory of the Churches in England and Scotland, in 3 vols. 8vo, Newcaſtle, 1772. He died in 1782.

MURRAY (JAMES, earl of) was a natural ſon of James V. king of Scotland, by a daughter of the earl of Mar, and born in Lochlevin caſtle, 1529. That he might enjoy the valuable priory of St. Andrew, he was brought up to the church; but, when the reformation took place, he joined himſelf to the lords of the congregation, and was created earl of Murray by queen Mary. He treated that princeſs in the moſt ungrateful manner, and was, in a great meaſure, the cauſe of all her misfortunes. In 1567, he was appointed regent of Scotland during the minority of James VI. but he was generally hated by the people; and, having treated in the moſt barbarous manner the lady of one Mr. Hamilton, that gentleman ſhot him dead on horſeback in the town of Linlithgow, 1571, in the forty-third year of his age. Hamilton eſcaped to France.

MURRAY (WILLIAM) was born in Scotland, 1691, where he had his education, but came to England when he left the univerſity. He preached ſome time at Founders hall, whence he removed to Birmingham, where he became paſtor of a congregation of proteſtant diſſenters. He wrote ſeveral tracts in defence of the diſſenters, and likewiſe againſt the deiſts; but his principal and beſt eſteemed work is his "Cloſet Devotions." He died at Birmingham, 1753, aged 62.

MURRAY

MURRAY (WILLIAM, EARL OF MANSFIELD) was fourth ſon of David, earl of Stormont. He was born March 2, 1705, at Perth, in Scotland. He was brought to England at the age of three years, for his education, which accounts for his always being free from the accent ſo peculiar in the natives of that country. He was educated at Weſtminſter-ſchool, being admitted a king's ſcholar at the age of 14 years. During the time of his being at ſchool, he gave proofs of his ability, not ſo much in poetry, as in declamation, and other exerciſes, which gave promiſe of the eloquence that grew up to ſuch perfection when at the bar, and a member of both houſes of parliament. At the election in May, 1723, he ſtood firſt on the liſt of thoſe ſcholars who were to go to Oxford. He was entered of Chriſt-church June 18 of that year.

In 1727, he appears to have taken the degree of batchelor of arts; and, on the death of king George I, he was amongſt thoſe who contributed their poetical compoſitions, in Latin, on that event.

On June 26, 1730, he took the degree of maſter of arts. He ſoon after made a tour on the continent. On his return, he became a member of Lincoln's Inn; and, in due time, was called to the bar. Mr. Murray is among thoſe rare inſtances of perſons who very early attained to reputation and practice in the profeſſion. His talent was for public ſpeaking, which gave him a ſuperiority that enabled him to rival and excel thoſe who were far beyond him in knowledge and experience. A reputation early attained gives a character which it is very difficult for time to change or eradicate. Mr. Murray's premature ſucceſs gave an early impreſſion that he was more of a ſpeaker than a lawyer; and, while he was readily acknowledged to excel both old and young, in the one qualification, the world were long unwilling to allow him an aſcendency in the other. His attachment to the belles lettres, and ſociety with Mr. Pope and other wits of his time, gave countenance to the idea, that little time was left for Coke, Plowden, and the Year-Books. But time and experience, as they improved Mr. Murray, gradually convinced the world, that his mind was equally made for juriſprudence or oratory.

We find him employed, ſo early as the year 1736, as an advocate againſt the bill of pains and penalties, which afterwards paſſed into a law, againſt the lord-provoſt and city of Edinburgh, for the riotous murder of captain Porteus.

On Nov. 20, 1738, he married lady Elizabeth Finch, daughter of the earl of Winchilſea; and, in November 1742, he was appointed ſolicitor-general in the room of Sir John Strange, who reſigned. He was alſo choſen repreſentative of the town of Boroughbridge; and was afterwards returned from

from the ſame place in 1747 and 1754. In March 1746, he was appointed one of the managers for the impeachment of lord Lovat by the houſe of commons. It was his part to obſerve upon the evidence in reply to the priſoner; in this he diſplayed ſo much candor, as well as ſo much ability, that he was complimented by the priſoner no leſs than by the lord-chancellor Talbot, who preſided at the trial.

In the year 1753, a moſt injurious attack was made upon Mr. Murray's character on the following occaſion: It had been ſaid, that Dr. Johnſon, a perſon then thought of for conſiderable preferment, and afterwards biſhop of Worceſter, a very intimate friend of Mr. Murray, was of jacobitical principles, and had even drank the pretender's health in a company near twenty years before. This ſtory was thought of ſufficient importance to induce Mr. Pelham, then miniſter, to write down to Newcaſtle to Mr. Fawcett, the recorder, who was the author of the ſtory, to learn the truth. Mr. Fawcett anſwered this inquiry in an evaſive manner; but, in a ſubſequent converſation with lord Ravenſworth, added, that Mr. Murray and Mr. Stone had done the ſame ſeveral times. Lord Ravenſworth thought, that, Mr. Stone holding an office about the prince, ſuch a ſuggeſtion as to his loyalty and principles ought not to be ſlighted; and he made it ſo much a matter of converſation, that the miniſtry adviſed the king to have the whole information examined; and a proceeding was had in the council, and afterwards in the houſe of lords, for that purpoſe. When Mr. Murray heard of the committee being appointed to examine this idle affair, he ſent a meſſage to the king, humbly to acquaint him, that, if he ſhould be called before ſuch a tribunal on ſo ſcandalous and injurious account, he would reſign his office, and would refuſe to anſwer. It came, however, before the houſe of lords, on the motion of the duke of Bedford, on Jan. 22, 1753, and he divided the houſe upon it, but the houſe was not told; and ſo ended a tranſaction, which, according to lord Melcombe, was "the worſt judged, the worſt executed, and the worſt ſupported point, he ever ſaw of ſuch expectation."

On the advancement of Sir Dudley Ryder to be chief-juſtice of the King's Bench in 1754, Mr. Murray ſucceeded him as attorney-general, and, on his death in Nov. 1756, he ſucceeded him as chief juſtice of the King's Bench. On his leaving Lincoln's Inn, Mr. Yorke, ſon of the lord chancellor, made him a compliment of regret, in an elegant ſpeech, which was anſwered by Mr. Murray, in one, which abounds with panegyric on Mr. Yorke's father, the then chancellor, whoſe merit he extolls before thoſe of Bacon, Clarendon, and Somers. He was ſworn into his office on November 8, and

took

took his ſeat on the bench on Nov. 11. The motto on his ſerjeant's rings was "Servate Domum." He was immediately after created baron of Mansfield, to him, and the heirs-male of his body.

From the firſt of his coming upon the bench of that court, he ſet himſelf to introduce regularity, punctuality, and diſpatch, in buſineſs. On the fourth day after his appointment, he laid it down, that, where the court had no doubt, they ought not to put the parties to the delay and expence of a farther argument. Such was the general ſatisfaction during the time he preſided there, that the buſineſs of the court increaſed, in a way never before known, and yet was diſpatched as had never before been ſeen, whether in Bank, or at Niſi Prius. "At the ſitting for London and Middleſex," ſays Sir James Burrow, in the preface to his Reports, "there are not ſo few as eight hundred cauſes ſet down in a year, and all diſpoſed of." Reſpecting the buſineſs in Bank, he ſays, "notwithſtanding the immenſity of buſineſs, it is notorious, that, in conſequence of method, and a very few rules, which have been laid down to prevent delay, (even where the parties themſelves would willingly conſent to it,) nothing now hangs in court. Upon the laſt day of the very laſt term, if we exclude ſuch motions of the term as by the deſire of the parties went over of courſe, as peremptories, there was not a ſingle matter of any kind that remained undetermined, excepting one caſe relating to the proprietary lordſhip of Maryland, which was profeſſedly poſtponed on account of the preſent ſituation of America. One might ſpeak to the ſame effect concerning the laſt day of any former term for ſome years backward."

The ſame reporter ſays, that, except in the caſe of Perrin and Blake, and the caſe of Literary Property, there had not been, from Nov. 6, 1756, to May 26, 1776, a final difference of opinion in the court in any caſe, or upon any point whatſoever; and it is remarkable, too, that, excepting theſe two caſes, no judgement given during the ſame period had been reverſed, either in the exchequer-chamber, or parliament; and even theſe two reverſals were with great difference of opinion among the judges.

During the unſettled ſtate of the miniſtry, in 1757, lord Mansfield accepted, on April 9, the office of chancellor of the exchequer. At this juncture, he was the means of effecting a coalition of parties, which formed an adminiſtration that carried to a high point of ſplendour the glory of the Britiſh arms. In the ſame year, on the retirement of lord Hardwicke, he was offered the great ſeal, which he refuſed.

At the commencement of the preſent reign, this noble lord was marked as an object of party rancour; and he continued

expoſed to the moſt malicious ſlander and invective for many years; but this made no interruption in the ſedulous attention he ever paid to the duties of his office.

For one ſhort period of his life, he ſhewed himſelf in oppoſition to the government. During the adminiſtration of lord Rockingham, in 1769, he oppoſed the bill for repealing the ſtamp-act, and is ſuppoſed to have had ſome ſhare in the compoſition of the proteſts on that occaſion, though he did not ſign them.

The affair of Mr. Wilkes's outlawry was the next thing which brought upon this noble perſon the malicious attacks of party and faction. Whether this outlawry ſhould be reverſed or not, was a dry queſtion of law, upon the wording of the record, and nothing could be more remote from conſiderations of expediency, and reaſons of political moment; it was a matter wholly clerical, and better underſtood by the ſubordinate officers of the court than by moſt on the bench. But this point of ſpecial pleading was made an object of much popular expectation; and, on the day judgement was to be given, not only the court, but the whole of Weſtminſter-hall, and Palace-yard, were crowded with anxious ſpectators. The court had made up their minds to reverſe the outlawry, ſo that Mr. Wilkes was let in to receive judgement on the conviction. Upon this occaſion, lord Mansfield took notice of the unuſual appearance of popular heat that had been diſcovered and directed againſt the judges of that court, and, more eſpecially, againſt himſelf, with a manlineſs that will ever do honour to his character. He declared his contempt of all the threats that had been uſed to intimidate the court from doing its duty. He ſaid, that ſuch attempts could have no effect, but that which would be contrary to their intent; leaning againſt their impreſſion might give a bias the other way; but he hoped, and knew, that he had fortitude enough to reſiſt even that weakneſs. "No libels, no threats, nothing that has happened, nothing that can happen, will weigh a feather againſt allowing the defendant, upon this and every other queſtion, not only the whole advantage he is entitled to from ſubſtantial law and juſtice, but every benefit from the moſt critical nicety of form, which any other defendant could claim under the like objection. The only effect I feel," ſays he, "is an anxiety to be able to explain the grounds upon which we proceed, ſo as to ſatisfy all mankind, that a flaw of form given way to, in this caſe, could not have been got over in any other." It was upon this occaſion that he delivered the following ſtriking ſentiment: "I honour the king, and reſpect the people; but many things acquired by the favour of either, are, in my account, objects not worth ambition. I wiſh

popularity; but it is that popularity which follows, not that which is run after."

In Jan. 1770, he was offered the great ſeal, which he declined; and it was put into commiſſion again. In Hilary term, 1771, he declined the ſame offer, and it was delivered to Mr Juſtice Bathurſt. In 1770, an attack was made on this noble judicial character, both in the houſe of lords and commons. His direction to the jury, in the caſe of Woodfall the printer, who was proſecuted for a libel, was called in queſtion; but his lordſhip's opinion, and that of the whole court, ſtood its ground.

On Oct. 19, 1776, he was made an earl of Great Britain, by the title of earl of Mansfield, to him and his iſſue male; with remainder to Louiſa viſcounteſs Stormont, and to her heirs-male by David viſcount Stormont, her huſband.

In the month of June, 1780, when the metropolis of the kingdom was expoſed, for ſeveral days, to the depredations of a banditti, that took advantage of the tumultuous aſſemblies brought together by the proteſtant aſſociation, lord Mansfield was made an object of popular fury; and his houſe in Bloomſbury-ſquare, with every thing in it, was burnt; This attack was ſo unexpected, that no preparation was made againſt it; and he eſcaped only with his life. This was on Tueſday night, June 7; and he did not appear in court till June 14, the laſt day of term. When he took his ſeat, Mr. Douglas informs us, in his Reports, "the reverential ſilence that was obſerved was expreſſive of ſentiments of condolence and reſpect, more affecting than the moſt eloquent addreſs the occaſion could have ſuggeſted."

His lordſhip was entitled, amongſt others, to recover the amount of his loſs againſt the hundred. There was alſo a vote of the houſe of commons, in conſequence of which the treaſury directed the ſurveyor of the board of works to apply to lord Mansfield, as one of the principal ſufferers, requeſting him to ſtate the nature and amount of his loſs; but he declined this offer of compenſation. "It does not become me," ſays he, in his anſwer to the ſurveyor-general, "however great the loſs may be, to claim or expect reparation from the ſtate."

From this time, it ſeemed, as if popular odium had ſpent its fury, and had no longer any malice to direct againſt this noble perſon. Party rage ſeemed to be ſoftened by this laſt act of miſchief; and, during the remainder of his days, lord M. ſeemed to unite all parties in one uniform ſentiment of approbation and reverence for a tried and ancient ſervant of the public. The increaſe of years did not bring on ſuch infirmities as to diſable him from diſcharging the duties of his

ſtation till about the year 1787; theſe, at length, bore ſo much upon him, that he came to the reſolution to reſign his office, which he did in the month of June, 1788. Upon that occaſion, the gentlemen, who practiſed at the bar of the court where he had ſo long preſided, addreſſed to his lordſhip a letter, in which they lamented their loſs, but remembered, with peculiar ſatisfaction, that his lordſhip was not cut off from them by the ſudden ſtroke of painful diſtemper, or the more diſtreſſing ebb of thoſe extraordinary faculties which had ſo long diſtinguiſhed him among men; but, that it had pleaſed God to allow to the evening of a uſeful and illuſtrious life the pureſt enjoyment that nature had ever allotted to it. The unclouded reflexions of a ſuperior and unfading mind over its varied events, and the happy conſciouſneſs that it had been faithfully and eminently devoted to the higheſt duties of human ſociety, in the moſt diſtinguiſhed nation upon earth. They expreſſed a wiſh, that the ſeaſon of this high ſatisfaction might bear its proportion to the lengthened days of his activity and ſtrength. This letter had many ſignatures, and was, at the deſire of Mr. Bearcroft, the ſenior counſel in that court, tranſmitted to the venerable peer by Mr. Erſkine. His lordſhip inſtantly returned an anſwer, in which he ſaid, that, if he had given any ſatisfaction, it was owing to the learning and candour of the bar; the liberality and integrity of their practice freed the judicial inveſtigation of truth and juſtice from difficulties. The memory of the aſſiſtance he had received from them, and the deep impreſſion which the extraordinary mark they had now given him of their approbation and affection, had made upon his mind, would be a ſource of perpetual conſolation in his decline of life, under the preſſure of bodily infirmities, which made it his duty to retire. (See the original Letters in the European Magazine, June 1788, p. 461.)

His health continued to decline; but his mental faculties remained, to the laſt, very little impaired; he was glad to receive viſitors, and talk upon the events of the time. Of the French revolution he is reported to have ſaid, that it was an extraordinary event; and, as it was without example, ſo it was without a prognoſtic; no conjectures could be formed of its conſequences. He lived to March 20, 1793, and departed this life in the eighty-ninth year of his age. He left no children; and the earldom, which was granted again by a new patent, in 1792, deſcended on his nephew, lord Stormont, together with his immenſe fortune. His will was dated April 17, 1782; it was written in his own hand, upon little more than a half ſheet of paper. It begins thus: "When it ſhall pleaſe Almighty God to call me to that ſtate, to which, of all I

now

now enjoy, I can carry only the ſatisfaction of my own conſcience, and a full reliance on his mercy, through Jeſus Chriſt. I deſire that my body may be interred as privately as may be; and, out of reſpect for the place of my early education, I ſhould wiſh it to be in Weſtminſter-abbey." He was buried, about nine o'clock in the morning of March 28, in the ſame vault with his counteſs, who died April 10, 1784, in Weſtminſter-abbey, between the late earl of Chatham and lord Robert Manners.

MUSA (Antonius), a Grecian, phyſician to Auguſtus, whom he cured of a dangerous fit of ſickneſs by bathing; in recompence of which cure, the Romans erected a ſtatue to him near that of Æſculapius. He was the firſt phyſician that adviſed the uſe of the cold bath. He is alſo the reputed author of two tracts printed in the "Medici Antiqui," one 'De Herba Botanica,' the other 'De tuenda Valetudine.' He is mentioned by Horace.

MUSÆUS, an ancient Greek poet, who lived before Homer, but of whom we have nothing now remaining, except the titles of ſome poems, recorded by ancient authors. There goes, indeed, under his name, an admired piece upon "The Loves of Hero and Leander," which Julius Scaliger has extravagantly preferred to the works of Homer; nay, he pretends, that the Iliad and Odyſſey are indebted to it for ſome of their finer parts. But his ſon Joſeph, Iſaac Cauſabon, Menage, and, in ſhort, every other critic, ſuppoſe him altogether miſtaken; and aſcribe it, with probability, to Muſæus, a learned grammarian, who lived in the fifth century. However, ſince it has been univerſally acknowledged a correct, elegant, and pathetic piece, it might ſcarcely ſeem unworthy of the ancient Muſæus; although Virgil has repreſented him as firſt in the Elyſian tribe of poets, and "bearing up his ſhoulders above the wondering multitude—Muſæum ante omnes, &c."

He is ſaid to have been the ſcholar at leaſt, if not the ſon, of Orpheus; and was, like him too, eſteemed a prophet as well as a poet. He had the honour to be prieſt to Ceres, and preſident of her Eleuſinian myſteries at Athens; on which account, Diodorus makes Hercules wait upon him in his travels, to be initiated in thoſe holy ceremonies. Muſæus propoſed Orpheus as his pattern in all things; and therefore would not put in for the prize, at the Pythian games, to be beſtowed on him who ſang the beſt hymn to Apollo, becauſe Orpheus had declined that honour before him. At Athens, within the old bounds of the city, over-againſt the Acropolis, ſtood a little hill, where Muſæus uſed to ſing his verſes, and where he was afterwards buried. It ſeems, it was at laſt turned into a

fortification, and called Muſæum. Pauſanias, from whom we have theſe particulars, delivers it as his opinion, that the pieces, commonly attributed to Muſæus in his time, were the works of Onomacritus; and that there were no certain remains of Muſæus, except his "Hymn to Ceres."

MUSCHENBROECK (PETER DE), a very diſtinguiſhed natural philoſopher and mathematician, was born at Utrecht, a little before 1700. He was firſt profeſſor of theſe in his own univerſity, and afterwards invited to the chair at Leyden, where he died, full of reputation and honours, in 1761. He was a member of ſeveral academies; particularly the Academy of Sciences at Paris. He was the author of ſeveral works in Latin, all of which ſhew the greateſt penetration and exactneſs in this way. He was alſo very conſummate in the knowledge of law.

MUSCULUS (WOLFGANGUS), a celebrated German divine and reformer, whoſe life was chequered with many extraordinary particulars. He was the ſon of a cooper, and born at Dieuze upon Lorrain, in 1497. His father, ſeeing him inclined to books, deſigned him for a ſcholar; but, not having wherewithal to educate him in that way, Muſculus was obliged to provide for his own ſubſiſtence, which accordingly he did, by ſinging from door to door. He ſang one day at veſpers, in a convent of benedictines, ſo happily, that they offered him the habit of their order, which he accepted, being then fifteen. He applied himſelf to ſtudy, and became a very good preacher. He embraced Luther's principles, and ſtrenuouſly ſupported them upon all occaſions; and this made ſo ſtrong an impreſſion upon many of his brethren, that moſt of the benedictines of that convent forſook the order. In the mean time, he raiſed himſelf many enemies, and found himſelf expoſed to great difficulties and dangers; upon which he made an open profeſſion of Lutheraniſm. He fled to Straſburg, in 1527, and, the ſame year, married Margaret Barth, whom he had betrothed before he left the monaſtery. As he had nothing to ſubſiſt on, he ſent his wife to ſervice in a clergyman's family, and bound himſelf apprentice to a weaver, who diſmiſſed him in two months, for diſputing too much with an anabaptiſt miniſter, that had lodgings in the houſe. He then reſolved to earn his bread, by working at the fortifications of Straſburg; but, the evening before he was to begin this drudgery, he was informed, that the magiſtrates had appointed him to preach, every Sunday, in the village of Dorliſheim. He did ſo; but lodged the reſt of the week at Straſburg with Martin Bucer, from whom he gained a livelihood by tranſcribing; for Bucer wrote ſo ill, that the printers could not read his hand; nay, he was often puzzled

to

to read it himſelf. Some months after, he was obliged to reſide at Dorlisheim, where he ſuffered the rigours of poverty with great conſtancy. His only movable was the little bed he brought from the convent; which, however, was occupied by his wife, who was ready to lie-in, while he lay on the ground upon a little ſtraw. He ſerved the church of this village a whole year, without receiving one farthing of ſtipend, through the oppreſſion of the abbé who gathered the tithes and revenues of it; and muſt have periſhed through want, if the magiſtrates of Straſburg had not aſſigned him a ſum out of the public treaſury. He was called back to Straſburg, to have the function of miniſter-deacon in the principal church conferred upon him; and, after he had acquitted himſelf in this character for about two years, he was called to Augſburg, where he began to preach in 1531. Here he had terrible conflicts to ſuſtain with the Papiſts; yet, by degrees, prevailed upon the magiſtrates to baniſh Popery entirely. In 1534, the ſenate and people of Augſburg abſolutely diſcharged them from preaching in any part of the city, and left only eight places where they were allowed to ſay maſs; and theſe eight places they aboliſhed, with all their trumpery, in 1537. Muſculus ſerved the church of Augſburg, till 1548; when Charles V. having entered the city, and re-eſtabliſhed the Papiſts in the church of Notre Dame, he found it neceſſary for his ſafety to decamp. He retired to Switzerland, his wife and children following ſoon after; and was invited by the magiſtrates of Bern, in 1549, to the profeſſorſhip of divinity. He chearfully accepted this invitation, and acquitted himſelf in this capacity with all imaginable pains; and, to ſhew his gratitude to the city of Bern, he never would accept of any employment, though ſeveral were offered him elſewhere. He died at Bern, Aug. 30, 1563. He was employed in ſome very important eccleſiaſtical concerns: he was deputed by the ſenate of Augſburg, in 1536, to the ſynod which was to be held at Eyſnach, for the re-union of the Proteſtants upon the doctrine of the Supper: he was deputed to aſſiſt at the conferences which were held between the Proteſtant and Roman Catholic divines, during the diet of Worms, and that of Ratiſbon, in 1540 and 1541: he was one of the ſecretaries of the conference at Ratiſbon, between Melanæthon and Eccius, and drew up the acts of it: and he was ſent to the inhabitants of Donawert, who embraced the reformation in 1544, to faſhion them into a church, and to lay the foundations of the true faith among them.

He was a man of great application and deep learning, and a conſiderable maſter of the Greek and Hebrew languages; although he was at the leaſt thirty-two when he began to ſtudy

the latter, and forty when he first applied to the former. He published several books, and began with translations from the Greek into Latin. The first work of this nature which he published was, the "Comment of St. Chrysostom upon St. Paul's Epistles to the Romans, Ephesians, Philippians, Colossians, and Thessalonians," printed at Basil in 1536. He afterwards published, in 1540, the second volume of the "Works of St. Basil;" and, after that, the "Scholia of the same Father upon the Psalms," several "Treatises of St. Athanasius and St. Cyril," the "Ecclesiastical History of Eusebius, Socrates, Sozomen, Theodoret, Evagrius, and Polybius." Huetius, in some respects, praises his translations, but does not think him very learned either in Greek or Latin. "Musculus," says Dupin, "undertook a new translation of the History of Eusebius, which he executed very happily: he has stuck close to his author's expression, and has translated the text with great clearness and conciseness; but he has not always perfectly understood his author, and he has let slip several faults in his translation." He published "Comments upon some Parts of both the Old and New Testament;" and father Simon says, that "he was acquainted with the true way of explaining the Scriptures, but had not all the necessary accomplishments to enable him to succeed perfectly in it, because he was not sufficiently exercised in the study of the languages and of critical learning. However," says Simon, "he examines the ancient Greek and Latin translations without prejudice; and he has shewn well enough, that the points, which are now printed in the Hebrew text, were not used at the time of the Septuagint and St. Jerome." He was the author of some original works, both in Latin and German; but they are neither numerous nor considerable. "If the works of Musculus," says Bayle, "were of great advantage to the Protestant party, as no doubt they were, they are now no longer so, for people have, for a long time, left off reading them: and this perhaps is owing to a false delicacy, and too great a devotion to the methods in fashion."

MUSCULUS (ANDREW), a Lutheran author, professor of divinity at Franckfort upon the Oder, and superintendant-general of the churches of the March of Brandenburg. This person was born at Schneberg in Misnia, and died in 1580. He published a great number of books; and, as he was persuaded that some great revolutions would soon happen in Germany, and even that the end of the world was approaching, he wrote upon these subjects with the assurance of a man who pretends to have the key to the oracles of the Old and New Testaments.

MUSGRAVE

MUSGRAVE (Dr. WILLIAM), an Engliſh phyſician and antiquary, was deſcended from an ancient family in Weſtmorland, but born at Charlton-Muſgrave in Somerſetſhire, 1657. Being educated, as is ſuppoſed, at Wykeham's ſchool near Wincheſter, he became, in 1675, a probationer-fellow of New-college in Oxford. He took the degree of batchelor of laws in 1682, but afterwards entered upon the phyſic line. He diſtinguiſhed himſelf greatly by his knowledge in his profeſſion and in natural philoſophy; and was elected fellow of the Royal Society. He was made ſecretary to it in 1684, in which quality he continued and publiſhed the "Philoſophical Tranſactions," from No. 167, to No. 178, inclusive; and ſeveral curious obſervations, which occurred to him in the courſe of his profeſſion, he cauſed to be inſerted, at different times, in that collection. He took his degrees in phyſic in 1685 and 1689, and was afterwards admitted fellow of the college of phyſicians in London. In 1691, he went and ſettled in the city of Exeter, where he exerciſed his profeſſion a long time with great reputation and ſucceſs. He died Dec. 23, 1721.

Being a man of very extenſive learning, he compoſed, at his leiſure-hours, ſeveral curious works: as, 1. "De Arthritide ſymptomatica Diſſertatio, 1703," 8vo. 2. "De Arthritide anomala ſive interna Diſſertatio, 1707," 8vo. Of theſe two books, one upon the regular, the other upon the irregular, or inward gout, he gave an account in the "Philoſophical Tranſactions." 3. "Julii Vitalis Epitaphium; cum Commentario, 1711," 8vo. Walter Moyle, eſq. compliments in high ſtrains his commentary upon this epitaph of Julius Vitalis, a Roman ſoldier, found in 1708, near Bath. 4. "De Legionibus Epiſtola." This letter concerning the Roman legions was addreſſed to Sir Hans Sloane. 5. "De Aquilis Romanis Epiſtola, 1713," 8vo. This concerning the Roman eagles was addreſſed to Gilbert Cuper, conſul of Deventer, who had affirmed, that they were of maſſy gold or ſilver; while Muſgrave maintained, that they were only plated over. Moyle confirms this laſt opinion by ſeveral arguments. 6. "Inſcriptio Terraconenſis; cum Commentario." 7. "Geta Britannicus. Accedit Domus Severianæ Synopſis chronologica; et de Icuncula quondam M. Regis Ælfridi Diſſertatio, 1715," 8vo. That is, "Obſervations upon a Fragment of an equeſtrian ſtone Statue, found near Bath, which Muſgrave believes to have been ſet up in honour of Geta, after his arrival in Britain: together with a chronological Synopſis of the family of Severus; and a Diſſertation upon a Piece of Saxon antiquity found at Athelney in Somerſetſhire, being King Ælfred the Great's Amulet." Moyle thanks

thanks our author for a preſent of this book, which indeed he had peruſed in manuſcript, and ſent him ſeveral curious remarks upon it. 8. "Belgium Britannicum:" that is, "An Account of that Part of South Britain which was anciently inhabited by a People called Belgæ, and now comprehends Hampſhire, Wiltſhire, and Somerſetſhire." The title of this book is, "Belgium Britannicum, in quo illius Limites, Fluvii, Urbes, Viæ militares, Populus, Lingua, Dii, Monumenta, aliaque permulta, clarius & uberius exponuntur, 1719," 8vo. It is divided into nineteen chapters; and there is prefixed a diſſertation, in which he endeavours to prove, that Britain was formerly a peninſula, and joined to France about Calais. The whole is adorned and illuſtrated with thirteen copper-plates, curiouſly engraved. Moyle ſpeaks handſomely of this book, in a letter to the author: "Your book," ſays he, "which I have long waited for, is at laſt come to hand. I have read it over with a world of pleaſure, and dare venture to pronounce it every way worthy of the great reputation of the author. Not only your own country, but all the commonwealth of letters, are obliged to your learned labours on this ſubject, by which you have preſerved from oblivion ſo many valuable monuments of antiquity."

MUSIUS (CORNELIUS), an eminent ſcholar, born at Delft in 1503. He was equally eſteemed for his learning and for his amiable qualities. He wrote ſeveral religious poems, which are remarkable for their elegance and purity of ſtyle He was thought worthy of the crown of martyrdom, which he ſubmitted to, though attended with circumſtances of extraordinary barbarity, with inflexible conſtancy.

MUSSATI (ALBERTIN), an hiſtorian and poet of Padua, was miniſter to the emperor Henry VII. For his ſucceſs as a poet, he was crowned with laurel in his own native city. His hiſtorical works have been honoured with the commentaries of Pignorius and others. He died in 1329.

MUSSO (CORNELIUS), a famous preaching frier, author of ſome "Sermons on the Creed," in Italian, 4to. Ven. 1590. He was firſt biſhop of Bertinoro, then of Bitonto, at Rome. Many medals, ſtruck in honour of him while he lived, are ſtill preſerved in the cabinets of the curious. He aſſiſted with eclat at the council of Trent; was born at Placentia in 1511, and died at Rome Jan. 9, 1574, aged 63.

MUSURUS (MARCUS), a native of Candia, and one of thoſe learned men who appeared in Italy towards the beginning of the ſixteenth century. He taught Greek in the univerſity of Padua with great reputation; and had ſo much attachment to that object, that he ſcarcely let four days in a year paſs without giving public lectures, which he generally

read

read at ſeven in the morning. He was an admirable Latin ſcholar, which had been rarely obſerved in any other Greek tranſplanted into the Weſt; and he ſtudied philoſophy with great eagerneſs. This is the account given by Eraſmus, who was perſonally acquainted with him. Some ſay, that the deſire of advancing himſelf carried him to Rome, to make his court to Leo X, and he did not do this in vain; for he obtained of that pope the archbiſhopric of Malvazia, in the Morea. He was but juſt inveſted with it, when he died. His death, which happened in 1517, was brought on by a dropſy, as Paul. Jovius ſays; who adds, that his chagrin for not being promoted to the dignity of a cardinal reduced him to a very languid ſtate. Pierius Valerianus has put him in the liſt of the unfortunate learned, but for juſt the oppoſite reaſon which Jovius has alleged; for he repreſents him as a man ſo void of ambition, that he conſidered dignities as an inſupportable burden; and he makes theſe dignities the cauſe of that uneaſineſs, which laid the foundation of his death. He publiſhed nothing of his own but a few Greek verſes, and ſome prefaces in proſe. The public is obliged to him for the firſt editions of "Ariſtophanes" and "Athenæus." "I was intimately acquainted," ſays Eraſmus, "with Marcus Muſurus: he was a man remarkably ſkilled in all branches of literature; but his poetry was affected, and ſomewhat obſcure: he left nothing behind him in proſe, ſo far as I know, except a preface or two. I was ſurpriſed to ſee a Greek ſo great a maſter of the Latin. Fortune ſnatched him from the Muſes; for when, by the favour of Leo, he was invited to Rome, and juſt promoted to an archbiſhopric, he died.

MUTIAN (Jeremy), born at Breſcia 1528, died at Rome, aged 62. He ſtudied eſpecially the manner of Titian, and of other great men of the Venetian ſchool. No painter's works are in more requeſt, but they are extremely rare.

MUTIUS (Cælius), firſt ſurnamed Codrus, and afterwards Scævola. He was of an illuſtrious Roman family, and particularly ſignalized himſelf in the war with Porſenna. That prince, attempting to reſtore the Tarquins, beſieged Rome. Mutius, on this, reſolved to ſacrifice himſelf for his country; he accordingly penetrated into the enemy's camp, and, thinking to kill Porſenna, ſtabbed one of his attendants. When ſeized, and brought before Porſenna, he told him he was one of three hundred youths who had taken an oath to deſtroy him. "This hand," ſays he, "which has miſſed its purpoſe, ought to ſuffer;" and immediately he thruſt his arm into ſome coals which were burning on an altar, and there, with aſtoniſhing intrepidity, ſuffered it to be conſumed.

Porſenna,

Porſenna, intimidated by this boldneſs, made peace with the Romans. The meaning of the term "Scævola," afterwards annexed to this family, is "left-handed."

MUTIUS (Hubric), profeſſor at Baſil in the ſixteenth century. He publiſhed ſeveral works, among which was "A Hiſtory of Germany." This he printed at Baſil in 1539.

MYREPSUS (Nicolas), a native and phyſician of Alexandria, who collected the various compound medicines ſcattered through the works of the Greek and Arabic writers. This he accompliſhed before the fourteenth century; nevertheleſs, his "Pharmacopœia" was long attended to in Europe. It was written originally in barbarous Greek, but tranſlated into Latin by Leonard Fuſch, and called "Opus Medicamentorum." Of this work there have been many editions, of which the beſt was publiſhed, by Hartman Beverus at Nuremberg, in 1658.

MYSON deſerves mention, as being one of the ſeven wiſe men of Greece, and, in the opinion of the oracle, the wiſeſt. Anacharſis the Scythian is ſaid to have enquired of Apollo who was the wiſeſt man in Greece; he ſaid, "the oracle, who is now plowing his fields:" this was Myſon.

# N.

NÆVIUS (CNEIUS), of Campania, an ancient Latin poet, was bred a ſoldier; but quitted the profeſſion of arms, in order to apply himſelf with more leiſure to poetry. Accordingly, he proſecuted that art with great diligence, and compoſed a hiſtory in verſe, beſides a great number of comedies. But he muſt have been very unfortunate, if what is related of his ſucceſs be true; which is, that his firſt performance of this kind, being brought upon the ſtage at Rome, ſo highly incenſed Metellus by the ſatirical ſtrokes in it, that this nobleman, who was then very powerful, procured him to be baniſhed from the city. In this condition, he retired to Utica in Africa, where he died, anno U. C. 651. We have only ſome fragments of his works; unleſs his epitaph, which is ſaid to have been compoſed by himſelf, may be ranked among them.

NAHUM, one of the minor prophets. He calls himſelf an Elkeſhite, by which it is generally underſtood, that he was a native of Elkoſt, a village in Galilee. Of all the opinions concerning this prophet, the moſt probable is, that he delivered his prophecies in the reign of Hezekiah, that is, between the years 3283 and 3294, A. M. There is great fire and ſublimity in Nahum. His exordium is remarkably fine, and his allegorical pictures eminently beautiful. We have no account of the period of his death.

NALTON (JAMES), preacher of St. Leonard's, Foſter-lane, London. He was ſuſpected of being concerned in what was called Love's Plot, and fled in conſequence into Holland. He is highly commended by Baxter, for his piety as well as learning. He was undoubtedly a good man, but ſubject, in the decline of his life, to a dreadful melancholy, of which terrible diſeaſe he finally died in 1662. Many of of his ſermons are in print.

NANI (JOHN BAPTIST), a noble Venetian, and proctor of St. Mark, was the ſon of John Nani, once poſſeſſed of the ſame poſt, and born Aug. 30, 1616. He ſtudied polite learning under Peter Renzoli of Arezzo, a ſecular prieſt; and went through his courſe of philoſophy among the Dominicans

of

of St. Paul and St. John at Venice. His brother, Auguſtine Nani, being made commandant of Vicenza, he followed him to that city, and continued his ſtudies there. Upon his return to his own country, in 1637, he was one of the thirty who are drawn every year by lot, to aſſiſt at the election of magiſtrates. His father, who was a perſon of good abilities, formed his ſon for buſineſs himſelf; and, in that view, carried him to Rome, where he went ambaſſador from the republic of Venice to Urban VIII. That pontiff, who knew men very well, predicted, that John Baptiſt Nani would make an extraordinary perſon; and his holineſs's prediction was verified. He was admitted into the college of ſenators in 1641; and not long after went ambaſſador to France, which character he ſuſtained at Paris for the ſpace of five years, with great reputation. Mazarine, who then was prime miniſter there, had frequent conferences with him, and received ſome excellent advice from him, upon the affairs diſcuſſed in the treaty of Munſter, which was concluded in 1648; in which year Nani returned home, having obtained from France conſiderable ſuccours both of men and money, for carrying on the war againſt the Turks in Candia. His merit raiſed him ſoon after to be a member of the grand council of the republic, in which he was appointed ſuperintendant of the marine and the finances. In 1654, he was ſent ambaſſador to the imperial court of Germany; did the republic conſiderable ſervices; and made a ſecond journey to that court, upon the election of the emperor Leopold. While he was here, he received orders to go again to France, in 1660. He was there at the marriage of Lewis XIV. after the Pyrenean treaty, and obtained freſh ſuccours for the war of Candia. The Venetian ſenate were greatly ſatisfied with his conduct, and appointed him proctor of St. Mark. Not long after, in 1663, the great council nominated him captain-general of the marine; but, the air of the ſea not at all agreeing with his conſtitution, it was reſolved not to expoſe a life ſo valuable, and even neceſſary to the republic, to ſuch imminent danger; whereupon the nomination was withdrawn.

He continued, however, to ſerve his country upon many conſiderable occaſions, and was appointed by the ſenate to write the "Hiſtory of Venice;" an employ, which is given only to the principal nobility of that republic. He publiſhed the firſt part [c]; and the ſecond was in the preſs, when he died,

[c] This was very much eſteemed, and tranſlated into French, firſt by the abbé Tallemant, and publiſhed in four volumes, 12mo; and again by Maſclary, a French refugee, in Holland, and printed in 1702. There is likewiſe an Engliſh tranſlation of this part. After all, he is obſerved rather to follow his own

died, Nov. 5, 1678, in his 63d year. Beſides his "Hiſtory of Venice," he publiſhed "An Account of his ſecond Ambaſſage into France in 1660," and compoſed other pieces, which are extant in manuſcript only. Several authors have ſpoken advantageouſly of him.

NANNIUS (PETER), born at Alcmaer in 1500. He was author of various works on ſubjects of theology, criticiſm, and claſſical literature. The work, by which he obtained the greateſt reputation, was intituled "Dialogues des Héroines." He tranſlated numbers of the ancient claſſics, in particular, Demoſthenes, Æſchines, Plutarch, &c. He was a good and amiable character, and died in 1557.

NANTUEIL (ROBERT), the celebrated deſigner and engraver to Lewis the Fourteenth's cabinet, was born in 1630, at Rheims, where his father kept a petty ſhop, ſuitable to his fortune, which was ſmall: however, he reſolved to give his ſon a liberal education. Accordingly, Robert was put to the grammar-ſchool at a proper age; and, as ſoon as he had made the neceſſary progreſs in claſſical learning, went through a courſe of philoſophy. He had, from his childhood, a ſtrong inclination and turn to drawing; and he applied to it with ſuch ſucceſs, that being to maintain, according to cuſtom, his philoſophical theſis, at the end of two years, he drew and engraved it himſelf. As he did not neglect to cultivate his genius this way, every thing he undertook was ſo happily executed, that he became the delight and glory of the whole town. But Rheims was not a place, where it was poſſible for him to make any good profit of his productions; ſo that, as he engaged in matrimony while yet a young man, he was not able, with all his fine talents, to maintain his family. In this exigence, he reſolved to ſeek for a better ſituation. He left his wife, and repaired to Paris; where, for want of a better way to make himſelf known, he pitched upon the following device. Seeing ſeveral young abbés ſtanding at the door of a victualling-houſe, near the Sorbonne, he aſked the miſtreſs, if there was not an eccleſiaſtic of Rheims there? telling her withal, that he had unfortunately forgot his name, but that ſhe might eaſily know him, by the picture that he had of him; whereupon, he ſhewed her a portrait well drawn, and which had the air of being an exact likeneſs. The abbés, hearing what paſſed, preſently caſt their eyes upon the picture, and were ſo charmed therewith, that they could ſcarcely agree who ſhould extol it moſt. "If you pleaſe, meſſieurs," ſays our deſigner, taking the opportunity,

own ſentiments than the truth in matters particularly relating to his native country. His ſtyle is alſo ſomewhat turgid, and his diction not very pure, and embarraſſed with parentheſes.

"I will

"I will draw all your pictures for a ſmall matter, as well done and as highly finiſhed as this here is." The price which he aſked was ſo moderate, that all the abbés ſat to him one after another; and, then bringing their friends, cuſtomers came in faſter than he could ſupply them; ſo that he raiſed his price: and thereby having, in a ſhort time, acquired a conſiderable ſum, he returned to Rheims, and acquainted his wife with his adventure, and the ſucceſs of it: and, ſhewing her the money, ſhe was eaſily perſuaded to ſell what they had at Rheims, and remove to Paris, where his merit ſoon became known to every body.

He applied himſelf particularly to drawing portraits in crayons, which he afterwards engraved for the uſe of the academical theſes; wherein he ſucceeded beyond all who had entered that branch before. He never failed to catch the likeneſs; and even pretended, that he had certain rules which aſcertained it. In this way he did the portrait of the king, and afterwards engraved it, as large as life; a thing which had never been attempted by any artiſt before him. This, perhaps, is the beſt piece of the kind that was ever done; and his majeſty was ſo greatly pleaſed with it, that he rewarded him with a preſent of a hundred louis d'ors, and moreover, creating a new place for him, made him deſigner and engraver to his cabinet, with a ſalary of 1000 livres per annum. Nantueil afterwards did the portrait of the queen-mother in the ſame manner, as alſo that of cardinal Mazarine, the duke of Orleans, marſhal Turenne, and others. The grand duke of Tuſcany would have Nantueil's own portrait by himſelf in crayons, in order to place it in his gallery, where he had a collection of all the illuſtrious deſigners and engravers, eſpecially ſuch as were done by their own hands. It would be too long to mention all his works, eſpecially as entire collections of them are to be met with among the curious in theſe things: they conſiſt of 240 prints, and upwards; where almoſt all the perſons of the beſt quality and faſhion in France are repreſented, in the moſt noble and moſt natural manner. The collection greatly ſurpaſſes any other, both in the number and beauty of the prints. As ſoon as our engraver had made an eaſy fortune, the firſt thing he did was to ſend for his father, to take a ſhare of his happineſs. The good old man came; and, though poorly clad, yet was received at the coach-door by his ſon in a genteel dreſs, with all the tenderneſs and marks of joy imaginable; inſomuch, that the ſight drew tears of joy from the by-ſtanders. From this moment, the ſon's greateſt happineſs was to give his father all the ſatisfaction he could wiſh. Nantueil died at Paris, Dec. 18, 1678, aged 48.

Carlo

Carlo Dati, in the life of Zeuxis, ſpeaking of our engraver's works, ſays: "Theſe words of Apollonius remind us to contemplate the aſtoniſhing art of the prints of the modern gravers in France, where every thing is repreſented ſo naturally, the quality of the drapery, the colour of the fleſh, the beard, the hair with the powder upon it, and, what is moſt important, the age, the air, and the lively reſemblance of a perſon, though nothing is made uſe of beſides the black of the ink and the white of the paper; which not only make the light and the ſhade, but do the office of all the colours. All this is ſeen and admired above all others, in the excellent portraits of the illuſtrious Nantueil." As to the reſt of his character: he had a natural eloquence, and his expreſſions were lively; his converſation, by the advantage of an agreeable wit, and ſome tincture of letters, made him ſought for by all people of faſhion. He was well reſpected at court; and Mazarine, then prime miniſter, retained him as his deſigner and engraver, and honoured him with the title of Monſieur. He even made agreeable verſes, and recited them admirably well. He loved his pleaſure, and never was fond enough of money to amaſs a great fortune, which it was ſo much in his power to have done. Of upwards of 500,000 crowns which he had gained, he left only 20,000 to his heirs; the reſt being ſpent upon the neceſſaries of life, and in entertaining his friends.

NAOGEORGUS (THOMAS) was a native of Straubingen in Bavaria, and of the ſixteenth century. He was author of many Latin verſes, which were very offenſive to thoſe of the Roman church, as cenſuring their irregularities. He died in the year 1578.

NAPIER or NEPER (JOHN), baron of Merchiſten. He was inventor of the logarithms. He gave early ſymptoms of ſuperior abilities, and was accordingly educated with great care at the univerſity of St. Andrew. He afterwards made the tour of France, Italy, and Germany. On his return, notwithſtanding his accompliſhments qualified him for ſociety, he retired from the world to enjoy the gratifications of ſcience. He applied himſelf principally to the mathematics and theology, in both of which he pre-eminently excelled. His eſſay "On the Apocalypſe" is highly honourable to his ſagacity, though his great diſcovery of logarithms in trigonometry is that which has immortalized his name. This he publiſhed in 1614, with the title of "Logarithmorum Canonis Deſcriptio, &c." containing the deſcription and canons of his logarithms, and called "Hyperbolic." They were afterwards ingeniouſly altered by Mr. Briggs, profeſſor of geometry at Greſham-college: theſe are called "Briggs's Logarithms," and are

now in common uſe. Napier alſo made conſiderable improvement in ſpherical trigonometry; but his laſt literary exertion was his "Rabdology and Promptuary." He died ſoon afterwards at Mancheſter, in the year 1617. We ought not here to omit mention of what are called "Napier's Bones or Rods," as this is an inſtrument mentioned by lord Napier for the eaſier performance of arithmetical operations. They are five in number, and made of bone or ivory, &c. Their particular application is in the manner of the multiplication table.

NARES (JAMES), doctor of muſic, an eminent compoſer and teacher in that ſcience, under whom ſome of the firſt muſicians of the preſent day received the whole or part of their education, was the ſon of Mr. Nares, who was, for many years, ſteward to Montague and Willoughby, earls of Abingdon. He was born, as well as his brother, the late Mr. Juſtice Nares, at Stanwell in Middleſex; the former in 1715, the latter in 1716. His muſical education he commenced under Mr. Gates, then maſter of the royal choriſters; and completed it under the celebrated Dr. Pepuſch. Thus prepared, he officiated, for ſome time, as deputy to Mr. Pigott, organiſt of Windſor; but, on the reſignation of Mr. Saliſbury, organiſt of York, in 1734, was choſen to ſucceed him, being then only nineteen. It is related, on undoubted authority, that, when the old muſician firſt ſaw his intended ſucceſſor, he ſaid, rather angrily, "what! is that child to ſucceed me?" which being mentioned to the organiſt-elect, he took an early opportunity, on a difficult ſervice being appointed, to play it throughout half a note below the pitch, which brought it into a key with ſeven ſharps; and went through it without the ſlighteſt error. Being aſked why he did ſo, he ſaid, that "he only wiſhed to ſhew Mr. Saliſbury what a child could do." His knowledge in all branches of his profeſſion was equal to his practical ſkill in this inſtance; and, during his reſidence at York, where he was abundantly employed as a teacher, and where he married, Mr. Nares, by his good conduct, as well as profeſſional merit, obtained many powerful friends. Among the foremoſt of theſe was Dr. Fontayne, the reſpectable and now venerable dean of York; who, when Dr. Green died, towards the latter end of 1755, exerted his intereſt ſo ſucceſsfully, that he obtained for him the united places of organiſt and compoſer to his majeſty. He removed therefore to London in the beginning of 1756; and, about the ſame time, was created doctor in muſic at Cambridge.

On the reſignation of Mr. Gates, in 1757, Dr. Nares obtained alſo the place of maſter of the choriſters; which having been, for a long time, without increaſe, notwithſtanding

ing the increaſe of expences attending it, was, by royal favour, augmented about 1775, firſt with the ſalary of the violiſt, and, on the revival of that place for Mr. Croſdill, in 1777, with that of lutaniſt, which was annexed to it for ever. It was in this ſituation, that Dr. Nares ſuperintended the education of many pupils, who have ſince become famous; particularly Dr. Arnold, who, though with him only for a ſhort time, was highly diſtinguiſhed by him for talents and application. The anthems and ſervices which Dr. Nares produced, as compoſer to the royal chapel, were very numerous; many of them have ſince been printed, and many which exiſt only in MS. ſtill continue to be performed in the choirs with much effect. Having been originally a muſician rather by accident than choice, with very ſtrong talents and propenſities alſo for literature, Dr. Nares was particularly attentive to expreſs the ſenſe of the words he undertook to ſet; and was the firſt who attempted to compoſe the Te Deum, for the choir-ſervice, in ſuch a manner as to ſet off the ſentiments it contains to advantage. Before his time, it had been ſet rather to a regular ſtrain of chaunt than to any expreſſive melodies. The merits of Dr. Nares were not overlooked by his royal patrons, whom he had occaſionally the honour to attend in private, though not a part of his regular duty. To manifeſt his reſpect and gratitude for them, he compoſed his dramatic ode, intituled "The Royal Paſtoral," the words of which were written by Mr. Bellamy, author of a book, entituled "Ethic Amuſements."

In July 1780, Dr. Nares was obliged, by declining health, to reſign the care of the choriſters, in which place he was ſucceeded by Dr. Ayrton, his pupil and valued friend. In his ſixty-eighth year, a conſtitution, never robuſt, gave way, and he died on Feb. 10, 1783. Teſtimony has been borne to the merits of Dr. Nares by ſeveral writers, but more particularly by Mr. Maſon, in his preface to a book of anthems, printed for the uſe of York-cathedral; and, in his late Eſſays on Church Muſic, p. 138. The late lord Mornington, ſo well known for muſical talents, frequently conſulted him; and Sir John Hawkins derived advantage from his acquaintance, in the progreſs of his "Hiſtory of Muſic." Throughout life, he was not leſs reſpected as a man than admired as a muſician; he had a vivacity that rendered his ſociety always pleaſing; and a generous contempt for every thing baſe, that manifeſted itſelf on all proper occaſions, and very juſtly commanded eſteem.

His printed works are theſe: 1. "Eight Sets of Leſſons for the Harpſichord; dedicated to the Right Honourable Willoughby Earl of Abingdon. Printed in 1748; reprinted in 1757."

2. "Five Leſſons for the Harpſichord, with a Sonata in Score for the Harpſichord or Organ; dedicated to the Right Honourable the Counteſs of Carliſle;" publiſhed in 1758 or 1759. 3. "A Set of eaſy Leſſons for the Harpſichord," three in number; with a dedication to the public, ſigned J. N. 4. "A Treatiſe on Singing," ſmall ſize. 5. "Il Principio;" or "A regular Introduction to playing on the Harpſichord or Organ." This was the firſt ſet of progreſſive leſſons publiſhed on a regular plan. 6. "The Royal Paſtoral, a Dramatic Ode; dedicated to his Royal Highneſs the Prince of Wales;" printed in ſcore, with an overture and choruſes. 7. "Catches, Canons, and Glees; dedicated to the late Lord Mornington." 8. "Six Fugues, with Introductory Voluntaries for the Organ or Harpſichord." 9. "A conciſe and eaſy Treatiſe on Singing, with a Set of Engliſh Duets for Beginners." A different work from the former ſmall treatiſe. 10. "Twenty Anthems, in Score, for one, two, three, four, and five Voices. Compoſed for the Uſe of his Majeſty's Chapels Royal," 1778. 11. "Six eaſy Anthems, with a favourite Morning and Evening Service," left for publication at his death, and publiſhed in 1788, with a portrait and a conciſe account of the author. Of theſe compoſitions the following ſhort character is given by an eminent muſician, to whom they are all well known. "The Leſſons are compoſed in a maſterly and pleaſing ſtyle; free from thoſe tricks and unmeaning ſucceſſions of ſemitones, to which a good ear and ſound judgement never can be reconciled. The treatiſes on ſinging contain duets compoſed for the uſe of the children of the royal chapels, ſuperior to any thing yet publiſhed; and ſuch as every teacher ought to peruſe. His catches, canons, and glees, are natural and pleaſing: eſpecially the glee to all Lovers of Harmony, which gained the prize-medal at the catch-club in 1770. The Royal Paſtoral is compoſed throughout in a very maſterly manner; particularly the choruſes, with which each part concludes. This ode, containing 108 pages, was written, and all the vocal and inſtrumental parts tranſcribed for performing, within twelve days. The ſix fugues, with introductory voluntaries for the organ, contain the ſtrongeſt proofs of ingenuity and judgement; few, if any, have ever been written that can be preferred to them. In both ſets of the anthems, the ſame characteriſtics appear; and the ſervice in the latter very juſtly acquired the title of *favourite*; nor can there be any doubt that the works of this author will be admired as long as a taſte for muſic ſhall ſubſiſt."

Beſides the pieces above-mentioned, a complete ſet of church-ſervices, in the key of F, and three full anthems, were publiſhed, in 1790, by Dr. Arnold, in his "Collection of Cathedral

thedral Muſic," vol. 3. In theſe ſervices the doctor firſt diſplayed his great ſkill in ſetting words. Several other compoſitions of much merit ſtill remain in manuſcript. The chief of theſe are an "Ode on the Death of Handel, in Score, with Choruſes;" and a great part of Dr. Brown's "Cure of Saul," compoſed as a regular Oratorio; from which work Dr. Nares deſiſted out of regard to his friend and pupil, Dr. Arnold, by whom it was alſo undertaken, and has ſince been completed in a maſterly manner.

NASH (RICHARD, eſq.), a very extraordinary perſonage, was born at Swanſey in Glamorganſhire, Oct. 18, 1674. His father was a gentleman, whoſe principal income aroſe from a partnerſhip in a glaſs-houſe: his mother was niece to colonel Poyer, who was killed by Oliver Cromwell, for defending Pembroke-caſtle againſt the rebels. He was educated at Carmarthen-ſchool, and thence ſent to Jeſus-college, Oxford, in order to prepare him for the ſtudy of the law. His father had ſtrained his little income to give his ſon ſuch an education; but, from the boy's natural vivacity, he hoped a recompence from his future preferment. In college, however, he ſoon ſhewed, that, though much might be expected from his genius, nothing could be hoped from his induſtry. The firſt method Naſh took to diſtinguiſh himſelf at college was not by application to ſtudy, but by aſſiduity in intrigue. Our hero was quickly caught, and went through all the mazes and adventures of a college intrigue, before he was ſeventeen: he offered marriage, the offer was accepted; but, the affair coming to the knowledge of his tutors, his happineſs, or perhaps miſery, was prevented, and he was ſent home from college, with neceſſary advice to him, and proper inſtructions to his father.

The army ſeemed the moſt likely profeſſion, in which to diſplay this inclination for gallantry; he therefore purchaſed a pair of colours, commenced a profeſſed admirer of the ſex, and dreſſed to the very edge of his finances. He ſoon became diſguſted with the life of a ſoldier, quitted the army, entered his name as a ſtudent in the Temple-books, and here went to the very ſummit of ſecond-rate luxury. He ſpent ſome years about town, till, at laſt, his genteel appearance, his conſtant civility, and ſtill more his aſſiduity, gained him the acquaintance of ſeveral perſons qualified to lead the faſhion both by birth and fortune. He brought a perſon genteely dreſſed to every aſſembly; he always made one of thoſe who are called good company; and aſſurance gave him an air of elegance and eaſe.

When king William was upon the throne, Naſh was a member of the Middle Temple. It had been long cuſtomary

for the inns of court to entertain our monarchs upon their acceſſion to the crown, or any remarkable occaſion, with a revel and pageant. In the early periods of our hiſtory, poets were the conductors of theſe entertainments; plays were exhibited, and complimentary verſes were then written; but, by degrees, the pageant alone was continued, Sir John Davis being the laſt poet that wrote verſes upon ſuch an occaſion in the reign of James I. This ceremony, which has been at length totally diſcontinued, was laſt exhibited in honour of king William; and Naſh was choſen to conduct the whole with proper decorum. He was then but a very young man; but we ſee at how early an age he was thought proper to guide the amuſements of his country, and be the *Arbiter Elegantiarum* of his time. In conducting this entertainment, he had an opportunity of exhibiting all his abilities; and king William was ſo well ſatisfied with his performance, that he made him an offer of knighthood. This, however, he thought proper to refuſe, which, in a perſon of his diſpoſition, ſeems ſtrange. "Pleaſe your majeſty," replied he, "if you intend to make me a knight, I wiſh it may be one of your poor knights of Windſor; and then I ſhall have a fortune, at leaſt able to ſupport my title." Yet we do not find, that the king took the hint of increaſing his fortune; perhaps he could not; he had, at that time, numbers to oblige, and he never cared to give money without important ſervices.

But though Naſh acquired no riches by his late office, yet he gained many friends; or, what is more eaſily obtained, many acquaintances, who often anſwer the end as well. But, beſide his aſſurance, he had in reality ſome merit and ſome virtues. He was, if not a brilliant, at leaſt an agreeable companion. He never forgot good manners, even in the higheſt warmth of familiarity, and, as we hinted before, never went in a dirty ſhirt, to diſgrace the table of his patron or his friend. Theſe qualifications might make the furniture of his head; but, for his heart, that ſeemed an aſſemblage of the virtues which diſplay an honeſt benevolent mind; with the vices which ſpring from too much good nature. He had pity for every creature's diſtreſs, but wanted prudence in the application of his benefits. He had generoſity for the wretched in the higheſt degree, at a time when his creditors complained of his juſtice [D]. He often ſpoke falſehoods, but never had any

[D] A gentleman told him, "he had juſt come from ſeeing the moſt pitiful ſight his eyes ever beheld, a poor man and his wife ſurrounded with ſeven helpleſs infants, almoſt all periſhing for want of food, raiment, and lodging; their apartment was as dreary as the ſtreet itſelf, from the weather breaking in

any of his harmleſs tales tinctured with malice. An inſtance of his humanity is told us in the "Spectator," though his name is not mentioned. When he was to give in his accounts to the maſters of the temple, among other articles, he charged, "For making one man happy, 10l." Being queſtioned about the meaning of ſo ſtrange an item, he frankly declared, that, happening to over-hear a poor man declare to his wife and a large family of children, that 10l. would make him happy, he could not avoid trying the experiment. He added, that, if they did not chuſe to acquieſce in his charge, he was ready to refund the money. The maſters, ſtruck with ſuch an uncommon inſtance of good nature, publicly thanked him for his benevolence, and deſired, that the ſum might be doubled, as a proof of their ſatisfaction.

Naſh was now fairly for life entered into a new courſe of gaiety and diſſipation, and ſteady in nothing but in the purſuit of variety. He was thirty years old, without fortune, or uſeful talents, to acquire one. He had hitherto only led a life of expedients: he thanked choice alone for his ſupport; and, having been long precariouſly ſupported, he became, at length, totally a ſtranger to prudence, or precaution. Not to diſguiſe any part of his character, he was now, by profeſſion, a gameſter; and went on from day to day, feeling the viciſſitudes of rapture and anguiſh, in proportion to the fluctuations of fortune. About 1703, the city of Bath became, in ſome meaſure, frequented by people of diſtinction. The company was numerous enough to form a country-dance upon the bowling-green; they were amuſed with a fiddle and hautboy, and diverted with the romantic walks round the city. They uſually ſauntered in fine weather in the grove, between two rows of ſycamore trees. Several learned phyſicians, Dr. Jordan and others, had even then praiſed the ſalubrity of the wells; and the amuſements were put under the direction of a maſter of the ceremonies. Captain Webſter was the predeceſſor of Mr. Naſh. This gentleman, in 1704, carried the balls to the town-hall, each man paying half-a-guinea each

in upon them at all quarters; that upon enquiry he found the parents were honeſt and ſober, and wiſhed to be induſtrious if they had employment; that he had calculated the expence of making the whole family comfortable and happy." "How much money," exclaims Naſh, "would relieve them and make them happy?" "About ten guineas," replied the friend, "would be ſufficient for the purpoſe." Naſh inſtantly went to his bureau, and gave him the caſh, at the ſame time preſſing him to make all poſſible haſte, for fear of the ſudden diſſolution of the miſerable family. "I need not go far," ſays the friend, ſmiling, and putting the money into his pocket; "you know you have owed me this money a long while, that I have dunned you for it for years to no manner of purpoſe; excuſe me, therefore, that I have thus impoſed on your *feelings*, not being able to move your juſtice, for there are no ſuch objects as I have deſcribed, to my knowledge; the ſtory is a fiction from beginning to end; you are a dupe, not of *juſtice*, but of your own *humanity*."

ball. One of the greateſt phyſicians of his age conceived a deſign of ruining the city, by writing againſt the efficacy of the waters; and accordingly, publiſhed a pamphlet, by which, he ſaid, "he would caſt a toad into the ſpring."

In this ſituation things were, when Naſh firſt came into the city; and, hearing the threat of this phyſician, he humourouſly aſſured the people, that if they would give him leave, he would charm away the poiſon of the doctor's toad, as they uſually charmed the venom of the tarantula by muſic. He therefore was immediately empowered to ſet up a band of muſic againſt the doctor's reptile; the company very ſenſibly increaſed, Naſh triumphed, and the ſovereignty of the city was decreed to him by every rank of people. None could poſſibly conceive a perſon more fit to fill this employment than Naſh: he had ſome wit, but it was of that ſort which is rather happy than permanent. He was charitable himſelf, and generally ſhamed his betters into a ſimilitude of ſentiment, if they were not naturally ſo before. His firſt care, when made maſter of the ceremonies, or king of Bath, as it is called, was to promote a muſic ſubſcription, of one guinea each, for a band, which was to conſiſt of ſix performers, who were to receive a guinea a week each for their trouble. He allowed alſo two guineas a week for lighting and ſweeping the rooms, for which he accounted to the ſubſcribers by receipt. By his direction, one Thomas Harriſon erected a handſome aſſembly-houſe for theſe purpoſes. A better band of muſic was alſo procured, and the former ſubſcription of one guinea was raiſed to two. Harriſon had three guineas a week for the room and candles, and the muſic two guineas a man. The money Naſh received and accounted for with the utmoſt exactneſs and punctuality. The balls, by his direction, were to begin at ſix, and to end at eleven. Nor would he ſuffer them to continue a moment longer, leſt invalids might commit irregularities, to counteract the benefit of the waters. The city of Bath, by ſuch aſſiduity, ſoon became the theatre of ſummer amuſements for all people of faſhion; and the manner of ſpending the day there muſt amuſe any but ſuch as diſeaſe or ſpleen had made uneaſy to themſelves. In this manner, every amuſement ſoon improved under Naſh's adminiſtration. The magiſtrates of the city found that it was neceſſary and uſeful, and took every opportunity of paying the ſame reſpect to his fictitious royalty, that is generally extorted by real power. His equipage was ſumptuous, and he uſed to travel to Tunbridge in a poſt-chariot and ſix greys, with out-riders, footmen, French horns, and every other appendage of expenſive parade. He always wore a white hat; and, to apologize for this ſingularity, ſaid, he did it purely to ſecure it

from

from being ſtolen; his dreſs was tawdry, and not perfectly genteel; he might be conſidered as a beau of ſeveral generations; and, in his appearance, he, in ſome meaſure, mixed the faſhions of the laſt age with thoſe of the preſent. He perfectly underſtood elegant expence, and generally paſſed his time in the very beſt company, if perſons of the firſt diſtinction deſerve that title.

But perhaps the reader may demand, what finances were to ſupport all this finery, or where the treaſures that gave him ſuch frequent opportunities of diſplaying his benevolence, or his vanity? To anſwer this, we muſt now enter upon another part of his character, his talents as a gameſter; for, by gaming alone, at the period of which we ſpeak, he kept up ſo very genteel an appearance. Wherever people of faſhion came, needy adventurers were generally found in waiting. With ſuch Bath ſwarmed, and, among this claſs, Naſh was certainly to be numbered in the beginning; only with this difference, that he wanted the corrupt heart, too commonly attending a life of expedients; for he was generous, humane, and honourable, even though by profeſſion a gameſter. But, whatever ſkill Naſh might have acquired by long practice in play, he was never formed by nature for a ſucceſsful gameſter. He was conſtitutionally paſſionate and generous. While others made conſiderable fortunes at the gaming-table, he was ever in the power of chance; nor did even the intimacy with which he was received by the great, place him in a ſtate of independence. The conſiderable inconveniences that were found to reſult from a permiſſion of gaming, at length attracted the attention of the legiſlature; and, in the twelfth year of his late majeſty, the moſt prevalent games at that time were declared fraudulent and unlawful. The EO was at firſt ſet up at Tunbridge. It was invented by one C——k, and carried on between him and one Mr. A——e, proprietor of the aſſembly-room at that place; and was reckoned extremely profitable to the bank, as it gained two and a half per cent. on all that was loſt or won. As all gaming was ſuppreſſed but this, Naſh was now utterly deſtitute of any reſource, that he could expect from his ſuperior ſkill, and long experience in the art. The money to be gained in private gaming is at beſt but trifling, and the opportunity precarious. The minds of the generality of mankind ſhrink with their circumſtances; and Naſh, upon the immediate proſpect of poverty, was now mean enough (I will call it no worſe) to enter into a baſe confederacy with thoſe low creatures, to evade the law, and to ſhare the plunder. Naſh had hitherto enjoyed a fluctuating fortune; and, had he taken the advantage of the preſent opportunity, he might have been for the future not

only

only above want, but even in circumſtances of opulence. In the mean time, as the EO table thus ſucceeded at Tunbridge, he was reſolved to introduce it at Bath; and previouſly aſked the opinion of ſeveral lawyers, who declared it no way illegal. The legiſlature thought proper to ſuppreſs theſe ſeminaries of vice. It was enacted, that, after the 24th of June 1745, none ſhould be permitted to keep a houſe, room, or place for playing, upon pain of ſuch forfeitures as were declared in former acts inſtituted for that purpoſe.

By this wiſe and juſt act, all Naſh's future hopes of ſucceeding by the tables were blown up. From that time, we find this poor, good-natured, but miſguided man, involved in continual diſputes, every day calumniated with ſome new ſlander, and continually endeavouring to obviate its effects. Nature had by no means formed him for a *beau garçon*: his perſon was clumſy, too large, and awkward, and his features harſh, ſtrong, and peculiarly irregular; yet even with thoſe diſadvantages he made love, became an univerſal admirer of the ſex, and was univerſally admired. He was poſſeſſed, at leaſt, of ſome requiſites of a lover. He had aſſiduity, flattery, fine clothes, and as much wit as the ladies he addreſſed. Wit, flattery, and fine clothes, he uſed to ſay, were enough to debauch a nunnery. He did not long continue an univerſal gallant; but, in the earlier years of his reign, entirely gave up his endeavours to deceive the ſex, in order to become the honeſt protector of their innocence, the guardian of their reputation, and a friend to their virtue. This was a character he bore for many years, and ſupported it with integrity, aſſiduity, and ſucceſs; but he not only took care, during his adminiſtration, to protect the ladies from the inſults of our ſex, but to guard them from the ſlanders of each other. He, in the firſt place, prevented any animoſities that might ariſe from place and precedence, by being previouſly acquainted with the rank and quality of almoſt every family in the Britiſh dominions. He endeavoured to render ſcandal odious, by marking it as the reſult of envy and folly united. Whatever might have been his other excellences, there was one in which few exceeded him, his extenſive humanity. None felt pity more ſtrongly, and none made greater efforts to relieve diſtreſs. If we were to name any reigning and faſhionable virtue in the preſent age, it ſhould be charity. We know not whether it may not be ſpreading the influence of Naſh too widely, to ſay, that he was one of the principal cauſes of introducing this noble emulation among the rich; but certain it is, no private man ever relieved the diſtreſſes of ſo many as he.

Before

Before gaming was ſuppreſſed, and in the meridian of his life and fortune, his benefactions were generally found to equal his other expences. The money he got without pain, he gave away without reluctance; and, when unable to relieve a wretch who ſued for aſſiſtance, he has been often ſeen to ſhed tears. A gentleman of broken fortune, one day ſtanding behind his chair, as he was playing a game of piquet for 200l, and obſerving with what indifference he won the money, could not avoid whiſpering theſe words to another who ſtood by, "Heavens! how happy would all that money make me!" Naſh, overhearing him, clapped the money into his hand, and cried, "Go, and be happy." In the ſevere winter of 1739, his charity was great, uſeful, and extenſive. He frequently, at that ſeaſon of calamity, entered the houſes of the poor, whom he thought too proud to beg, and generouſly relieved them. But of all the inſtances of Naſh's bounty, none does him more real honour, than the pains he took in eſtabliſhing an hoſpital at Bath; in which benefaction, however, Dr. Oliver had a great ſhare. This was one of thoſe well-guided charities, dictated by reaſon, and ſupported by prudence, chiefly by the means of Dr. Oliver and Mr. Naſh; but not without the aſſiſtance of Mr. Allen, who gave them the ſtones for building, and other benefactions: this hoſpital was erected, and it is at preſent fitted up for the reception of one hundred and ten patients, the caſes moſtly paralytic or leprous. As he grew old, he grew inſolent, and ſeemed not aware of the pain his attempts to be a wit gave others. He grew peeviſh and fretful; and they, who only ſaw the remnant of a man, ſeverely returned that laughter upon him, which he had once laviſhed upon others. Poor Naſh was no longer the gay, thoughtleſs, idly induſtrious creature he once was: he now forgot how to ſupply new modes of entertainment, and became too rigid to wind with eaſe through the viciſſitudes of faſhion. The evening of his life began to grow cloudy. His fortune was gone, and nothing but poverty lay in proſpect. He now began to want that charity, which he had never refuſed to any; and to find, that a life of diſſipation and gaiety is ever terminated by miſery and regret. He was now paſt the power of giving or receiving pleaſure, for he was poor, old, and peeviſh; yet ſtill he was incapable of turning from his former manner of life to purſue happineſs. An old man thus ſtriving after pleaſure is indeed an object of pity; but a man at once old and poor, running on in this purſuit, might excite aſtoniſhment.

A variety of cauſes concurred to embitter his departing life. His health began to fail. He had received from nature a robuſt and happy conſtitution, that was ſcarcely even to be impaired

impaired by intemperance. For ſome time before his deceaſe, nature gave warning of his approaching diſſolution. The worn machine had run itſelf down to an utter impoſſibility of repair; he ſaw that he muſt die, and ſhuddered at the thought. His virtues were not of the great, but the amiable kind; ſo that fortitude was not among the number. Anxious, timid, his thoughts ſtill hanging on a receding world, he deſired to enjoy a little longer that life, the miſeries of which he had experienced ſo long. The poor unſucceſsful gameſter huſbanded the waſting moments with an increaſed deſire to continue the game; and, to the laſt, eagerly wiſhed for one yet more happy throw. He died at his houſe in St. John's Court, Bath, Feb. 3, 1761, aged 87. His death was ſincerely regretted by the city, to which he had been ſo long and ſo great a benefactor. After the corpſe had lain four days, it was conveyed to the abbey-church in that city, with a ſolemnity peculiar to his character. The few things he was poſſeſſed of were left to his relations. A ſmall library of well-choſen books, ſome trinkets and pictures, were his only inheritance. Among the latter were a gold box, given by the late counteſs of Burlington, with lady Euſton's picture in the lid; an agate etui, with a diamond on the top, by the princeſs dowager of Wales; and ſome things of no great value. The rings, watches, and pictures, which he formerly received from others, would have come to a conſiderable amount; but theſe his neceſſities had obliged him to diſpoſe of: ſome family-pictures, however, remained, which were ſold by advertiſement, for five guineas each, after his deceaſe.

As the heart of a man is better known by his private than public actions, let us take a view of Naſh in domeſtic life. Among his ſervants and dependents, where no gloſs was required to colour his ſentiments and diſpoſition, nor any maſk neceſſary to conceal his foibles, we find him the ſame open-hearted, generous, and good-natured man, we have already deſcribed; one who was ever fond of promoting the intereſts of his friends, his ſervants, and dependants, and making them happy. In his own houſe, no man was perhaps more regular, cheerful, and beneficent. His table was always free to thoſe who ſought his friendſhip, or wanted a dinner. As his thoughts were entirely employed in the affairs of his government, he was ſeldom at home but at the time of eating or of reſt. His table was well ſerved, but his entertainment conſiſted principally of plain diſhes. He generally aroſe early in the morning, being ſeldom in bed after five; and, to avoid diſturbing the family, and depriving his ſervants of their reſt, he had the fire laid after he was in bed, and, in the morning, lighted it himſelf, and ſat down to read ſome of his few, but well

well-chosen books. His generosity and charity in private life, though not so conspicuous, was as great as that in public, and indeed far more considerable than his little income would admit of. This sensibility, this power of feeling the misfortunes of the miserable, and his address and earnestness in relieving their wants, exalts his character, and draws an impenetrable veil over his foibles.

NASH (THOMAS), a very ingenious writer, was born at Lestolf in Suffolk, and was educated at Cambridge; but it does not appear that he met with any preferment in the church, on the contrary, if we may judge from his poem, entituled, "Pierce Pennyless," which, though written with a considerable spirit of poetry, seems to breathe nothing but disgust, and despair against the world; it is probable he had met with many disappointments, and much distress, but much of it was his own seeking, as we find him to be a companion of that riotous genius Green, and to have been one of the company where that writer took the surfeit. He died about 1600.

NATHAN (ISAAC, otherwise MORDECAI), was the first who compiled "An Hebrew Concordance." He began it in 1438, and finished it in 1448. He employed in it many hands beside his own. It was first printed in Venice by D. Bomberg, in 1523, under the title of "Meir Netib;" at Basil by Frobenius in 1581, and at Rome in 1621. This was the foundation of that noble work, published by Buxtorf, the son, being assisted by his father's papers at Basil in 1632.

NATTIER (JOHN MARC), a famous French painter, was born March 17, 1685; his father was a painter. He distinguished himself in his youth by his designs for the Luxemburgh gallery, which have been engraved and printed in one volume, folio, 1710. He had an eye to all the graces of nature, and no small power of drawing them forth on canvass. He exhibited in the Saloon of the Louvre, a picture of himself, and his wife in her younger time, with their family around. A subject of heartfelt satisfaction to the old man—but not interesting enough to the world to make the connoisseurs regard it, with the tenderness of humanity, rather than the severity of criticism. The merit of the thought should have atoned for the want of picturesque elegance. He died in 1766; he left only three daughters behind, all married.

NATTIER (LAURENCE), was a native of Bilberach in Swabia. He had studied in Italy, and was a good engraver of intaglios. He struck a fine medal of Sir Robert Walpole, the reverse of which was copied from Lord Leicester's statue of Cicero. In 1743 he was in Denmark, and, in 1746, went to Holland to make a medal of the Prince of Orange. He published a book on "Ancient Gems," and died of an asthma

at

at St. Peterſburgh, Dec. 27, 1763, whither he had been invited as principal engraver to the Empreſs.

NAVAGIERO (Andrew), a noble Venetian, and one of the moſt eminent men in the 16th century. He poſſeſſed great eloquence and learning, and was well-ſkilled in both the Latin and Greek languages. His taſte for Latin and Italian poetry was very conſiderable, but he diſcovered a partial and unmanly averſion for the works of Martial and Statius. He undertook to write "The Hiſtory of Venice," but he did not live to complete it. He was appointed ambaſſador to Francis I. but on his return to his native country was ſeized with a fever, which deſtroyed him at Blois in 1529. His works were publiſhed at Padua in 1718, and conſiſted of poems, orations, and letters. His writings ſhew a correct and claſſical taſte, and a ſtrong and manly judgment.

NAVAGERO (Bernard), Biſhop of Verona, and of the ſame family as the preceding. He was employed in various embaſſies, and diſcovered, on all occaſions, great parts and much true eloquence. He was author of a life of pope Paul IV.

NAVARETTA (Ferdinand), a Spaniſh dominican friar, born in Old Caſtile, he is ſaid to have been an eloquent preacher. He quitted Spain in 1646 to preach the goſpel in China, where he did not arrive till 1659. He was head of the miſſion in the province of Chekiang when the perſecution aroſe, and he was expelled with the reſt of the miſſionaries. In 1672 he returned to Spain; and ſoon after went to Rome to give the pope an account of his conduct, which ſavoured more of Loyola's machinations than of grace. In 1678 Charles II. raiſed him to the archbiſhopric of St. Domingo, in America, where he reſided till his death in 1689. He ſpoke the Chineſe language fluently, and no perſon, perhaps, underſtood better the affairs of China. His work is intituled, "Tradados Hiſtoricos Politicos, Ethicos, y Religioſos, de la Monarchia de China." The firſt volume, fol. Mad. 1676, is ſcarce and curious; the ſecond was ſuppreſſed by the inquiſition; and the third was never publiſhed.

NAVARETTA (Balthasar), a celebrated Spaniſh theological writer of the order of St. Dominic; flouriſhed towards the end of the 16th century. His works, in 3 vols. fol. called "Controverſiæ in D. Thoma ejuſque Scholæ Defenſionem, 1634," are not much eſteemed.

NAUDE (Gabriel), was deſcended of a reputable family, and born at Paris, Feb. 12, 1600. His parents obſerving his fondneſs for reading, and inclination to letters, reſolved to breed him in that way; and accordingly ſent him to a religious community, to learn the firſt rudiments of grammar, and the principles

principles of Chriſtianity. Thence he was removed to the univerſity, where he applied himſelf with great ſucceſs to claſſical learning; and, having learned philoſophy, was created maſter of arts very young. As ſoon as he had finiſhed his courſe in philoſophy, he remained ſome time at a ſtand what profeſſion to chuſe; being adviſed by his friends to divinity; but his inclination being more turned to phyſic, he fixed, at length, upon that faculty. However, this choice did not hinder him from indulging his genius in other branches of learning: in reality, the plan of his ſtudies was very extenſive, ſuited to his comprehenſive talents and indefatigable induſtry; and he ſoon diſtinguiſhed himſelf therein ſo much, that Henry de Meſmes, preſident à mortier, hearing his character, made him keeper of his library, and took him into his family. Naude was the more pleaſed with this poſt, as it gave him an opportunity of gratifying his bookiſh taſte in general, and at the ſame time furniſhed him both with means and leiſure to improve himſelf, as he could wiſh, in the ſcience which he had embraced in particular. He quitted it in 1626, in order to go to Padua to perfect himſelf therein: but he did not continue long in that univerſity, the death of his father, and his domeſtic affairs, calling him back to Paris before the expiration of the year.

In 1628, the faculty of phyſic appointed him to make the cuſtomary diſcourſe on the reception of licentiates; which performance entirely anſwered their expectations from him, and was made public. In 1631, cardinal Bagni made him his librarian and Latin ſecretary, and carried him with him to Rome in the ſpring of that year. Naude continued in this ſervice till the death of the cardinal, which happened July 24, 1641; and in the interim made an excurſion to Padua, to take his doctor of phyſic's degree, in order to ſupport, with a better grace, the quality with which he had been honoured by Lewis XIII. who had made him his phyſician. The ceremony of this appointment was performed March 25, 1633, and we have the ſpeech he pronounced on the occaſion. After the death of his patron, he had thoughts of returning to France; but was detained in Italy by ſeveral advantageous offers made him by perſons of conſideration in that country. Among theſe he preferred thoſe of cardinal Barberini, and cloſed with his eminence. However, as ſoon as cardinal Richelieu ſent for him to be his librarian, he immediately returned to Paris; but he happened not to be long in the ſervice of the prime miniſter, if it be true that he arrived at Paris in March 1642, ſince cardinal Richelieu died in December following: however, he ſucceeded to the like poſt under Mazarine, for whom he formed a moſt rich library, which he raiſed

raiſed from the firſt volume, in the ſpace of ſeven years, to the number of 40,000.

His deſign was nearly completed, before the cardinal gave him two ſmall benefices; a canonry of Verdun, and the priory of Artige in the Limoſin: and we know how much this ungenerosity affected him, from a letter of Patin to Charles Spon, dated March 22, 1648, where he writes thus of our librarian: "I have ſeen one thing in him, which I am very ſorry for; eſpecially as I have known him all along hitherto, at a great diſtance from ſuch a diſpoſition; it is, that he begins to complain of his fortune, and of his maſter's avarice, from whom he had never received any more than 1200 livres a year in benefices; not forbearing to declare, that his life was ſacrificed for too ſmall a matter. I think," continues Patin, "what grieves him is, the apprehenſion of dying, before he has raiſed ſomething for his brothers and his nephews, of whom he has a great number." However that be, Naude had the grief to ſee this library, which he had collected with ſo much pains and care, totally diſperſed. Upon the diſgrace of Mazarine, it was ſold; and Patin, in a letter of March 5, 1651, obſerves, that Naude had bought all the books in phyſic for 3500 livres. Chriſtina, queen of Sweden, who ſet herſelf to draw into her dominions all the literati of Europe, procured a propoſal to be made to Naude of being her library-keeper: and as he was then out of all employ, he accepted the propoſal, and went to Cop. But he ſoon grew out of humour with his reſidence in Sweden: the manners of the people, ſo very different from his, gave him great diſguſt; and ſeeing France become more quiet than it had been, he reſolved to return. Accordingly he quitted Sweden, loaded with preſents from the queen, and ſeveral perſons of diſtinction: but the fatigue of the journey threw him into a fever, which obliged him to ſtop at Abbeville; and he died there July 29, 1653.

As to his character, he was very prudent and regular in his conduct, ſober, never drinking any thing but water. Study was his principal occupation, and he was indeed a true "Helluo librorum;" ſo that he underſtood them perfectly well. He ſpoke his mind with great freedom, and that freedom ſometimes ſhewed itſelf upon religious ſubjects in ſuch a manner, as might have occaſioned ſome diſadvantageous thoughts of him: but the Chriſtian ſentiments in which he died, left room to believe that his heart was never corrupted, and had no ſhare in the free expreſſions which ſometimes eſcaped from him; eſpecially in the philoſophical railleries which paſſed ſometimes between him, Guy Patin, and Gaſſendi. He wrote a great number of books, a catalogue of which may be ſeen in Niceron's Mémoires, tom. ix. Voltaire

taire ſays, that "of all his books, the 'Apologie des grands Hommes accuſés de Magie' is almoſt the only one which continues to be read." Eſſai ſur l'Hiſtoire, tom. vii. 8vo.

NAUDE (PHILIP), born at Metz in 1654, retired to Berlin after the revocation of the edict of Nantz. He was author of "A Treatiſe on Geometry," in German, and of other miſcellaneous pieces, publiſhed in the miſcellanies of Berlin. He left alſo ſome works on ſubjects of theology, which ſhew rather his zeal than his knowledge. He died at Berlin in 1729, poſſeſſed of great reputation for honeſty and virtue.

NAYLER (JAMES), a remarkable perſon of the ſociety called Quakers, was born at Ardſley, near Wakefield, in Yorkſhire, about the year 1616. His father was a huſbandman, who had ſome eſtate of his own, and gave to his ſon ſuch an education as enabled him to expreſs himſelf with facility in his native tongue. James married and ſettled in Wakefield pariſh about 1638; and, in 1641, became a private ſoldier in the parliament army, in which he was afterwards made a quarter-maſter under major-general Lambert, but quitted it, on account of ſickneſs, in 1649.

He was convinced of the doctrines of the people called Quakers, by the means of George Fox, in 1651; and the next year believed himſelf divinely required to quit his relations and go into the Weſt, not knowing what he was to do there; but when he came there he *had it given* him what to declare; and thus he continued, not knowing one day what he was to do the next; but relying on that divine aid which he believed himſelf to receive.

He was a man of excellent natural parts, and acquitted himſelf ſo well, both in word and writing, that many joined the ſociety through his miniſtry. He came to London towards the beginning of 1655, in which city a meeting of Quakers had been eſtabliſhed by the miniſtry of Edward Burrough and Francis Howgill, two eminent Quakers from Weſtmorland. Here Nayler preached with ſo much applauſe, that the diſtinction which he acquired occaſioned his fall; for, ſome inconſiderate women ſetting him up in their eſteem above Howgil and Burrough, went ſo far as to diſturb them in their public preaching. Theſe men giving to the women a deſerved reproof, two of them complained of it to Nayler, who, although at the firſt he was backward to paſs cenſure on his brethren; yet, at length, ſuffering himſelf to be wrought upon by the reiterated and paſſionate complaints of one Martha Simmons (the chief engine of the miſchief), he became eſtranged from them, and gave ear to the flatteries of his unadviſed adherents.

In the year 1656, he ſuffered impriſonment at Exeter; and about this time ſeveral deluded perſons addreſſed him by letter in terms of great extravagance. He was called "the everlaſting Son of Righteouſneſs, Prince of Peace, the only begotten Son of God, the Faireſt of Ten Thouſand;" and during his confinement in Exeter gaol ſome women knelt before him and kiſſed his feet. About this time George Fox returning out of the Weſt, where he had himſelf ſuffered a rigorous impriſonment, called on James Nayler in the priſon at Exeter, and gave him ſome reproof for his defection and extravagance. This Nayler ſlighted, but nevertheleſs would have ſaluted Fox with a kiſs; but George rejected his ſalutation, alleging that "he had turned againſt the power of God."

Soon after his releaſe from Exeter, we find him entering Briſtol, accompanied by his wild adherents. One of them, a man, went before him bare-headed; a woman led his horſe, and three others ſpread their ſcarves and handkerchiefs before him; while the company ſang "holy, holy, holy, is the Lord God of Hoſts, hoſanna in the higheſt, holy, holy, holy, is the Lord God of Iſrael." For this Nayler and his attendants were examined by the magiſtrates; and he was ſent to London ſoon after to be examined by the parliament. After referring the matter to a committee, the houſe reſolved "that James Nayler is guilty of horrid blaſphemy, and that he is a grand impoſtor and ſeducer of the people." Nine days after this, the buſineſs having been daily brought forward, the parliament gave the following ſentence: "That James Nayler be ſet on the pillory, with his head in the pillory, in the Palace-yard, Weſtminſter, during the ſpace of two hours, on Thurſday next, and be whipped by the hangman through the ſtreets from Weſtminſter to the Old Exchange, London; and then likewiſe be ſet on the pillory, with his head in the pillory, for the ſpace of two hours, between the hours of eleven and one on Saturday next, in each place wearing a paper containing an inſcription of his crimes; and that at the Old Exchange his tongue be bored through with a hot iron; and that he be there alſo ſtigmatized in the forehead with the letter B; and that he be afterwards ſent to Briſtol, and be conveyed into and through the ſaid city on horſeback, with his face backward; and there alſo publicly whipped the next market day after he comes thither; and that thence he be committed to priſon in Bridewell, London, and there reſtrained from the ſociety of all people; and there to labour hard till he ſhall be releaſed by parliament; and during that time be debarred the uſe of pen, ink, and paper, and ſhall have no relief but what he earns by his daily labour."

There

There are a few things obſervable in the treatment of this caſe. One is, that Nayler was declared to be guilty of horrid blaſphemy, when it doth not appear that he himſelf uttered any words in that tranſaction for which he was apprehended. Another is, the great ſeverity of the ſentence, viz. exceſſive whipping, two pillorying's of two hours each, boring the tongue with an hot iron, and branding the forehead; at Briſtol a ſecond whipping; and, finally, a ſolitary confinement with hard labour, *ſine die*. But a third thing to be obſerved is, that the active perſons in the buſineſs, the ranting women, received no ſhare of the puniſhment, except ſome confinement. From theſe circumſtances it would ſeem that the object of the parliament was to bring the Quakers into diſcredit, by letting the weight of their cenſure fall on Nayler, who had been ſo eminent among them; although letters found on him at Briſtol from ſome of them ſhewed that they diſclaimed fellowſhip with his diſorderly proceedings.

The 20th of December Nayler ſuffered a part of his ſentence, ſtanding two hours in the pillory and receiving at a cart's tail 310 ſtripes. He was ſo much reduced by this ſeverity that the execution of the remainder was reſpited till the 27th, when he was again pilloried, bored, and ſtigmatized: after which he was ſent to Briſtol, and whipped from the middle of Thomas Street to the middle of Broad Street, and then ſent to his priſon in Bridewell.

Notwithſtanding the prohibition of implements of writing, Nayler found means to procure them in his confinement, and wrote many things condemning his paſt conduct. The following, addreſſed to his friends, the Quakers, is an extract of one of them: "Dear brethren, my heart is broken this day for the offence that I have occaſioned to God's truth and people, and eſpecially to you, who in dear love followed me, ſeeking me in faithfulneſs to God, which I rejected, being bound wherein I could not come forth, till God's hand brought me, to whoſe love I now confeſs. And, I beſeech you, forgive wherein I evil requited your love in that day. God knows my ſorrow for it, ſince I ſee it, that ever I ſhould offend that of God in any, or reject his counſel; and I greatly fear farther to offend, or do amiſs, whereby the innocent truth, or people of God, ſhould ſuffer, or that I ſhould diſobey therein."

He was confined about two years; and after he was ſet at liberty he went to Briſtol, where, in a public meeting, he made confeſſion of his offence and fall, ſo as to draw tears from moſt of thoſe who were preſent: and, reſtoration to humility of mind and ſoundneſs of judgment being apparent in him, he was reſtored to the eſteem and fellowſhip of his

friends. He quitted London finally in 1660, intending to return to his wife and children at Wakefield; but was found by a countryman one evening in a field near Holm and King's Rippon, in Huntingdonſhire, having been (as was ſaid) robbed, and left bound. He was taken to Holm, and his cloaths ſhifted, on which he ſaid, "You have refreſhed my body; the Lord refreſh your ſouls:" not long after which he died in peace, and his remains were interred in King's Rippon, in a burying-ground belonging to Thomas Parnel a phyſician there. About two hours before his cloſe, he ſpoke theſe words: "There is a ſpirit which I feel, that delights to do no evil, nor to revenge any wrong, but delights to indure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itſelf. It ſees to the end of all temptations. As it bears no evil in itſelf, ſo it conceives none in thoughts to any other. If it be betrayed, it bears it; for, its ground and ſpring are the mercies and forgiveneſs of God. Its crown is meekneſs, its life is everlaſting love, unfeigned; and takes its kingdom with entreaty, and not with contention, and keeps it by lowlineſs of mind. In God alone it can rejoice, though none elſe regard it, or can own its life. *It's* conceived in ſorrow, and brought forth without any to pity it: nor doth it murmur at grief and oppreſſion. It never rejoiceth but through ſufferings; for, with the world's joy, it is murdered. I found it alone, being forſaken: I have fellowſhip therein with them, who lived in dens and deſolate places, in the earth; who through death obtained this reſurrection, and eternal holy life." Thus lived, and thus died, James Nayler.

His writings were collected into an octavo volume printed 1716, which may ſtill occaſionally be found.

NEANDER (MICHAEL), a German Proteſtant divine, celebrated for his ſkill in the learned languages, was born in 1523 at Soza in Sileſia; and had the firſt part of his education in that town, under Henry Theodore, ſuperintendant of the dioceſe of Digne. He went afterwards to Wittemberg, where he heard Melancthon and other profeſſors, under whom he made a great proficiency in the ſciences; ſo that he was invited to teach a ſchool at Northauſen in 1549, where he inſtructed the youth with applauſe. In a few years he was promoted to be rector or ſchoolmaſter at Ilfeldt in Germany, which employ he ſuſtained during the ſpace of forty years; namely, till his death, which happened April 26, 1595, at Pfortſheim in the Black Foreſt, whither the academy had been tranſplanted from Ilfeldt. We have ſeveral pieces of his drawn up for the

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uſe of ſchools, beſides ſome others, the titles of which may be ſeen in Teiſſier, Moreri, &c. Morhof ſays, that he was a very learned man, and the common preceptor of Germany, as well as Melancthon; that his preface to his "Erotemata Linguæ Græcæ" is an excellent piece, not leſs learned than it is long; and that he judges therein both of ancient and modern authors with great ability.

NEARCHUS, one of Alexander's captains; and who, under his command, navigated the Indian ocean. We have a very curious account of his voyage from the mouth of the Indus to Babylon. Arrian, however, has called his veracity in queſtion. On the death of Alexander, Nearchus was appointed Governor of Lycia and Pamphylia.

NECHO, king of Ægypt, mentioned in Scripture by the appellation of Pharaoh Necho. He is principally remarkable for endeavouring to make a communication between the Mediterranean and the Red Sea; in which attempt no leſs than twelve thouſand men periſhed. According to Herodotus it was in this Necho's reign the diſcovery was made that Africa was circumnavigable.

NECKAM (ALEXANDER), a canon of Exeter, and abbot of St. Mary's in Cirenceſter, was an ancient poet, deeply verſed, as it is ſaid, in arts and ſciences, which got him the title of Miraculum Ingenii. He was alſo an excellent divine in thoſe days. St. Alban's in Hertfordſhire was the place of his birth. Died 1217.

NECTARIUS, patriarch of Conſtantinople, who ſucceeded G. Nazianzen, was born at Tharſus. The emperor Theodoſius, junior, nominated him to the patriarchate when he was yet a catechumen in 381. He governed the church with great piety, and aboliſhed the uſe of confeſſion, ſo that that rite wholly ceaſed in the Eaſt. St. Chryſoſtom ſucceeded Nectarius, who died in 397.

NEEDHAM (MARCHAMONT), a ſatirical Engliſh writer, was born at Burford, in Oxfordſhire, in Auguſt 1620. He loſt his father in 1621; but his mother, the next year, remarried with Chriſtopher Glynn, vicar of Burford, and maſter of the free-ſchool there. This gentleman, perceiving his ſtepſon to have very pregnant parts, took him under his own tuition; and, at the age of fourteen, he was ſent to All-Souls-college. Here, being made one of the choriſters, he continued till 1637; when taking the degree of bachelor of arts, which was inconſiſtent with his choriſter's place, he retired to St. Mary's hall, till he became an uſher in Merchant-Tailors ſchool, London. Upon the breaking out of the civil wars, he became a writer to an attorney at Gray's inn; where, writing a good court-hand, he obtained a comfortable ſubſiſtence. He

had not been long in this employ, before he began a weekly paper, under the title of "Mercurius Britannicus [E]," on the ſide of the parliament; whence he became popular, and, being an active man, was called captain Needham, of Gray's inn.

About that time he ſtudied phyſic, and, in 1645, began to practiſe; by which, and his political writings, he ſupported a genteel figure. But, for ſome ſcorn and affront put upon him, he ſuddenly left his party; and, obtaining the favour of a royaliſt, was introduced into the king's preſence at Hampton-court in 1647, and, aſking pardon upon his knees, readily obtained it; ſo that being admitted to the king's favour, he wrote ſoon after another paper, intituled, "Mercurius Pragmaticus [F];" which being equally witty with the former, as ſatirical againſt the Preſbyterians, and full of loyalty, made him known and admired by the wits of that ſide. However, being narrowly ſought after, he left London, and for a time lay concealed at the houſe of Dr. Peter Heylin, at Minſter-Lovel, near Burford; till, at length being diſcovered, he was impriſoned in Newgate, and in danger of his life. Lenthal, the ſpeaker of the houſe of commons, who knew him and his relations well, and Bradſhaw, preſident of the high-court of juſtice, treated him kindly; and not only got his pardon, but with promiſe of rewards and places, perſuaded him to change his ſtyle once more for the Independents, who then were the uppermoſt party. In this temper he publiſhed a third weekly paper, called "Mercurius Politicus [G]," which came out every Wedneſday, in two ſheets, 4to, commencing with the 9th of June 1649, and ending with 6th of June 1650, which being Thurſday, he began again with Number I. from Thurſday June 6, to Thurſday June 13, 1650, beginning, "Why ſhould not the commonwealth have a fool, as well as the king had, &c." This paper, which contained many diſcourſes againſt monarchy, and in behalf of a free ſtate, eſpecially thoſe that were publiſhed before Cromwell was made

[E] Communicating (as the title proceeds) the affairs of Great Britain, for the better information of the people. Theſe Mercuries began about the middle of Auguſt 1643, and came out on Mondays in one ſheet, to the latter end of 1646, or beginning of 1647. Perhaps our author might take the title from a tragi-comedy, called "Mercurius Britannicus, or the Engliſh Intelligencer," reprinted in 1641, in 4to, written by one Richard Brathwayte.

[F] Communicating intelligence from all, touching all affairs, deſigns, humours, and conditions, throughout the kingdom, eſpecially from Weſtminſter and the head quarters. There were two parts of them, and they came out weekly, in one ſheet 4to. The firſt part commenced Sept. 14, 1647, and ended Jan. 9, 1648. The other part, which was intituled, "Mercurius Pragmaticus for king Charles II. &c." began April 24, 1649, but quickly ended.

[G] Compriſing the ſum of foreign intelligence, with the affairs now on foot in the three nations of England, Scotland, and Ireland.

protector,

protector, was carried on without any interruption till about the middle of April 1660, when (as ſeveral times before) it was prohibited by an order of the council of ſtate.

Upon the return of Charles II. our author lay hid, till, by virtue of ſome money well placed, he obtained his pardon under the great ſeal; after which he exerciſed the faculty of phyſic among the diſſenters, which brought him in a conſiderable benefit till his death, which happened ſuddenly in 1678. Wood, who knew him, tells us, that he was a perſon endowed with quick natural parts, was a good humouriſt, poet, and boon droll; and, had he been conſtant to his cavaliering principles, would have been beloved and admired by all; but being mercenary, and preferring his intereſt to his conſcience, friendſhip, and love to his prince, was much hated by the royal party to the laſt. Beſides the "Mercuries" already mentioned, he publiſhed a great number of other things; the greateſt part of which are mentioned below [H].



[H] The titles are as follow: "A Check to the Checker of Britannicus, &c. 1624." 2. He alſo wrote a ſharp libel againſt his majeſty's late meſſage for peace, anno 1645; in anſwer to which was publiſhed, "The Refuſers of Peace inexcuſable, by his Majeſty's Command, 1645;" one ſheet 4to. 3. "A Hue and Cry after the King, written after the King's Defeat at Naſeby, in 1645." 4. "The Caſe of the Kingdom, ſtated according to the proper Intereſts of the ſeveral Parties engaged, &c." The third edition in 1647. 5. "The Levellers levelled; or the Independents' Conſpiracy to root out Monarchy, an Interlude, 1647." 6. "A Plea for the King and Kingdom, by way of Anſwer to a late Remonſtrance of the Army, 1648." 7. "Digitus Dei; or God's Juſtice upon Treachery and Treaſon, exemplified in the Life and Death of the late James Duke of Hamilton, &c. 1649." 8. The year before came out a book, intituled, "The manifold Practices and Attempts of the Hamiltons, &c. to get the Crown of Scotland, 1648;" probably written by Needham, as the whole of it is contained in the "Digitus Dei." 9. "The Public Intelligencer, &c." theſe came out weekly on Monday, but contained moſtly the ſame matter that was in the "Political Mercuries." 10. "The Caſe of the Commonwealth of England ſtated, &c. 1649." 11. "Diſcourſe of the Excellency of a Free State above Kingly Government, 1650;" publiſhed with the former. 12. "An Appendix added out of Claudius Salmaſius's Defenſio Regis, and Mr. Hobbes's de corpore politico." 13. "Trial of Mr. John Goodwin, at the Bar of Religion and Right Reaſon, &c. 1657." In reply to this, Goodwin took occaſion, in a piece intituled "The Triumviri," to characterize our author, as having a foul mouth, which Satan hath opened, &c. 1658. 15. "Intereſt will not lye, &c. in Refutation of, 'The Intereſt of England ſtated.' 1659." 14. "The moderate Informer, &c. communicating the moſt remarkable Tranſactions, both civil and military, in the Commonwealth of England, &c." It commences with the 12th of May 1659, but was not carried on above two or three weeks. Needham, it ſeems, was put out of his place of writing the weekly news, in the time of Richard, and John Can put in his room, occaſioned by the Preſbyterians; yet, in ſpite of oppoſition, he carried on the writing of his "Mercuries." 16. "News from Bruſſels, &c. in a Letter dated 10 March 1659;" but ſaid to be written by our author againſt Charles II. and his court, and conveyed to the preſs by Praiſe-God Barebones. It was anſwered about a week after, in "The late News, or Meſſage from Bruſſels unmaſked." 17. "A ſhort Hiſtory of the Engliſh Rebellion.

NEEDHAM (JOHN TUBERVILLE) was born at London in 1713, but educated at Douay, where he took orders, and taught rhetoric, and was ſoon diſtinguiſhed beyond all the other profeſſors of experimental philoſophy in that ſeminary. He paſſed ſeveral years in London and Paris, and was appointed, by his ſuperiors, profeſſor of philoſophy in the Engliſh college at Liſbon. His obſervations and experiments were publiſhed in the "Philoſophical Tranſactions of the Royal Society of London, 1749." From 1751 to 1767 he was employed as a travelling-tutor to different Engliſh and Iriſh noblemen. He was intimately connected with Buffon, and his merits as a writer, as well as a man, are well known both in Britain and France. The abbé Mann ſays of him, "that his pen was neither remarkable for fertility nor method; and that his writings are rather the great lines of a ſubject expreſſed with energy than finiſhed treatiſes." He died in 1781, and his loſs was very great, indeed, to literature, but not unſeaſonable to himſelf, as he was, to the extreme, a ſuperſtitious character, and could very ill have endured the contumely that the emperor, Joſeph the ſecond, was beginning to ſhew towards the Roman church, by aboliſhing convents, ſuppreſſing holidays, &c. &c.

lion completed, in verſe, 1661." A collection of all ſuch verſes as he had printed before each of his "Mercurii Pragmatici." To it he prefixed, "The true Character of a rigid Preſbyter;" and added the coat of arms of Sir John Preſbyter; but the character was not of his writing. It was reprinted in 1680, 4to. 18. "Diſcourſe concerning Schools and School-maſters, 1663." 19. "Medela Medicinæ, &c. 1665." Anſwered by two doctors of that faculty, fellows of the college of phyſicians, viz. John Twiſden, in his "Medicina veterum vindicata, &c." and Robert Sprackling, in his "Medela Ignorantiæ." 20. "An epiſtolary Diſcourſe" before "Medicina Inſtaurata, &c. by Edward Bolneſt, M. D. 1665." 21. "A Pacquet of Advices and Animadverſions, &c. occaſioned by a Letter from a Perſon of Quality to his Friend in the Country, written by Lord Shafteſbury, 1676." 22. "A Second Pacquet of Advices, &c. in Anſwer to ſome Conſiderations upon the Queſtion whether the Parliament be diſſolved by its Prorogation for Fifteen Months?" And another, intituled, "The long Parliament diſſolved," written by Denzil lord Holles, but owned by his chaplain, a nonconformiſt, named Carey, or Carew, who was thereupon committed priſoner to the Tower of London, in the beginning of February, 1676. 23. "A Letter, from a Perſon newly choſen to ſit in this Parliament, to a Bencher in the Temple, &c." 24. "A Narrative of the Cauſe and Manner of the Impriſonment of the Lords now cloſe Priſoners in the Tower of London." Needham is ſaid to have been encouraged to write theſe Two Pacquets by Lord Danby. 25. "Chriſtianiſſimus chriſtianandus: or Reaſons for the Reduction of France to a more Chriſtian State in Europe. 1678." 26. "A Preface to 'A new Idea of the Practice of Phyſic, written by Franciſ de la Boe Sylvius.' 1675."

Our auth r alſo tranſlated into Engliſh "Mare Clauſum," printed in 1652, or thereabouts, in folio; in which he foiſted the name of commonwealth, inſtead of the kings of England, and ſuppreſſed the dedication to the king. He alſo added an appendix to it, concerning the ſovereignty of the kings of Great Britain on the ſea, intituled, "Additional Evidences," which he procured, as it is thought, of preſident Bradſhaw. He alſo made comments and gloſſes on the book: ſo that, after the Reſtoration, the copy was corrected, perfected, and reſtored by J. H. gent. [James Howell], and printed in 1662, folio.

NEEDLER

NEEDLER (BENJAMIN) was born at Lalam, a little village in Middleſex. He was educated at Merchant-Tailors ſchool, and, being choſen fellow of St. John's college Oxford, complied with the parliament-viſitors in 1648. He was afterwards made miniſter of the church of Margaret Moſes, Friday-ſtreet, where he continued till he was ejected for his nonconformity, anno 1662: after which he retired to North Warnborough, in Hampſhire, where he lived privately twenty years, exerciſing his function ſometimes, and died there June 1682.

NEEDLER (THOMAS), of the Navy-office, a man of genius and ſcience, piety and virtue. He died in 1718, aged 28. A ſmall volume of his works, in verſe and proſe, was collected and publiſhed by Mr. Duncombe, in 1724, of which there have been three editions.

NEEFS (PETER), a Flemiſh painter, who has merited a place among the moſt eminent artiſts. He imbibed the firſt tincture of his art from Steenwick; but, finding he had no turn either for ſubjects of fancy or portrait, he attached himſelf to architecture, perſpective, and to painting the inſide of churches, with ſuch minute nicety and ſteady patience as all muſt admire, few will be able to imitate. His exactneſs in repreſenting the ſmalleſt parts can hardly be conceived; yet he diſpoſes his lights ſo properly, that his pictures have a ſurpriſing effect. The ſmalleſt ridges in the channelled ornaments of the roofs, and the leaſt projections of the cornices, are marked out with the greateſt attention; and it is very remarkable, that, in ſpite of the great number of ridges and profiles, his manner never appears dry or hard. As he painted figures but indifferently, Van Tulden, Teniers, and others, ſupplied the defect for him; yet he always took care that the union of the two pencils ſhould be imperceptible.

Whatever enquiries have been made in Holland about the particulars of his life and death have been fruitleſs. His diſciples are alſo unknown. There is only one plate engraved after him that we know of, which is in the collection of the emperor's pictures by A. J. Prenner. He had a ſon of his name, who was likewiſe a diſciple of Steenwick, but was greatly inferior to his father.

NEHEMIAH, ſon of Hachaliah, was born at Babylon during the captivity. Neh. i, 2.—He was made cup-bearer to Artaxerxes Longimanus, and, being much in the favour of that prince, obtained a commiſſion from him to return for a time to Jeruſalem, and to repair its walls and gates, and to regulate many abuſes that had crept into the adminiſtration of public affairs. Afterwards he returned to Babylon, according to the promiſe

promiſe he had made to king Artaxerxes about the thirty-ſecond year of this prince, in the year 3563. Thence he returned again to Jeruſalem, where he died in peace about the year 3580, having governed the people of Judah for about thirty years.

NELSON (ROBERT), a learned and pious Engliſh gentleman, was born June 22, 1656, at London, being the ſon of Mr. John Nelſon, a conſiderable Turkey merchant of that city, by Delicia his wife, ſiſter of Sir Gabriel Roberts, who was likewiſe a Turkey merchant of the ſame city. His father dying when he was but two years old, he was committed to the care of his mother, and her brother Sir Gabriel, who was appointed his guardian. His firſt education was at St. Paul's ſchool, London; but, after ſome time, his mother, out of fondneſs, took him home to her houſe at Dryfield, near Cirenceſter, in Glouceſterſhire, having procured the learned Dr. George Bull, then rector of Suddington in that neighbourhood, to be his tutor. As ſoon as he was fit for the univerſity, he was ſent to Trinity-college in Cambridge, and admitted a fellow commoner. It is not improbable, that Dr. (afterwards archbiſhop) Tillotſon was conſulted on this occaſion, he being intimately acquainted with the guardian, Sir Gabriel Roberts: however, it is certain that Mr. Nelſon was early known to that learned and worthy divine, and very much eſteemed by him.

In 1680, he was choſen F. R. S.; being probably inclined to receive that honour out of reſpect to his friend and ſchool-fellow Dr Halley, for whom he had a particular regard, and in whoſe company he ſet out on his travels the ſame year. In the road to Paris they ſaw the remarkable comet which gave riſe to the cometical aſtronomy of Sir Iſaac Newton; and our author, apparently by the advantage of his fellow-traveller's inſtructions, ſent dean Tillotſon a deſcription of it. Before he left Paris, he received a letter from a friend in the Engliſh court, inviting him to purchaſe a place there, by the promiſe of his aſſiſtance in it. He was young, had a great affection for king Charles and the duke of York, and was pleaſed with the thoughts of making a figure near their perſons; but, as he could not reſolve upon an affair of ſuch conſequence without the approbation of his mother and uncle, he firſt applied to Tillotſon to ſound them, with aſſurances of determining himſelf by their judgement and advice, including alſo that of the dean; who finding them both averſe to it, he thereupon dropped the matter, and purſued his journey with his fellow-traveller to Rome. Here he fell into the acquaintance of lady

Theophila

Theophila Lucy [1], widow of Sir Kingſmill Lucy, of Broxburne, Herts, bart. and ſecond daughter of George earl of Berkeley, who ſoon diſcovered a ſtrong paſſion for him, which concluded in a marriage, after his arrival in England, in 1682. But it was ſome time before ſhe confeſſed to Mr. Nelſon the change of her religion; which was owing to her acquaintance with Boſſuet, and converſations at Rome with cardinal Philip Howard, who was grandſon of the earl of Arundel, the collector of the Arundelian marbles, &c. and had been raiſed to the purple by Clement X. in May 1675. Nor was this important alteration of her religious ſentiments confined to her own mind, but involved in it her daughter by her firſt huſband, whom ſhe drew over to her new religion; and her zeal for it prompted her even to engage in the public controverſy then depending. She is the ſuppoſed authoreſs of a piece printed in 1686, 4to, under the title of, "A Diſcourſe concerning a Judge of Controverſy in matters of Religion, ſhewing the Neceſſity of ſuch a Judge."

This misfortune touched her huſband very nearly. He employed not only his own pen, but thoſe of his friends Tillotſon and Hickes, to recover her. The former of theſe divines wrote a long letter to her on the ſubject, mentioned in his life, p. 120; and the latter, on her account, publiſhed "A Collection of his Letters" which paſſed between him and a Popiſh prieſt in 1675, 8vo; in which is inſerted, p. 328, a letter to an Engliſh prieſt of the Romiſh communion at Rome, written by Mr. Nelſon for his lady's uſe. But all proved ineffectual, and ſhe continued in the communion of the church of Rome till her death. She was a perſon of fine ſenſe and underſtanding. Dr. Tillotſon particularly laments her caſe on that account; and even ſeems not to be entirely free from all apprehenſions of the influence ſhe might have upon her huſband in this important affair. But Nelſon's religion was too much the reſult of his learning and reaſon, to be ſhaken by his love, which was equally ſteady and inviolable. Her change of religion made no change in his affections for her; and, when ſhe relapſed into ſuch a bad ſtate of health, as required her to go to drink the waters at Aix, he attended her thither, in 1688; and not liking the proſpect of the public affairs at home, which threatened the removal of James II. from the crown, he proceeded to make a ſecond trip to Italy, taking his lady, together with her ſon and daughter by her former huſband, along with him. He returned through Germany to the Hague,

[1] This lady (the ſecond daughter of George Earl of Berkeley) was old when Mr. Nelſon married her. She died in 1705; and by her deceaſe enabled him to add conſiderably to the charitable purpoſes to which her fortune was always deſtined. Anecdotes of Bowyer, p. 3.

where

where he ſtayed ſome time with lord Durſley, who was married to his wife's ſiſter.

From the Hague he arrived in England, 1691. As he had been much careſſed for extraordinary worth by ſeveral perſons of the higheſt rank, ſo he had ſhewn his regard for king James, by holding a correſpondence with his majeſty's ambaſſador to the Pope after the Revolution [K], having determined not to transfer his allegiance from him; and declared himſelf a Nonjuror in conſequence thereof, and left the communion of the church of England. In this laſt point he had conſulted Tillotſon, and followed his opinion, who thought it no better than a trick, deteſtable in any thing, and eſpecially in religion, to join in prayers where there was any petition which was held to be ſinful. Thus, notwithſtanding their difference of opinions in this caſe, the friendſhip between them remained the ſame; and the good archbiſhop expired in his friend's arms in 1694. Nor did Mr. Nelſon's friendſhip end there: he continued it to his grace's widow, and was very inſtrumental in procuring her penſion from the crown to be augmented from 400l. to 600l. per annum [L].

However, our author's new character unavoidably threw him into new connections. Among theſe we find mentioned particularly Mr. Kettlewell, who had reſigned his living at Coleſhill in Warwickſhire, on account of the new oaths, and afterwards reſided in London. This pious and learned divine agreed alſo with him in leaving the communion of the eſtabliſhed church; yet, at the ſame time, perſuaded him to engage in the general ſervice of piety and devotion; obſerving to him, that he was very able to compoſe excellent books of that kind, which too would be apt to do more good, as coming from a layman. This truly Catholic ſpirit found a congenial one in Mr. Nelſon; and indeed it was this ſpirit, more than their agreement in ſtate-principles, that firſt re-

[K] This was the earl of Melfort; whoſe letters to Mr. Nelſon were in the poſſeſſion of Philip Carteret Webb, eſq. Life of Tillotſon, p. 258, at note [W].

[L] See his letter to lord Somers on this occaſion, in Tillotſon's Life, p. 348, 349. It is very remarkable, that the great regard he had always ſhewn to Tillotſon, added to his own reputation for learning, judgement, and candour, induced Dr. Barker, who publiſhed the archbiſhop's poſthumous ſermons, to conſult our author on that occaſion. Among the manuſcripts, there was found one diſcourſe wherein the archbiſhop took an occaſion to complain of the uſage which he had received from the Nonjuring party, and to expoſe, in return, the inconſiſtency of their own conduct; remarking particularly, that, upon a juſt compariſon of their principle of non-reſiſtance with their actual non-aſſiſtance to king James II. they had little reaſon to boaſt of their loyalty to him: and yet, ſevere as this diſcourſe was upon that party, Mr. Nelſon, notwithſtanding his attachment to them, was very zealous to have it printed, alleging, that they deſerved ſuch a rebuke for their unjuſt treatment of ſo good a man. However, the ſermon was then ſuppreſſed, and is now probably loſt. Life of Tillotſon, p. 350, 351.

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commended him to our author, who, in return, is obſerved to have encouraged Kettlewell to proceed in that ſoft and gentle manner, in which he excelled, in managing the Nonjurors controverſy; and animated him beſides to begin and proſecute ſome things for the public good, which otherwiſe would not have ſeen the light. Mr. Kettlewell died in 1695, and left Mr. Nelſon his ſole executor and truſtee; in conſequence of which, he publiſhed a poſthumous piece of piety, intituled, "An Office for Priſoners, &c." in 1697. He alſo publiſhed five other of his friends poſthumous pieces, and furniſhed the chief materials for the account of his life afterwards.

At the ſame time, he engaged zealouſly in every public ſcheme for propagating the faith, and promoting the practice of true Chriſtianity, both at home and abroad; ſeveral propoſals for building, repairing, and endowing churches, and charity-ſchools, particularly. Upon the death of Dr. Lloyd, the deprived biſhop of Norwich, in the end of 1709, he returned to the communion of the church of England. Dr. Lloyd was the laſt ſurviving of the deprived biſhops by the Revolution, except Dr. Kenn, by whoſe advice Mr. Nelſon was determined in this point. It had been a caſe in view ſome time, which had been bandied on both ſides, whether the continuance of their ſeparation from the church ſhould be ſchiſmatical or no, when that caſe became a fact; and our author had ſome conferences upon it with Dr. Hickes, who was for perpetuating the Nonjuring church, and charging the ſchiſm upon the church eſtabliſhed [M].

Mr. Nelſon's tutor, Dr. George Bull, biſhop of St. David's, dying before the expiration of this year, he was eaſily prevailed upon, by that prelate's ſon, to draw up an account of his father's life and writings. He had maintained a long and intimate friendſhip with the biſhop, which gave him an opportunity of being acquainted with his ſolid and ſubſtantial worth; had frequently ſate at his feet, as he was a preacher, and as often felt the force of thoſe diſtinguiſhing talents which enabled him to ſhine in the pulpit. But, above all, he had preſerved a grateful remembrance of thoſe advantages, which he had received from him in his education; and he ſpared no pains to embalm his memory, by which means he has made it a laſting monument of his own worth. The life was publiſhed in 1713. He had, for ſome time, laboured under an aſthma and dropſy in the breaſt; and the diſtemper grew to

[M] See an account of this diſpute, with ſome letters that paſſed between them on the occaſion, in "The Conſtitution of the Catholic Church, and the Nature and Conſequences of Schiſm ſet forth, in a Collection of Papers written by the late George Hickes, D. D. 1716," 8vo.

ſuch

ſuch a height ſoon after the publication of that work, that, for the benefit of the air, he retired at length to his couſin's, Mrs. Wolf, daughter of Sir Gabriel Roberts, a widow, who lived at Kenſington, where he expired Jan. 16, 1714-15, aged 59.

He was interred in the cemetery of St. George's chapel, now a parochial church, in Lamb's-Conduit Fields, where a monument is erected to his memory, with a long and elegant Latin inſcription, written by bp. Smalridge. He was the firſt perſon buried in this cemetery; and, as it was done to reconcile others to the place, who had taken an inſurmountable prejudice againſt it, ſo it proved a moſt prevailing precedent, and had the deſired effect. He publiſhed ſeveral works of piety [N], and left his whole eſtate to pious and charitable uſes, particularly to charity-ſchools. A good portrait of him was given, by Mr. Nichols, in 1779, to the company of Stationers, and is placed in the parlour of their public hall. After the death of Sir Berkeley Lucy, Mr. Nelſon's library was ſold by auction in 1760, together with that of Sir Berkeley, forming, united, a moſt extraordinary aſſemblage of devotion and infidelity. Several of Mr. Nelſon's original letters, highly characteriſtic of his benevolence, may be ſeen in the "Anecdotes of Bowyer."

NELSON (VALENTINE), A. M. was born at Malton in Yorkſhire, 1671, and educated at St. John's college, Cambridge, where he took his degrees, and obtained a ſmall

[N] The titles of theſe are, 1. "Tranſubſtantiation contrary to Scripture: or, The Proteſtant's Anſwer to the Seeker's Requeſt, 1688." 2. "A Companion for the Feſtivals and Faſts, 1704," 8vo, and large impreſſions of it ſeveral times ſince. 3. "A Letter on Church Government, in Anſwer to a Pamphlet, intituled, The Principles of the Proteſtant Reformation, 1705," 8vo. 4. "Great Duty of frequenting the Chriſtian Sacrifice, &c. 1707," 8vo. Dr. Waterland obſerves, that, in this piece, our author, after Dr. Hickes, embraced the doctrine of a material ſacrifice in the ſymbols of the euchariſt, which was firſt ſtated among the Proteſtants, in 1635, by the famous Mede, and, having ſlept for ſome years, was revived by Dr. Hickes, in 1697. Waterland's "Chriſtian Sacrifice explained, &c." p. 37, 42. ed 1738. 8vo. 5. "The Practice of true Devotion, &c. with an Office for the Communion, 1708," 8vo. 6. "Life of Biſhop Bull, &c. 1713," 8vo. 7. "Letter to Dr. Samuel Clarke," prefixed to "The Scripture Doctrine of the moſt holy and undivided Trinity vindicated againſt the Miſrepreſentations of Dr. Clarke, 1713," 8vo. To this Clarke returned an anſwer; in which he highly extols Mr. Nelſon's courteſy and candour; which he had likewiſe experienced in a private conference with him upon this ſubject. Dr. Clarke, alſo, in another anſwer to Dr. Wells, recommends to that writer Mr. Nelſon's candid ſpirit. 8. "An Addreſs to Perſons of Quality and Eſtate, &c. 1715," 8vo. 9. "The whole Duty of a Chriſtian, by Way of Queſtion and Anſwer, deſigned for the Uſe of the Charity-Schools in and about London." 10. "Thomas à Kempis's Chriſtian Exerciſe." 11. "The Archbiſhop of Cambray (Fenelon's) Paſtoral Letter." 12. "Biſhop Bull's important Points of Primitive Chriſtianity maintained;" and other poſthumous pieces of that learned prelate.

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curacy near the place of his nativity. But his ſuperior merits recommended him to the notice of Dr. Sharp, archbiſhop of York, who preſented him to the living of St. Martin's in Coney-ſtreet in that city. Sir William Dawes, who ſucceeded Dr. Sharp, promoted Mr Nelſon to a prebendary in the collegiate church of Rippon; and he held both theſe places till his death, 1724, aged 53. He was the author of a volume of ſermons, which have been greatly eſteemed. He lies buried under a plain marble-ſtone, in the middle aile of the pariſh church of Coney ſtreet in York.

NEMESIANUS (AURELIUS OLYMPIUS), a Latin poet, who was born at Carthage, and flouriſhed about the year 281, under the emperor Carus, and his ſons Carinus and Numerian; the laſt of which emperors was ſo fond of poetry, that he conteſted the glory with Nemeſianus, who had written a poem upon fiſhing and maritime affairs. We have ſtill remaining a poem of our author, called "Cynegeticon," and four eclogues; they were publiſhed by Paulus Manutius, in 1538; by Barthelet, in 1613; at Leyden, in 1653, with the notes of Janus Vlitias. Giraldi hath preſerved a fragment of Nemeſianus, which was communicated to him by Sannazarius; to whom we are obliged for all our poet's works: for, having found them written in Gothic characters, he procured them to be put into the Roman, and then ſent them to Paulus Manutius. Although this poem hath acquired ſome reputation, it is greatly inferior to thoſe of Oppian and Gratian upon the ſame ſubject; yet Nemeſianus's ſtyle is natural enough, and has ſome degree of elegance. The world was ſo much poſſeſſed with an opinion of this poem in the eighth century, that it was read among the claſſics in the public ſchools, particularly in the time of Charlemagne, as appears from a letter of the celebrated Hincmar, biſhop of Rheims, to his nephew Hincman, of Laon.

NEMESIUS, a Greek philoſopher, who embraced Chriſtianity, and was made biſhop of Emeſa in Phœnicia, where he had his birth; he flouriſhed in the beginning of the fifth century. We have a piece by him, intituled, "De Natura Hominis;" in which he refutes the fatality of the Stoics, and the errors of the Manichees, the Apollinariſts, and the Eunomians: but he eſpouſes the opinion of Origen concerning the pre-exiſtence of ſouls. This treatiſe was tranſlated by Valla, and printed in 1535. Another verſion was afterwards made of it by Ellebodius, and printed in 1665; it is alſo inſerted into the "Bibliotheca Patrum," in Greek and Latin. Laſtly, another edition was publiſhed at Oxford, in 1671, folio, with a learned preface, wherein the editor endeavours to prove, from a paſſage in this book, that the circulation

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of the blood was known to Nemeſius; which, however, was ſince ſhewn to be a miſtake, by Dr. Freind, in his "Hiſtory of Phyſic."

NEMOURS (Marie d' Orleans), a French lady of great quality, was daughter of the duke de Longueville, and born in 1625. She is recorded here for having written ſome very agreeable "Memoirs of the War of the Fronde;" in which ſhe characteriſes, in a very maſterly manner, the principal perſons concerned, deſcribes tranſactions with great fidelity and truth, and adds many intereſting anecdotes to thoſe of "De Retz" and "Joli." Her "Memoirs," being upon the ſame ſubject, are uſually printed with thoſe of "Joli;" and there has been printed an Engliſh tranſlation of the "Memoirs of De Retz, Joli, and Madam de Nemours;" in 8 vols. 12mo. She died in 1707.

NENNIUS. By Lloyd's Conjectures, this ancient Britiſh writer flouriſhed about the beginning of the ninth century; but ſome have attempted to make him much older, although they have no proof in ſupport of their opinion. He wrote the "Hiſtory of Britain" in ſuch a ſimilar manner to that of Gildas, that they have been frequently miſtaken for one and the ſame perſon; but they are evidently different; for, Nennius's hiſtory comes down to the eighth century. There is a Latin MS. of this work in the Cottonian library in the Britiſh Muſeum, and ſome parts of it have been printed.

NEPOS (Cornelius), a Latin hiſtorian, who flouriſhed in the time of Julius Cæſar, and lived, according to St. Jerome, to the ſixth year of Auguſtus. He was an Italian, if we may credit Catullus, and born at Hoſtilia, a ſmall town in the territory of Verona, in Ciſalpine Gaul. Auſonius, however, will have it, that he was born in the Gauls; and they may both be in the right, provided that, under the name of Gaul, is comprehended Gallia Ciſalpina, which is in Italy. Leander Alberti thinks Nepos's country was Verona; and he is ſure, that he was born either in that city or neighbourhood. For the reſt, Cicero and Atticus were friends of our author; who wrote the lives of the Greek hiſtorians, as he himſelf atteſts in that of Dion, ſpeaking of Philiſtus. What he ſays, alſo, in the lives of Cato and Hannibal, proves, that he had alſo written the lives of the Latin captains and hiſtorians. He wrote ſome other excellent works, which are loſt.

All that we have left of his at preſent is, "The Lives of the illuſtrious Greek and Roman Captains;" which were a long time aſcribed to Æmilius Probus, who publiſhed them, as it is ſaid, under his own name, to inſinuate himſelf thereby into the favour of the emperor Theodoſius; but, in the courſe of time, the fraud has been diſcovered, although

ſeveral learned perſons have confounded the two authors. This piece has been tranſlated into French by the ſieur de Claveret, with a dedication to the duke of Longueville, in 1663; and again by M. le Gras, then of the congregation of the oratory at Paris, 1729, 12mo. We have an excellent tranſlation of it in Engliſh, by ſeveral hands at Oxford, which has gone through ſeveral editions.

NERI (PHILIP DE), a celebrated hiſtorian, was born at Florence, in 1485, of one of the moſt conſpicuous families of that city; which family is mentioned by Dante, in the fifteenth canto "Del Paradiſo," where, ſpeaking of the parſimony of the Florentines, he gives two inſtances of it, in two of the moſt illuſtrious families of his days, ſaying:

"E vidi quel de' Nerli, e quel del Vecchio
"Eſſer contenti alla pelle ſcoverta,
"E le ſue donne al fuſo, ed all pennechio."

We are informed, by Florentine hiſtorians, that this family had borne the higheſt poſts of the ſtate from the year 900, when it was raiſed, with five others, to the dignity of Famiglia Cavallereſca, by the famous Ugo, marquis of Tuſcany, as the ſame poet acquaints us, in his ſixteenth canto "Del Paradiſo;" "da eſſo," ſays he, "ebbe milizia e privilegio Gherardino di Nerio" was honoured with the conſular dignity in 1218. Several Italian writers have beſtowed vaſt encomiums on this noble Florentine. In the beginning of duke Alexander's government, in 1532, he was choſen among the firſt to be of the Quarantotto, or forty-eight magiſtrates, who were afterwards called ſenators. He governed the chief cities of Tuſcany, in quality of commiſſary, which title is beſtowed only upon ſenators; and the opinion, which Alexander entertained of his judgement, made him be always employed upon public affairs, and nothing important was tranſacted without his concurrence. As he was at the fountain-head of information, and as he was always employed in political affairs, we may ſuppoſe him thereby enabled to tranſmit to poſterity, not only the tranſactions themſelves, but the ſecret ſprings, which gave them birth. He was a great favourite, and nearly related to the family of Medicis, which made him ſome enemies. He died at Florence, Jan. 17, 1556. His "Commentari de Fatti Civili," containing the affairs tranſacted in the city of Florence, from 1215 to 1537, were printed in fol. at Augſburg, in 1728.

NERO (CLAUDIUS DOMITIUS CÆSAR), a Roman emperor, ſon of Caius Domitius Ahenobarbus and Agrippina daughter of Germanicus. He was adopted by the emperor

Claudius, and ſucceeded him on the throne. The commencement of his reign was marked by humanity, kindneſs, juſtice, and popularity. His virtues, however, ſoon appeared to have been built on a very ſlender ſuperſtructure, and ſeemed to depend upon the influence he allowed his mother Agrippina to have over his conduct. On the death of his mother, whom he murdered, he gave himſelf up to all kinds of debauchery. He alſo turned actor, and appeared publicly on the theatres of Rome. Indeed, it would not be very eaſy to particularize any act, to which men are hurried by profligacy, or folly, in which Nero was not ambitious to be diſtinguiſhed. The indignation of the people was at length rouſed and exaſperated, and various conſpiracies were ſet on foot againſt his life. Many of theſe were fruſtrated; but one ſet on foot by Galba finally ſucceeded. To prevent the puniſhment, which the ſenate condemned him to undergo, Nero put an end to his life in the thirty-ſecond year of his age. Nothing can reflect greater ignominy on the memory of this vile and contemptible character than that the name of Nero has been adopted, by univerſal conſent, to expreſs a cruel and oppreſſive individual.

NERVA (Cocceius), a Roman emperor, who ſucceeded Domitian. He was a prince of a mild and amiable character, but was of too puſillanimous a temper for the times in which he lived. His wiſdom was ſhewn in his chooſing a ſtranger to ſucceed him in preference to one of his own family: for, that ſtranger was Trajan, whoſe virtue became proverbial among his countrymen. "Felicior Auguſto, melior Trajano" was the ſalutation, or rather wiſh, which accompanied every prince on his ſucceeding to the throne. Nerva was the firſt foreign emperor, that is, of foreign extraction.

NESBIT (Thomas) was the youngeſt ſon of lord-preſident Neſbit, of Dirlton, and born at Edinburgh, 1672. He was educated for the law; but his genius led him to the ſtudy of antiquities, in which he made very great proficiency, as appears from his excellent book on heraldry, which has never yet been exceeded by any treatiſe on the ſame ſubject in the Engliſh language. He wrote "A Vindication of Scottiſh Antiquities," which is now in MS. in the advocate's library at Edinburgh. He died at Dirlton, 1725, aged 56.

NESTOR (a monk of the convent of Petcherſti at Kiof in Ruſſia, whoſe ſecular name is not known) was born in 1056, at Bielzier; and, in his twenty-ninth year, aſſumed a monaſtic habit, and took the name of Neſtor. At Kiof he made a conſiderable proficiency in the Greek language, but ſeems to have formed his ſtyle and manner rather from Byzantine hiſtorians, Cedrenus, Zonaras, and Syncellus, than

from the ancient claſſics. The time of Neſtor's death is not aſcertained: but he is ſuppoſed to have lived to an advanced age, and to have died about 1115. His great work is his "Chronicle;" to which he has prefixed an introduction, which, after a ſhort ſketch of the early ſtate of the world, taken from the Byzantine writers, contains a geographical deſcription of Ruſſia and the adjacent countries; an account of the Sclavonian nations, their manners, their emigrations from the banks of the Danube, their diſperſion, and ſettlement in ſeveral countries, wherein their deſcendants are now eſtabliſhed. He then enters upon a chronological ſeries of the Ruſſian annals, from 858 to about 1113. His ſtyle is ſimple and unadorned, ſuch as ſuits a mere recorder of facts; but his chronological exactneſs, though it renders his narrative dry and tedious, contributes to aſcertain the æra and authenticity of the events which he relates. It is remarkable, that an author of ſuch importance, whoſe name frequently occurs in the early Ruſſian books, ſhould have remained in obſcurity above 600 years; and been ſcarcely known to his modern countrymen, the origin and actions of whoſe anceſtors he records with ſuch circumſtantial exactneſs. A copy of his "Chronicle" was given, in 1668, by prince Radzivil, to the library of Konigſburgh, where it lay unnoticed, until Peter the Great, in his paſſage through that town, ordered a tranſcript of it to be ſent to Peterſburg. But it ſtill was not known as the performance of Neſtor: for, when Muller, in 1732, publiſhed the firſt part of a German tranſlation, he mentioned it as the work of the abbot Theodoſius of Kioſ: an error, which aroſe from the following circumſtance: the ingenious editor, not being at that time ſufficiently acquainted with the Sclavonian tongue, employed an interpreter, who, by miſtaking a letter in the title, ſuppoſed it to have been written by a perſon whoſe name was Theodoſius. This ridiculous blunder was ſoon circulated, and copied by many foreign writers, even long after it had been candidly acknowledged and corrected by Muller.

Neſtor was ſucceſſively followed by three annaliſts; the firſt was Sylveſter, abbot of the convent of St. Michael at Kioſ, and biſhop of Periſlaf, who died in 1123: he commences his "Chronicle" from 1115, only two years poſterior to that of Neſtor, and continues it to 1123; from which period a monk, whoſe name has not been delivered down to poſterity, carries the hiſtory to 1157; and another, equally unknown, to 1203. With reſpect to theſe performances, Mr. Muller informs us, "the labours of Neſtor, and his three continuators, have produced a connected ſeries of the Ruſſian hiſtory ſo complete, that no nation can boaſt a ſimilar

treaſure for ſo long and unbroken a period." We may add, likewiſe, from the ſame authority, that theſe annals record much fewer prodigies and monkiſh legends than others which have iſſued from the cloiſter in times ſo unenlightened.

NETSCHER (GASPARD), an eminent painter, was born in 1636, at Prague in Bohemia. His father dying in the Poliſh ſervice, in which he was an engineer, his mother was conſtrained, on account of the Catholic religion, which ſhe profeſſed, to depart ſuddenly from Prague with her three ſons, of whom Gaſpard was the youngeſt. At ſome leagues from the town ſhe ſtopped at a caſtle, which, when leaſt thought of, happened to be beſieged; and Gaſpard's two brothers were famiſhed to death. The mother, ſeeing herſelf threatened with the ſame fate, found means to eſcape in the night-time out of the caſtle, and ſave herſelf and the only child ſhe had remaining. In this condition ſhe was in want of every thing except courage; and, putting herſelf in the high-road, with her ſon in her arms, chance conducted her to Arnheim in Guelderland, where ſhe met with ſome relief to ſupport herſelf, and breed up her ſon. A doctor of phyſic, who was very rich, and a perſon of merit, called Tulkens, took young Netſcher into his patronage, and put him to ſchool, with the view of breeding him a phyſician, but Netſcher's genius forcibly drew him on the ſide of painting; inſomuch, that at ſchool he could not forbear ſcrawling out deſigns upon the paper where he wrote his themes: and, as it was found impoſſible to conquer this ſtrong bent of his inclination, it was thought beſt to give way to it. He was therefore put to a glaſier to learn to draw, this being the only perſon at Arnheim who knew any thing of the art. He improved under this maſter ſo much, that he found himſelf above receiving any farther aſſiſtance from him; whereupon he went to Deventer, to a painter, whoſe name was Ter Burg, an able artiſt, and burgomaſter of the town, under whom he acquired a great command of his pencil; and, going to Holland, worked there a long time for the picture-merchants, who, abuſing his eaſineſs, paid him very little for his pieces, which they ſold at a good price. This hard uſage diſguſted him, and he took a reſolution to go to Rome; and, with this deſign, embarked on-board a veſſel which was bound for Bourdeaux; but, on his arrival thither, he took lodgings in the houſe of a ſhop-keeper, with whoſe relation he fell in love, and married. Thus love for a woman proved ſtronger than that which he had for painting; broke the neck of his intended journey to Italy, and prevailed upon him to return to Holland, where the reputation he had already acquired would procure him buſineſs to ſupport his wife and family as it ſhould increaſe,

He ſtopped at the Hague: and the encouragement he met with there, made him reſolve to fix in that capital village. After a while, his family growing large, he obſerved, that the branch of portrait-painting was the moſt profitable, and therefore applied himſelf wholly to it. The ſucceſs was anſwerable to his expectation and abilities; and he grew ſo much in fame, that there is not a conſiderable family in Holland which has not ſome of his portraits; beſides that the greateſt part of the foreign miniſters could not think of quitting Holland, without carrying with them a portrait of Netſcher's; inſomuch, that they are ſeen all over Europe. He died at the Hague in 1684, aged forty-eight.

NEVE (TIMOTHY), M. A. was born at Wotton, in the pariſh of Stanton Lacy, near Ludlow in Shropſhire, educated at St. John's college, Cambridge, was ſchoolmaſter of Spalding, and minor-canon of Peterborough, where he was a joint-founder of "The Gentleman's Society," of which he was ſecretary. He was afterwards prebendary of Lincoln, archdeacon of Huntingdon, and rector of Alwalton in Huntingdonſhire, where he died and was buried. In 1727, he communicated to the Spalding Society "An Eſſay on the Invention of Printing and our firſt Printers," and biſhop Kennet's donation of books to Peterborough cathedral. In the firſt leaf of the catalogue (3 vols. in folio, written neatly in the biſhop's own hand) is this motto: "Upon the dunghill was found a pearl. *Index librorum aliquot vetuſtiſſ. quos in commune bonum congeſſit W. K. dec. Peterburg.* 1712." Theſe books are kept with dean Lockyer's, in the library of Lady Chapel, behind the high altar, in deal preſſes, open to the vergers and ſextons. In the late repair of this church, one of the nobleſt monuments of our early architecture, this benefactor's tomb-ſtone has been thruſt and half-covered behind the altar, and nothing marks the place of his interment. Mr. Neve was chaplain to, and patroniſed by, the late Dr. Thomas, biſhop of Lincoln, and publiſhed one ſermon, being his firſt viſitation ſermon, intituled, "Teaching with Authority;" the text Matth. vii. 28, 29. He ſent an account, 1734, of great improvements making in Peterborough cathedral. He was a very worthy man, and married, for his ſecond wife, Chriſtina, a daughter of the rev. Mr. Greene, of Drinkſtone, near Bury, Suffolk, and ſiſter to lady Davers of Ruſhbrook. His ſon Timothy, D. D. a native of Spalding, and member of the Society, was fellow of Corpus Chriſti college, Oxford, but is chaplain of Merton, and rector of Middleton Stoney in Oxfordſhire; and publiſhed a ſermon preached before John earl of Weſtmorland, chancellor of the univerſity of Oxford, upon Act Sunday, July 8, 1759, intituled,

tituled, "The Comparative Bleſſings of Chriſtianity," the text Epheſ iv. 8. "Animadverſions on Philips's Life of Cardinal Pole, Oxford, 1766," 8vo; and in 1781. "Eight Sermons preached at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Saliſbury."

NEWCOMB (THOMAS), M. A. ſon of a worthy clergyman in Herefordſhire, and great grandſon, by his mother's ſide, to the famous Spenſer, was educated at Corpus Chriſti college, Oxford; and was chaplain to the ſecond duke of Richmond, and rector of Stopham in Suſſex, in 1734, when he publiſhed a tranſlation of "Velleius Paterculus." For ſome time before this he lived at Hackney, in rather diſtreſſed circumſtances. So early as 1718, he was author of an excellent poem, under the title of "Bibliotheca," which is preſerved in the third volume of Nichols's "Select Collection of Miſcellany Poems." Beſides the many productions of Dr. Newcomb reprinted in that collection, he was author of ſeveral poems of merit; particularly of "The laſt Judgement of Men and Angels, in twelve Books, after the Manner of Milton, 1723," folio, adorned with a fine metzotinto portrait; of a poem, which Jacob commends, "To her late Majeſty Queen Anne, upon the Peace of Utrecht;" "An Ode to the Memory of Mr. Rowe;" and another, "To the Memory of the Counteſs of Berkeley." He alſo tranſlated ſeveral of Addiſon's Latin poems, and Philips's "Ode to Mr. St John."

After Dr. Young had publiſhed his celebrated ſatires, Mr. Newcomb, who was very intimate with him, put out, 1. "The Manners of the Times, in ſeven Satires." 2. "An Ode to the Queen, on the happy Acceſſion of their Majeſties to the Crown, 1727." 3. "An Ode to the Right Honourable the Earl of Orford, on Retirement, 1742." 4. "A Collection of Odes and Epigrams, &c. occaſioned by the Succeſs of the Britiſh and Confederate Arms in Germany, 1743." 5. "An Ode inſcribed to the Memory of the late Earl of Orford, 1747." 6. "Two Odes to his Royal Highneſs the Duke of Cumberland, on his Return from Scotland, and on his Voyage to Holland, 1746." 7. "A Paraphraſe on ſome Select Pſalms." 8. "The Conſummation, a Sacred Ode on the final Diſſolution of the World, inſcribed to his Grace the Archbiſhop of Canterbury, 1752," 4to. 9. "A Miſcellaneous Collection of Original Poems, Odes, Epiſtles, Tranſlations, &c. written chiefly on political and moral Subjects; to which are added, Occaſional Letters and Eſſays, formerly publiſhed in Defence of the preſent Government and Adminiſtration, 1756," a large volume in 4to. 10. "Vindicta Britannica, an Ode on the Royal Navy, in-

ſcribed to the King, 1759," 4to. 11. "Novus Epigrammatum Delectus, or Original State Epigrams and Minor Odes, ſuited to the Times, 1760," 8vo. 12. "The Retired Penitent; being a poetical Verſion of one of the Rev. Dr. Young's Moral Contemplations. Reviſed, approved, and publiſhed, with the Conſent of that learned and eminent Writer, 1760," 12mo. 13. "A congratulatory Ode to the Queen, on her Voyage to England, 1761," 4to. 14. "On the Succeſs of the Britiſh Arms. A congratulatory Ode addreſſed to his Majeſty, 1763," 4to. [He was about 90 years old at this time.] 15. "The Death of Abel, a ſacred Poem, written originally in the German Language, attempted in the Style of Milton, 1763," 12mo. 16. In 1757, he publiſhed "Verſions of two of Hervey's Meditations," in blank verſe. And, in 1764, the whole of them were printed in 2 vols. 12mo, inſcribed to the right hon. Arthur Onſlow, Sir Thomas Parker, and lady Juliana Penn. Mr. Nichols alſo ſuppoſes, that Dr. Newcomb was the author of "A Supplement to a late excellent Poem, intituled, *Are theſe things ſo?* 1740:" and of "Pre-exiſtence and Tranſmigration, or the new Metamorphoſis; a Philoſophical Eſſay on the Nature and Progreſs of the Soul; a Poem, ſomething between a Panegyric and a Satire, 1743."

NEWTON (JOHN), an eminent Engliſh mathematician, was born at Oundle in Northamptonſhire, 1622. After a proper foundation at ſchool, he was ſent to Oxford, where he was entered a commoner of St. Edmund's Hall, in 1637. He took the degree of bachelor of arts in 1641; and, the year following, was created maſter, among ſeveral gentlemen that belonged to the king and court, then reſiding in the univerſity. At which time, his genius being inclined to aſtronomy and the mathematics, he applied himſelf diligently to thoſe ſciences, and made a great proficiency in them, which he found of ſervice during the times of the uſurpation. After the Reſtoration of Charles II. he reaped the fruits of his loyalty: being created doctor of divinity at Oxford, Sept. 1661, he was made one of the king's chaplains, and rector of Roſs in Herefordſhire, in the place of Mr. John Toombes, ejected for non-conformity. He held this living till his death, which happened at Roſs, on Chriſtmas-day, 1678. Mr. Wood gives him the character of a capricious and humourſome perſon: however that may be, his writings are ſufficient monuments of his genius and ſkill in the mathematics. Theſe are, 1. "Aſtronomia Britannica, &c. in three Parts, 1656," in 4to. 2. "Help to Calculation; with Tables of Declination, Aſcenſion, &c. 1657," 4to. 3. "Trigonometria Britannica, in two Books, 1658," folio; one compoſed by our

author, and the other tranſlated from the Latin of Henry Gellibrand. 4. "Chiliades centum Logarithmorum," printed with, 5. "Geometrical Trigonometry, 1659." 6. "Mathematical Elements, three Parts, 1660," 4to. 7. "A perpetual Diary, or Almanac, 1662." 8. "Deſcription of the Uſe of the Carpenter's Rule, 1667." 9. "Ephemerides, ſhewing the Intereſt and Rate of Money at ſix per Cent. &c. 1667." 10. "Chiliades centum Logarithmorum, et Tabula Partium proportionalium, 1667." 11. "The Rule of Intereſt, or the Caſe of Decimal Fractions, &c. Part II. 1668," 8vo. 12. "Shool-Paſtime for young Children, &c. 1669," 8vo. 13. "Art of practical Gauging, &c. 1669." 14. "Introduction to the Art of Rhetoric, 1671." 15. "The Art of Natural Arithmetic, in whole Numbers, and Fractions Vulgar and Decimal, 1671," 8vo. 16. "The Engliſh Academy, 1677," 8vo. 17. "Coſmography." 18. "Introduction to Aſtronomy." 19. "Introduction to Geography, 1678," 8vo.

NEWTON (Sir ISAAC), a moſt celebrated Engliſh philoſopher and mathematician, and one of the greateſt geniuſes that ever appeared in the world, was deſcended of an ancient family, which had been ſettled above three centuries upon the manor of Woolſtrope in Lincolnſhire, where this prodigy was born, on Chriſtmas-day, 1642. He loſt his father in his infancy; ſo that the care of his education fell to his mother, who, being a woman of excellent ſenſe, though ſhe married again ſoon after his father's death, did not neglect her ſon by him. At twelve years of age ſhe put him to the grammar-ſchool at Grantham, in the ſame county; and, after ſome years ſpent there, took him home, with the view of introducing him into country buſineſs, that he might ſooner be able to manage his own eſtate himſelf. But, finding him ſtick cloſe to his books, without any turn to buſineſs, ſhe reſolved not to croſs his inclination, and ſent him back to Grantham, where he ſtayed till he was eighteen years of age, when he removed to Trinity-college in Cambridge, in 1660. He had not been long at the univerſity, when he turned his thoughts to the mathematics, wherein Mr. (afterwards Dr.) Iſaac Barrow, then fellow of his college, was very eminent.

In this ſtudy he ſet out in the uſual method, and firſt took up Euclid; but that author was ſoon diſmiſſed; he ſeemed to him too plain and ſimple, and unworthy of ſpending his time thereon. He underſtood the ſeveral demonſtrations at the firſt reading, and a caſt of his eye upon the contents of the theorems was ſufficient to make him maſter of them; and, as the analytical method of Des Cartes was then moſt in vogue, he

he particularly applied himſelf to that method, peruſed the books written therein, and made ſeveral improvements, which he inſerted in marginal notes as he went along. Thus he was employed in 1663; and, the following year, he opened a way into his new method of infinite ſeries and fluxions. The ſame year, 1664, he took the degree of bachelor of arts. In the mean time, he obſerved the greateſt mathematical wits engaged in the buſineſs of improving teleſcopes, by grinding glaſſes into one of the figures made by the three ſections of a cone, upon the principal then generally entertained, that light was homogeneous. Some private affairs drew him, about this time, into Lincolnſhire, for a ſhort ſpace; but he was no ſooner got back to the college, than he applied himſelf to the grinding of optic glaſſes, of other figures than ſpherical, having no diſtruſt as yet of the homogeneous nature of light; but, not hitting preſently upon any thing in this attempt which ſucceeded to his mind, he procured a glaſs priſm, in order to try the celebrated phænomena of colours, diſcovered by Grimaldi not long before. He was much pleaſed at firſt with the vivid brightneſs of the colours produced by this experiment; but, after a while, applying himſelf to conſider them in a philoſophical way with that circumſpection which was natural to him, he became immediately ſurpriſed to ſee them in an oblong form, which, according to the received rule of refractions, ought to be circular. At firſt, he thought the irregularity might poſſibly be no more than accidental; but this was what he could not leave without farther enquiry: accordingly, he ſoon invented an infallible method of deciding the queſtion, and the reſult was, his "New Theory of Light and Colours."

However, the theory alone, unexpected and ſurpriſing as it was, did not ſatisfy him; he rather conſidered the proper uſe that might be made of it for improving teleſcopes, which was his firſt deſign. To this end, having now diſcovered that light was not homogeneous, but an heterogeneous mixture of differently refrangible rays, he computed the errors ariſing from this different refrangibility; and, finding them to exceed ſome hundreds of times thoſe occaſioned by the circular figure of the glaſſes, he threw aſide his glaſs works, and took reflections into conſideration. He was now ſenſible that optical inſtruments might be brought to any degree of perfection deſired, in caſe there could be found a reflecting ſubſtance which would poliſh as finely as glaſs, and reflect as much light as glaſs tranſmits, and the art of giving it a parabolical figure he alſo attained: but theſe ſeemed to him very great difficulties; nay, he almoſt thought them inſuperable, when he farther conſidered, that every irregularity in a reflecting

reflecting ſuperficies makes the rays ſtray five or ſix times more from their due courſe than the like irregularities in a refracting one.

Amidſt theſe thoughts, he was forced from Cambridge, in 1665, by the plague; and it was more than two years before he made any farther progreſs. However, he was far from paſſing the time idly in the country; on the contrary, it was here, at this time, that he firſt ſtarted the hint that gave riſe to the ſyſtem of the world, which is the main ſubject of his "Principia." He was ſitting alone in the garden, when ſome apples falling from a tree, led his thoughts upon the ſubject of gravity; and, reflecting on the power of that principle, he began to conſider, that, as this power is not found to be ſenſibly diminiſhed at the remoteſt diſtance from the center of the earth to which we can riſe, neither at the tops of the loftieſt buildings, nor on the ſummits of the higheſt mountains, it appeared to him reaſonable to conclude, that this power muſt extend much farther than is uſually thought. "Why not as high as the moon?" ſaid he to himſelf; "and, if ſo, her motion muſt be influenced by it; perhaps ſhe is retained in her orbit thereby: however, though the power of gravity is not ſenſibly weakened in the little change of diſtance at which we can place ourſelves from the center of the earth, yet it is very poſſible, that, as high as the moon, this power may differ in ſtrength much from what it is here." To make an eſtimate what might be the degree of this diminution, he conſidered with himſelf, that, if the moon be retained in her orbit by the force of gravity, no doubt the primary planets are carried about the ſun by the like power; and, by comparing the periods of the ſeveral planets with their diſtances from the ſun, he found, that, if any power like gravity held them in their courſes, its ſtrength muſt decreaſe in the duplicate proportion of the increaſe of diſtance. This he concluded, by ſuppoſing them to move in perfect circles, concentric to the ſun, from which the orbits of the greateſt part of them do not much differ. Suppoſing, therefore, the power of gravity, when extended to the moon, to decreaſe in the ſame manner, he computed whether that force would be ſufficient to keep the moon in her orbit.

In this computation, being abſent from books, he took the common eſtimate in uſe among the geographers and our ſeamen, before Norwood had meaſured the earth, that ſixty Engliſh miles complete one degree of latitude; but, as that is a very faulty ſuppoſition, each degree containing about ſixty-nine and a half of our Engliſh miles, his computation upon it did not make the power of gravity, decreaſing in a duplicate proportion to the diſtance, anſwerable to the power

power which retained the moon in her orbit; whence he concluded, that ſome other cauſe muſt at leaſt join with the action of the power of gravity on the moon. For this reaſon, he laid aſide, for that time, any farther thoughts upon the matter [o].

Nor did he reſume it on his return to Cambridge, which was ſhortly after; for, in 1667, he was choſen fellow of his college, and took the degree of maſter of arts. The truth is, his thoughts were now engaged upon his newly-projected reflecting teleſcope, of which he made a ſmall inſtrument, with an object-metal ſpherically concave. It was but a rude eſſay, chiefly defective in the want of a good poliſh for the metal [p]. This therefore he ſet himſelf to find out; when Dr. Barrow reſigning the mathematical chair at Cambridge to him, Nov. 1669 [q], the buſineſs of that poſt interrupted for a while his attention to the teleſcope: however, as his thoughts had been for ſome time chiefly employed upon optics, he made his diſcoveries in that ſcience the ſubject of his lectures, for the three firſt years after he was appointed mathematical profeſſor: he had not finiſhed them, when he was elected a fellow of the Royal Society, Jan. 1671-2: and, having now brought his "Theory of Light and Colours" to a great degree of perfection, he communicated it to that ſociety firſt, to have their judgement upon it; and it was afterwards publiſhed in their "Tranſactions" of Feb. 19, 1672. This publication occaſioned a diſpute upon the truth of it, which gave him ſo much uneaſineſs, that he reſolved to publiſh nothing farther for a while upon the ſubject; and, in that reſolution, laid up his "Optical Lectures," notwithſtanding he had prepared them for the preſs; and the "Analyſis by infinite Series," which he deſigned to ſubjoin thereto, unhappily for the world, underwent the ſame fate, and for the ſame reaſon.

In this temper he reſumed his teleſcope; and, obſerving that there was no abſolute neceſſity for the parabolic figure of the glaſſes, ſince, if metals could be ground truly ſpherical, they would be able to bear as great apertures as men could give a poliſh to, he completed another inſtrument of the ſame kind. This anſwering the purpoſe ſo well, as, though only half a foot in length, to ſhew the planet Jupiter diſtinctly round, and alſo his four ſatellites, and Venus horned, he ſent it to the Royal Society, at their requeſt, together with a

[o] Preface to Mr. Pemberton's Review, &c. Mr. Whiſton ſays he told him, that he thought Des Cartes's vortices might concur with the motion of gravity. Whiſton's Memoirs, &c. p. 33.

[p] This inſtrument is now in the poſſeſſion of the Royal Society.

[q] The ſame year he wrote a letter to Francis Aſton, eſq. containing advice for his travels; a copy of which is inſerted in the General Dictionary.

deſcription

deſcription of it, with farther particulars; and it was publiſhed in the "Philoſophical Tranſactions" for March 1672. Several attempts were alſo made by that ſociety to bring it to perfection; but, for want of a proper compoſition of metal, and a good poliſh, nothing ſucceeded, and the invention lay dormant, till Hadley made his Newtonian teleſcope in 1723. At the requeſt of Leibnitz, in 1676, he explained his invention of infinite ſeries, and took notice how far he had improved it by his method of fluxions; which, however, he ſtill concealed, and particularly on this occaſion, by a tranſpoſition of the letters that make up the two fundamental propoſitions of it, into an alphabetical order [R]. In the winter between this year and the next, 1677, he found the grand propoſition, that, by a centripetal force acting reciprocally as the ſquares of the diſtance, a planet muſt revolve in an ellipſis, about the center of force placed in the lower focus of the ellipſis, and with a radius drawn to that center, deſcribe areas proportional to the times. In 1680, he made ſeveral aſtronomical obſervations upon the comet that then appeared, which, for ſome conſiderable time, he took not to be one and the ſame, but two different comets.

He was ſtill under this miſtake, when he received a letter from Hooke, explaining the nature of the line deſcribed by a falling body, ſuppoſed to be moved circularly by the diurnal motion of the earth, and perpendicularly by the power of gravity. This letter put him upon enquiring anew what was the real figure in which ſuch a body moved; and that enquiry, convincing him of another miſtake which he had before fallen into concerning that figure, put him upon reſuming his former thoughts concerning the moon; and Picart having not long before, viz. in 1679, meaſured a degree of the earth with ſufficient accuracy, by uſing his meaſures, that planet appeared to be retained in her orbit by the ſole power of gravity; and, conſequently, that this power decreaſes in the duplicate proportion of the diſtance, as he had formerly conjectured. Upon this principle, he found the line deſcribed by a falling body to be an ellipſis, of which the center of the earth is one focus; and finding, by theſe means, that the primary planets really moved in ſuch orbits as Kepler had ſuppoſed, he had the ſatisfaction to ſee that this enquiry, which he had undertaken at firſt out of mere curioſity, could be applied to the greateſt purpoſes. Hereupon he drew up near a dozen propoſitions relating to the motion of the primary planets round the ſun, which were communicated to the Royal Society in the latter

[R] Theſe letters are inſerted in the "Commercium epiſtolicum Johan. Collins," &c. 1712.

end

end of 1683. This coming to be known to Dr. Halley, that gentleman, who had attempted the demonſtration in vain, applied, in Auguſt 1684, to Newton; who aſſured him, that he had abſolutely completed the thing. This was alſo regiſtered in the books of the Royal Society: at whoſe earneſt ſolicitations he finiſhed the work, which came out in 4to, about Midſummer 1687, under the title of, "Philoſophiæ Naturalis Principia Mathematica," containing, in the third book, the cometic aſtronomy, which had been lately diſcovered by him, and now made its firſt appearance in the world.

This work, however, in which our author has built a new ſyſtem of natural philoſophy upon the moſt ſublime geometry, did not meet at firſt with the applauſe it deſerved, and was one day to receive. Two reaſons concurred in producing this effect; Des Cartes had then got full poſſeſſion of the world. His philoſophy indeed was the creature of a fine imagination, gaily dreſſed out: he had given her likewiſe ſome of nature's fine feathers, and painted the reſt to a ſeeming likeneſs of her. On the other hand, Newton had, with an unparalleled penetration, and ſtrength of brain, purſued nature up to her moſt ſecret abode, and was intent to demonſtrate her reſidence to others, rather than anxious to deſcribe particularly the way by which he arrived at it himſelf: he finiſhed his piece in that elegant conciſeneſs, which had juſtly gained the ancients an univerſal eſteem. In truth, the conſequences flow with ſuch rapidity from the principles, that the reader is often left to ſupply a long chain of reaſoning to connect them; therefore it required ſome time before the world could underſtand it. The beſt mathematicians were obliged to ſtudy it with care, before they could make themſelves maſters of it; and thoſe of a lower rank durſt not venture upon it, till encouraged by the teſtimonies of the moſt learned. But at laſt, when its worth came to be ſufficiently known, the approbation which had been ſo ſlowly gained, became univerſal, and nothing was to be heard from all quarters, but one general voice of admiration. "Does Mr. Newton eat, drink, or ſleep, like other men?" ſays the marquis de l'Hoſpital, one of the greateſt mathematicians of the age, to the Engliſh who viſited him. "I repreſent him to myſelf as a celeſtial genius entirely diſengaged from matter [s]."

In the height of theſe profound philoſophical reſearches, juſt before his "Principia" went to preſs in 1686, the

[s] Fontenelle's Eloge. Voltaire's Letters concerning the Engliſh nation, No. 14, and preface to "Recueil de divers Pieces ſur la Philoſophie. Amſterd. 1720."

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privileges of the univerſity being attacked by James II, our author appeared among the moſt hearty defenders, and was, on that occaſion, appointed one of their delegates to the high-commiſſion court. He was alſo choſen one of their members for the Convention-Parliament in 1688, in which he ſat till it was diſſolved. Our author's merit was well known to Charles Montague, afterwards earl of Halifax, who was bred at the ſame college [T]; and, as ſoon as he undertook the great work of recoining the money, he fixed his eye upon Newton for an aſſiſtant in it; and accordingly, in 1696, he was made warden of the Mint, in which employment he did very ſignal ſervice to the nation. Three years after, he was promoted to be maſter of that office, a place worth 12 or 1500l. per annum, which he held till his death. Upon this promotion, he appointed Mr. Whiſton, then maſter of arts, of Clare-hall, his deputy in the mathematical profeſſorſhip at Cambridge, giving him the full profits of the place, which too he procured for him in 1703. The ſame year our author was choſen preſident of the Royal Society, in which chair he ſat for twenty-five years, till the day of his death; and he had been choſen a member of the royal academy of ſciences at Paris in 1699, as ſoon as the new regulation was made for admitting foreigners into that ſociety.

Ever ſince the firſt diſcovery of the heterogeneous mixture of light, and the production of colours thence ariſing, he had employed a good part of his time in bringing the experiment, upon which the theory is founded, to a degree of exactneſs that might ſatisfy himſelf. The truth is, this ſeems to have been his favourite invention; thirty years he had ſpent in this arduous taſk before he publiſhed it in 1704. In infinite ſeries and fluxions, and in the power and rule of gravity in preſerving the ſolar ſyſtem, there had been ſome, though diſtant hints, given by others before him, viz. by Fermat and lord Napier; whereas, in diſſecting a ray of light into its primary conſtituent particles, which then admitted of no farther ſeparation; in the diſcovery of the different refrangibility of theſe particles thus ſeparated; and that theſe conſtituent rays had each its own peculiar colour inherent in it; that rays falling in the ſame angle of incidence have alternate fits of reflection and refraction; that bodies are rendered tranſparent by the minuteneſs of their pores, and become opaque by having them large;

[T] See his article in "Biographia Britannica," where it appears, that Newton entered heartily into a deſign, encouraged by his friend, of introducing experimental philoſophy to the univerſity of Cambridge; and we ſhall here obſerve, that he read private lectures in geometry at his own chambers, to members of his own and other colleges. See Life of Mr. Wharton, prefixed to his Sermons, where that gentleman is ſaid to have attended thoſe lectures.

and

and that the moſt tranſparent body, by having a great thinneſs, will become leſs pervious to the light: in all theſe, which made up his new theory of light and colours, he was abſolutely and entirely the firſt ſtarter; and, as the ſubject is of the moſt ſubtle and delicate nature, he thought it neceſſary to be himſelf the laſt finiſher of it.

In reality, the affair that chiefly employed his reſearches for ſo many years was far from being confined to the ſubject of light alone; on the contrary, all that we know of natural bodies ſeemed to be comprehended in it; he had found out, that there was a natural action at a diſtance between light and other bodies, by which both the reflections and refractions, as well as inflections, of the former were conſtantly produced: to aſcertain the force and extent of this principle of action was what had all along engaged his thoughts, and what, after all, by its extreme ſubtlety, eſcaped his moſt penetrating ſpirit. However, though he has not made ſo full a diſcovery of this principle, which directs the courſe of light, as he has in relation to the power by which the planets are kept in their courſes; yet he gave the beſt directions poſſible for ſuch as ſhould be diſpoſed to carry on the work, and furniſhed matter abundantly enough to animate them to the purſuit. He has indeed hereby opened a way of paſſing from optics to an entire ſyſtem of phyſics; and, if we only look upon his queries as containing the hiſtory of a great man's firſt thoughts, even in that view they muſt be always entertaining and curious.

This ſame year, and in the ſame book with the optics, he publiſhed, for the firſt time, his method of fluxions. It has been already obſerved, that theſe two inventions were intended for the public ſo long before as 1672; but were laid by then, in order to prevent his being engaged, on that account, in a diſpute about them. And it is not a little remarkable, that even now this laſt piece proved the occaſion of another diſpute, which held many years. Ever ſince 1684, Leibnitz had been artfully working the world into an opinion, that he firſt invented this method. Sir Iſaac ſaw his deſign from the beginning, and, upon that account, had ſufficiently obviated it in the firſt edition of his "Principia" in 1687; viz. in the Scholium to the ſecond Lemma of the ſecond book of his "Principia," firſt edition: and, with the ſame view, when he now publiſhed that method, he took occaſion to acquaint the world, that he invented it in the years 1665 and 1666. In the "Acta Eruditorum" of Leipſic, where an account is given of this book, the author aſcribed the invention to Leibnitz, intimating, that Newton borrowed it from him. Keill, aſtronomical profeſſor at Oxford, undertook Sir Iſaac's defence;

ſence; and, for proof, referred to the papers of the Royal Society, who thereupon publiſhed a farther defence, in 1712, under the title of "Commercium Epiſtolicum Johan. Collins, &c." In the interim, the honour of knighthood had been conferred upon him, in 1705, by queen Anne, in conſideration of his great merit: and, in 1714, he was applied to by the houſe of commons for his opinion upon a new method of diſcovering the longitude at ſea by ſignals, which had been laid before the houſe by Ditton and Whiſton, in order to procure their encouragement; but the petition was thrown aſide upon reading Sir Iſaac's paper delivered to the committee June 2d this year.

The following year, 1715, Leibnitz, in the view of bringing the world more eaſily into the belief that Sir Iſaac had taken the method of fluxions from his "Differential Method," attempted to foil his mathematical ſkill by the famous problem of the trajectories, which he therefore propoſed to the Engliſh by way of challenge; but the ſolution of this, though the moſt difficult propoſition his wit was able to deviſe, and what might paſs for an arduous affair to any other, yet was hardly any more than an amuſement to our ethereal genius: he received the problem at four o'clock in the afternoon, as he was returning from the Mint; and, though extremely fatigued with buſineſs, yet finiſhed the ſolution before he went to bed. It is true, that Leibnitz's friends objected to the ſolution, but in ſuch a manner as ſhewed their envy and their impatience.

As Leibnitz was privy-counſellor of juſtice to the elector of Hanover, ſo when that prince was raiſed to the Britiſh throne, Sir Iſaac came more under the notice of the court; and it was for the immediate ſatisfaction of George I. that he was prevailed with to put the laſt hand to the diſpute about the invention of fluxions. In this court Caroline princeſs of Wales, afterwards queen-conſort to George II. happened to have a curioſity for philoſophical enquiries; no ſooner, therefore, was ſhe informed of our author's attachment to the houſe of Hanover, than ſhe engaged his converſation, which preſently endeared him to her. Here ſhe found, in every difficulty, that full ſatisfaction which ſhe had in vain ſought for elſewhere; and her highneſs was frequently heard to declare publicly, that ſhe thought herſelf happy in coming into the world at a juncture of time, which put it in her power to converſe with him. It was at this princeſs's ſolicitation, that he drew up an abſtract of his chronology; a copy of which was, at her requeſt, communicated, about 1718, to ſignior Conti, a Venetian nobleman, then in England, upon a promiſe to keep it ſecret. Notwithſtanding this promiſe,

promiſe, the abbé, who while here had alſo affected to ſhew a particular friendſhip for Newton, though privately betraying him as much as lay in his power to Leibnitz, was no ſooner got croſs the water into France, than he diſperſed copies of it, procured an antiquary to tranſlate it into French, and moreover to write a confutation of it. This, being printed at Paris, in 1725, was delivered as a preſent from the bookſeller that printed it to our author, in order to obtain, as was ſaid, his conſent to the publication; but, though he expreſſly denied ſuch conſent, yet the whole was publiſhed the ſame year. Hereupon, Sir Iſaac found it neceſſary to publiſh a defence of himſelf, which was inſerted in the "Philoſophical Tranſactions." Thus he, who had ſo much all his life long been ſtudious to avoid diſputes, was unavoidably all his life long, in a manner, involved in diſputes; which was evidently the effect of his ſuperior merit.

"——— Diram qui contudit Hydram
"Comperit invidiam ſupremo fine domari." VIRGIL.

Nor did this laſt end even with his death [u], which happened the following year.

Some time before this, in his 80th year, he was ſeized with an incontinence of urine, thought to proceed from the ſtone in the bladder, and judged to be incurable; however, by the help of a ſtrict regimen and other precautions, which, till then, he never had occaſion for, he procured great intervals of eaſe during the five remaining years of his life; yet he was not free from ſome ſevere paroxyſms, which even forced out large drops of ſweat that ran down his face. In theſe circumſtances he was never obſerved to utter the leaſt complaint, nor expreſs the leaſt impatience; and, as ſoon as he had a moment's eaſe, he would ſmile and talk with his uſual cheerfulneſs. He was now obliged to rely upon Mr. Conduitt, who had married his niece [x], for the diſcharge of his office in the Mint. Saturday morning, March 19, 1726-7, he read the news-papers, and diſcourſed a long time with Dr. Mead, his phyſician, having then the perfect uſe of all

[u] Sir Iſaac's paper was republiſhed in 1726 at Paris, in French, with a letter to the abbé Conti in anſwer to it; and, the ſame year, ſome diſſertations were printed there by father Souciet againſt Sir Iſaac's "Chronological Index," an anſwer to which was inſerted by Dr. Halley in the "Philoſophical Tranſactions," No. 397.

[x] This niece, before her marriage to Conduitt, was widow of col. Barton; ſhe was a diſtinguiſhed beauty, and as ſuch is celebrated in a poem called, "The Toaſts," printed among the "State Poems." Mr. Conduitt ſucceeded his uncle Sir Iſaac in the Mint. See his monument in Weſtminſter-abbey, on the left hand near the entrance into the Weſt door, facing that of Sir Iſaac.

his ſenſes and his underſtanding: but, that night, he entirely loſt them all, and, not recovering them afterwads, died on the Monday following, March 20, in his 85th year. His corpſe lay in ſtate in the Jeruſalem-chamber, and on the 28th was conveyed into Weſtminſter-abbey, the lord-chancellor, the dukes of Montroſe and Roxburgh, and the earls of Pembroke, Suſſex, and Macclesfield, holding up the pall. He was interred near the entrance into the choir on the left hand, where a ſtately monument is erected to his memory, with an inſcription upon it, drawn up with the moſt conſummate elegance.

His character has been attempted by Mr. Fontenelle and Dr. Pemberton, the ſubſtance whereof is: To begin with his perſon: he was of a middling ſtature, and ſomewhat inclined to be fat in the latter part of his life. His countenance was pleaſing and venerable at the ſame time, eſpecially when he took off his peruke, and ſhewed his white hair, which was pretty thick. He never made uſe of ſpectacles, and loſt but one tooth during his whole life. But Fontenelle ſeems to have been miſinformed, when he tells us, that he had a very lively and piercing eye, as was remarked by biſhop Atterbury, who aſſures us, that this part of beauty did not belong to our author, at leaſt for twenty years before his death, about which time the biſhop became acquainted with him: on the contrary, he obſerves, that, in the whole air of Sir Iſaac's face and make, there was nothing of that penetrating ſagacity which appears in his compoſitions; that he had ſomething rather languid in his look and manner, which did not raiſe any great expectation in thoſe who did not know him. He was of a very meek diſpoſition, and a great lover of peace; he would rather have choſen to remain in obſcurity than to have the calm of life ruffled by thoſe ſtorms and diſputes, which genius and learning always draw upon thoſe that are too eminent for them. In contemplating his genius, it preſently becomes a doubt, which of theſe endowments had the greateſt ſhare, ſagacity, penetration, ſtrength, or diligence; and, after all, the mark that ſeems moſt to diſtinguiſh it is, that he himſelf made the juſteſt eſtimation of it, declaring, that, if he had done the world any ſervice, it was due to nothing but induſtry and patient thought; that he kept the ſubject, under conſideration, conſtantly before him, and waited till the firſt dawning opened gradually, by little and little, into a full and clear light. And hence no doubt aroſe that unuſual kind of horror which he had for all diſputes; a ſteady unbroken attention, free from thoſe frequent recoilings inſeparably incident to others, was his peculiar felicity; he knew it, and he knew the value of it. No wonder then that controverſy

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was looked on as his bane, when ſome objections, haſtily made to his diſcoveries concerning light and colours, induced him to lay aſide the deſign he had of publiſhing his optic lectures; we find him reflecting on that diſpute, into which he was unavoidably drawn thereby, in theſe terms: "I blamed my own imprudence for parting with ſo real a bleſſing as my quiet to purchase a ſhadow." It is true this ſhadow, as Fontenelle obſerves, did not eſcape him afterwards, nor did it coſt him that quiet which he ſo much valued, but proved as much a real happineſs to him as his quiet itſelf; yet this was a happineſs of his own making; he took a reſolution, from theſe diſputes, not to publiſh any more about that theory, till he had put it above the reach of controverſy, by the exacteſt experiments, and the ſtricteſt demonſtrations; and, accordingly, it has never been called in queſtion ſince. In the ſame temper, after he had ſent the manuſcript of his "Principia" to the Royal Society, with his conſent to the printing of it by them; yet, upon Hooke's injuriouſly inſiſting, that himſelf had demonſtrated Kepler's problem before our author, he determined, rather than be involved again in a controverſy, to ſuppreſs the third book, and was very hardly prevailed upon to alter that reſolution. It is true, the public was thereby a gainer; that book, which is indeed no more than a corollary of ſome propoſitions in the firſt, being originally drawn up in the popular way, with a deſign to publiſh it in that form; whereas, he was now convinced, that it would be beſt not to let it go abroad without a ſtrict demonſtration.

After all, notwithſtanding his anxious care to avoid every occaſion of breaking his intenſe application to ſtudy, he was at a great diſtance from being ſteeped in philoſophy; on the contrary, he could lay aſide his thoughts, though engaged in the moſt intricate reſearches, when his other affairs required his attendance; and, as ſoon as he had leiſure, reſume the ſubject at the point where he had left off. This he ſeems to have done not ſo much by any extraordinary ſtrength of memory, as by the force of his inventive faculty, to which every thing opened itſelf again with eaſe, if nothing intervened to ruffle him. The readineſs of his invention made him not think of putting his memory much to the trial; but this was the offspring of a vigorous intenſeneſs of thought, out of which he was but a common man. He ſpent, therefore, the prime of his age in thoſe abſtruſe reſearches, when his ſituation in a college gave him leiſure, and even while ſtudy was his proper profeſſion. But, as ſoon as he removed to the Mint, he applied himſelf chiefly to the buſineſs of that office, and ſo far quitted mathematics and

philoſophy as not to engage in any purſuits of either kind afterwards.

Dr. Pemberton obſerves, that, though his memory was much decayed in the laſt years of his life, yet he perfectly underſtood his own writings, contrary to what I had formerly heard, ſays the doctor, in diſcourſe from many perſons. This opinion might ariſe, perhaps, from his not being always ready at ſpeaking on theſe ſubjects, when it might be expected he ſhould. But as to this it may be obſerved, that great geniuſes are frequently liable to be abſent, not only in relation to common life, but with regard to ſome of the parts of ſcience that they are beſt informed of; inventors ſeem to treaſure up in their minds what they have found out, after another manner, than thoſe do the ſame things, who have not this inventive faculty. The former, when they have occaſion to produce their knowledge, are in ſome meaſure obliged immediately to inveſtigate part of what they want; for this they are not equally fit at all times: ſo it has often happened, that ſuch as retain things chiefly by means of a very ſtrong memory, have appeared off-hand more expert than the diſcoverers themſelves [Y].

It was evidently owing to the ſame inventive faculty that Sir Iſaac, as this writer found, had read fewer of the modern mathematicians than one could have expected, his own prodigious invention readily ſupplying him with what he might have an occaſion for, in purſuit of any ſubject he undertook. However, he often cenſured the handling of geometrical ſubjects by algebraic calculations; and his book of algebra he called by the name of "Univerſal Arithmetic," in oppoſition to the injudicious title of "Geometry," which Des Cartes had given to the treatiſe, wherein he ſhews, how the geometer may aſſiſt his invention by ſuch kind of computations. He frequently praiſed Sluſius, Barrow, and Huygens, for not being influenced by the falſe taſte which then began to prevail. He uſed to commend the laudable attempt of Hugh de Omerique to reſtore the ancient analyſis; and very much eſteemed Apollonius's book "De Sectione Rationis," for giving us a clearer notion of that analyſis than we had before. Dr. Barrow may be eſteemed as having ſhewn a compaſs of invention equal, if not ſuperior, to any of the moderns, our author only excepted; but Sir Iſaac particularly recommended Huygens's ſtyle and manner: he thought him the moſt

[Y] This conduct might alſo in ſome meaſure be owing to the injurious uſe that had been made of his freedom in communicating, by Leibnitz, Hooke, abbé Conti, and Whiſton, whoſe behaviour had given that caution, which was imputed to him, ſuch a reſerve as bordered upon the ſuſpicious. However, he did not ſuffer theſe injuries to paſs uncenſured, but made ſpirited returns, as well as irrefragable anſwers, in his own vindication.

elegant

elegant of any mathematical writer of modern times, and the moſt juſt imitator of the ancients. Of their taſte and form of demonſtration Sir Iſaac always profeſſed himſelf a great admirer [z], and often cenſured himſelf for not following them yet more cloſely than he did, and ſpoke with regret of his miſtake at the beginning of his mathematical ſtudies, in applying himſelf to the works of Des Cartes, and other algebraic writers, before he had conſidered the elements of Euclid with that attention which ſo excellent a writer deſerves.

But, if this was a fault, it is certain it was a fault to which we owe both his great inventions in ſpeculative mathematics, the doctrine of infinite ſeries and fluxions; and, perhaps, this might be one reaſon why his particular reverence for the ancients is omitted by Fontenelle, who, however, certainly makes ſome amends by that juſt eulogium which he makes of our author's modeſty; which amiable quality he repreſents as ſtanding foremoſt in the character of this great man's mind and manners. It was in reality greater than can be eaſily imagined, or will be readily believed; yet it always continued ſo without any alteration, though the whole world, ſays Fontenelle, conſpired againſt it; let us add, though he was thereby robbed of his invention of fluxions. Nich. Mercator publiſhing his "Logarithmotechnia," in 1668, where he gave the quadrature of the hyperbola by an infinite ſeries, which was the firſt appearance in the learned world of a ſeries of this ſort drawn from the particular nature of the curve, and that in a manner very new and abſtracted. Barrow, then at Cambridge, where Newton, then about twenty-ſix years of age, reſided, recollected, that he met with the ſame thing in the writings of that young gentleman, and there not confined to the hyperbola only, but extended, by general forms, to all ſorts of curves, even ſuch as are mechanical; to their quadratures, their rectifications, and their centers of gravity; to the ſolids formed by their relations, and to the ſuperficies of thoſe ſolids; ſo that, when their determinations were poſſible, the ſeries ſtopt at a certain point, or at leaſt their ſums were given by ſtated rules: and, if the abſolute determinations were impoſſible, they could

[z] Bp. Atterbury, having obſerved, that Fontenelle's praiſe of Sir Iſaac's modeſty was to him the moſt pleaſing part of his deſcription of him, proceeds thus: "It is that modeſty which will teach us to ſpeak and think of the ancients with reverence, eſpecially if we happen not to be thoroughly acquainted with them. Sir Iſaac certainly was, and his great veneration for them was one diſtinguiſhing part of his character, which I wonder (or rather I do not wonder) that Mr. Fontenelle has omitted. His opinion of them was, that they were men of great genius and ſuperior minds, who had carried their diſcoveries, particularly in aſtronomy, and other parts of mathematics, much farther than now appears from what remains of their writings." Epiſtolary Correſpondence, vol. i. p. 181.

yet be infinitely approximated; which is the happieſt and moſt refined method, ſays Fontenelle, of ſupplying the defects of human knowledge, that man's imagination could poſſibly invent. To be maſter of ſo fruitful and general a theory was a mine of gold to a geometrician; but it was a greater glory to have been the diſcoverer of ſo ſurpriſing and ingenious a ſyſtem. So that Newton, finding by Mercator's book that he was in the way to it, and that others might follow in his track, ſhould naturally have been forward to open his treaſures, and ſecure the property, which conſiſted in making the diſcovery; but he contented himſelf with his treaſure which he had found, without regarding the glory. What an idea does it give us of his unparalleled modeſty, when we ſee him declaring that he thought Mercator had entirely diſcovered his ſecret, or that others would, before he was of a proper age for writing? His MS. upon infinite ſeries was communicated to none but Mr. John Collins, that attorney-general of the mathematical republic, and the lord Brounket, who had alſo done ſomething in this way; and even that had not been complied with, but for Barrow, who would not ſuffer him to indulge his modeſty ſo much as he deſired.

It is farther obſerved, concerning this part of his character, that he never talked either of himſelf or others, nor ever behaved in ſuch a manner as to give the moſt malicious cenſurers the leaſt occaſion even to ſuſpect him of vanity. He was candid and affable, and always put himſelf upon a level with his company. He never thought either his merit, or his reputation, ſufficient to excuſe him from any of the common offices of ſocial life; no ſingularities, either natural or affected, diſtinguiſhed him from other men. Though he was firmly attached to the church of England, he was averſe to the perſecution of the Non-conformiſts. He is repreſented, indeed, as an Arian by Whiſton, who, however, tells us, that he was ſo angry with him, that he would never ſuffer him to enter as a member of the Royal Society, while he ſat at the head of it. He judged of men by their manners; and the true ſchiſmatics, in his opinion, were the vicious and the wicked; not that he confined his principles to natural religion, for he was thoroughly perſuaded of the truth of revelation; and, amidſt the great variety of books, which he had conſtantly before him, that which he ſtudied with the greateſt application was the "Bible:" and he underſtood the nature and force of moral certainty as well as he did that of a ſtrict demonſtration. We are told, that when Bentley aſked him bluntly once, "whether he could demonſtrate his opinion, that by a day in the prophetic language was meant a year?" Sir Iſaac was ſo greatly offended at it, as invidiouſly alluding

to

to his being a mathematician, that he would not ſee him for twelve months after. He did not neglect the opportunities of doing good, when the revenues of his patrimony, and a profitable employment, improved by a prudent œconomy, put it in his power. We have two remarkable inſtances of his bounty and generoſity; one to Maclaurin, profeſſor of mathematics at Edinburgh, to whom he offered 20l. per annum; and the other to his niece Barton, on whom he had ſettled an annuity of 100l. See Maclaurin's article, and that of Charles Montague, earl of Halifax. When decency upon any occaſion required expence and ſhow, he was magnificent without grudging it, and with a very good grace; at all other times, that pomp, which ſeems great to low minds only, was utterly retrenched, and the expence reſerved for better uſes. He never married, and perhaps he never had leiſure to think of it. Being immerſed in profound ſtudies during the prime of his age, and afterwards engaged in an employment of great importance, as well as quite taken up with the company which his celebrity drew to him, he was not ſenſible of any vacancy in life, nor of the want of a companion at home. He left 32,000l. at his death; but made no will, which, Fontenelle tells us, was becauſe he thought a legacy was no gift. As to his works, beſides what were publiſhed in his life-time, there were found, after his death, among his papers, ſeveral diſcourſes upon the ſubjects of antiquity, hiſtory, divinity, chemiſtry, and mathematics, ſeveral of which were publiſhed at different times, as appears from the catalogue of all his works in the note [A]. The whole have been collected,

[A] We ſhall rank them in the order of time, in which thoſe upon the ſame ſubject were publiſhed, as follows: 1. Several papers relating to his teleſcope, and his theory of light and colours, printed in the "Philoſophical Tranſactions," No. 80, 81, 82, 83, 84, 85, 88, 96, 98, 110, 111, 123, 128. 2. "Optics, or a Treatiſe of the Reflections, and Inflections, and Colours of Light, 1704," 4to. A Latin tranſlation by Dr. Clarke, 1706, 4to. A French tranſlation by Pet. Coſte Amſt. 1729, 2 vol. 12mo. 3. "Lectiones Opticæ, 1729," 4to. 4. "Optical Lectures, 1728, in ſeveral Letters to Mr. Oldenburgh, Secretary of the Royal Society," inſerted in the General Dictionary, under our author's article. 5. "Naturalis Philoſophiæ Principia Mathematica, 1687," 4to; and again, 1713, 4to. with a preface, by Roger Cotes; again by himſelf, in 1726, 4to. under the direction of H. Pemberton, M. D. 6. "A Syſtem of the World, tranſlated from the Latin Original, 1727," 8vo. This, as has been already obſerved, was at firſt intended to make the third book of his "Principia." An Engliſh tranſlation by Motte, 1729, 8vo. 7. "Several Letters to Mr. Flamſtead, Dr. Halley, and Mr. Oldenburgh;" ſee our author's article in the General Dictionary. 8. "A Paper about the Longitude," drawn up by order of the houſe of commons, ibid. 8. "Abrégé de Chronologie du Chevalier Newton, fait par luy-même, & traduit ſur le Manuſcript Anglois, 1726," under the direction of the abbé Conti, together with ſome obſervations upon it. 10. "Remarks upon the Obſervations made upon a Chronological Index of Sir Iſaac Newton, &c. Phil. Tranſ. No. 389." See alſo ibid. No. 397, by Dr. Halley. 11. "The Chronology of ancient Kingdoms amended,

collected, 1784, with a valuable commentary, in five handſome quarto volumes, by the Rev. Dr. Horſley, now biſhop of Rocheſter.

NEWTON (RICHARD), D. D. was deſcended from a family that had long been of conſiderable repute, and of good fortune, which was much injured during the civil wars. His father enjoyed a moderate eſtate at Lavendon Grange, in Bucks, (which is now in the family,) and lived in a houſe of lord Northampton's in Yardly Chaſe, where Dr. Newton was (we believe) born. He was educated at Weſtminſter ſchool, and elected from that foundation to a ſtudentſhip of Chriſt-church, Oxford, where he was eminent as a tutor; a charge, which he executed to his own, the college's, and univerſity's honour and benefit. Here he became M. A. April 12, 1701; and B. D. March 18, 1707. He was inducted principal of Hart-hall, by Dr. Aldrich, in 1710, where he undertook the degree of D. D. Dec. 7, that year.

amended, &c. 1728," 4to. 12. "Arithmetica Univerſalis, &c." under the inſpection of Mr. Whiſton, Cantab. 1707, 8vo. Under this head may be ranked his "Tractatus de Speciebus Figurarum curvilinearum," ſubjoined to the firſt edition of his "Optics," in 1704: and alſo "Newtoni Geneſis curvarum per Umbras, Leyden, 1740." 13. "Analyſis per Quantitatum Series, Fluxiones, & Differentias, cum Enumeratione Linearum tertii Ordinis, 1711," 4to. under the inſpection of W. Jones, eſq. F. R. S. The laſt tract had been publiſhed before, together with another of the quadrature of curves, by the method of fluxions, under the title of "Tractatus duo de Speciebus & Magnitudine Figurarum curvilinearum;" and other letters in the appendix to Dr. Gregory's "Catoptrics, &c. 1735," 8vo. 14. Several letters relating to his diſpute with Leibnitz, upon his right to that invention, in "Commercium epiſtolicum D. Johannis Collins & aliorum de Analyſi promota, Juſſu Societatis Regiæ edituin, 1712," 4to. 15. "Poſtſcript and Letter of Mr. Leibnitz to the Abbé Conti, with Remarks, and a Letter of his own to that Abbé, 1717," 8vo: to which was added, "Ralphſon's Hiſtory of Fluxions," as a ſupplement. The letters were publiſhed in the ſame language that each was written; thoſe of Leibnitz in French, thoſe of Newton in Engliſh; the two laſt were tranſlated into French, and printed alſo at London; and again in "Recueil de diverſes Pieces, &c." at Amſterdam, 1740. 16. "The Method of Fluxions, and Analyſis by infinite Series," tranſlated into Engliſh from the original Latin; to which is added, "A perpetual Commentary by the Tranſlator Mr. John Colſon, 1736," 4to. 17. Several miſcellaneous pieces, and letters, as follow: 1. "A Letter to Mr. Boyle upon the Subject of the Philoſopher's Stone," General Dict. under Mr. Boyle's article. 2. "A Letter to Mr. Aſton, containing Directions for his Travels," ibid. under our author's article. 3. "An Engliſh Tranſlation of a Latin Diſſertation upon the Sacred Cubit of the Jews, inſerted among the miſcellaneous Works of Mr. John Greaves, vol. ii. publiſhed by Dr. Thomas Birch, in 1737," 2 vols. 8vo. This diſſertation was found ſubjoined to a work of Sir Iſaac's not finiſhed, intituled "Lexicon Prophetieum." 4. "Four Letters from Sir Iſaac Newton to Dr. Bentley, containing ſome Arguments in Proof of a Deity, 1756," 8vo. 5. "Two Letters to Mr Clarke, &c." 17. "Obſervations on the Prophecies of Daniel and the Apocalypſe of St. John, 1733," 4to. "Is. Newtoni Elementa Perſpectivæ univerſalis, 1746," 8vo. A collection of ſeveral pieces of our author's, under the following title, "Newtoni Is. Opuſcula Mathematica Philoſ. & Philol. collegit J. Caſtillioneus, Lauſſ. 1744," 4to. viii. tomes. Sir Iſaac alſo publiſhed Barrow's "Optical Lectures in 1699," 4to. and "Bern. Varenii Geographia, &c. 1681," 8vo.

Dr. Newton was called into lord Pelham's family, to ſuperintend the education of the late duke of Newcaſtle, and his brother Mr. Pelham, who ever retained (as many letters now extant ſhew) a moſt affectionate regard for him; but, being a man of too independent and liberal principles ever to ſolicit for any favour for himſelf, he never met with any return for his ſedulous attention to them till a ſhort time before his death, which happened April 21, 1753, when he was promoted to a canonry of Chriſt-church, which he held with his principalſhip of Hertford-college. He was honoured with the eſteem of the late lord Granville, than whom none at that time was a better judge of merit and men of learning. He was allowed to be as polite a ſcholar and as ingenious a writer as any of the age. In cloſeneſs of argument, and perſpicuity and elegance of language, he had not his equal. Never was any private perſon employed in more truſts, or diſcharged them with greater integrity. He was a true friend to religion, the univerſity, and the clergy; a man of exemplary piety, and extenſive charity. No one man was called forth ſo often to preach, in the latter end of queen Anne's time, and in the beginning of king George I. as Dr. Newton.

Bp. Compton, who had a kind affection and juſt eſteem for him, collated him to the rectory of Sudbury in Northamptonſhire. He reſided there for ſome years; and, during his reſidence, diſcharged all the parts of his office as a pariſh-miniſter with exemplary care and fidelity. Amongſt other particulars, he read the evening-prayers of the liturgy at his church on the week-day evenings, at ſeven of the clock, haytime and harveſt excepted, for the benefit of his pariſhioners, ſuch as could then aſſemble for public devotions. When he left the place, returning to Oxford, about 1724, he enjoined his reſpective curates ſucceſſively, three worthy men, (Mr. Baker, Mr. —— and Mr. Saunders), to keep up the ſame good rule; which they faithfully obſerved. He exerted alſo his beſt endeavours, from time to time, to prevail with the ſucceeding biſhops of London (Gibſon more particularly) to beſtow his ſaid rectory on his curate for the time being, and on each ſucceſſively, and he would reſign the charge: each of the applications without ſucceſs. His lordſhip's ſucceſſor, bp. Sherlock, readily conſented to Dr. Newton's propoſal; and Mr. Saunders accordingly ſucceeded the doctor in the rectory. In 1740 [B], he obtained the charter to convert Hart-

[B] He publiſhed after this, "A Scheme of Diſcipline, with Statutes intended to be eſtabliſhed by a Royal Charter for the Education of Youth in Hart-hall, in the Univerſity of Oxford, 1740," fol. 2. "Rules and Statutes for the Government of Hertford-college, in the Univerſity of Oxford; with Obſerva-

Hart-hall into Hertford-college, of which he was founder, at a conſiderable expence to himſelf, great aids from his numerous friends, and 1000l. at leaſt by his publication of "Theophraſtus [c]," with his admirable Engliſh notes. A ſecond edition of his "Pluralities Indefenſible," which was publiſhed in anſwer to the learned Wharton on Pluralities, appeared in 1744. Dr. Newton has not been, and probably never will be, anſwered. Hart-hall was an appendage to Exeter-college. Dr. Newton veſted it from its dependence on Exeter-college. The famous Dr. Conybeare, rector of Exeter college, afterwards dean of Chriſt-church, and biſhop of Briſtol, oppoſed Dr. Newton's project of obtaining his charter; and never, perhaps, were two people better pitted for a controverſy, which deſerved to be collected, for the language, as well as Junius's Letters.

The MSS. of Mr. Jones have furniſhed the following detached memoranda concerning him: "A very ſenſible, thoughtful, judicious, and a truly honeſt man. His writings ſhew his learning, judgement, and integrity; and his life exemplified every Chriſtian virtue.—He was my very good friend; and a promoter of my ſtudies. I entirely loved and reſpected him living, and I ſhall always revere his memory now he is dead. Moſt orderly and exact in his family at Lavendon Grange (where I often viſited him), as well as in his college. Diſcreet and punctual in every part of his conduct. Highly and juſtly eſteemed by all the wiſe and good. He lamented the indolence and inactivity, and was grieved to obſerve the ſecular views and ambitious ſchemes, of ſome of the heads of colleges and halls; but he, for his own part, reſolved to do his duty, as became a good governor, and a friend to uſeful diſcipline and learning. An example of temperance and decency in every part of his behaviour, and of great moderation alſo, in reſpect of the different ſentiments of his fellow-

Obſervations on particular Parts of them, ſhewing the Reaſonableneſs thereof. By R. Newton, D. D. Principal of Hertford-college, Lond. 1747," 8vo. Theſe were drawn up 1725. 3. "Univerſity Education; or an Explication and Amendment of the Statute which, under a Penalty inſufficient and eluded, prohibits the Admiſſion of Scholars going from one Society to another, without the Leave of their reſpective Governor, or of their Chancellor: humbly propoſed to the Chancellor, Maſters, and Scholars, of the Univerſity of Oxford, as a Means neceſſary for the good Education of Youth in the ſaid Univerſity. On Account of the late irregular Admiſſion of W——m S—n—, Commoner of Hart-hall, into O—l C——e. By Richard Newton, D. D. Principal of Hart-Hall. The 2d Edition, Lond. 1726," 8vo. Reprinted 1733.

[c] His "Theophraſtus" did not appear in print till after his death, being publiſhed by his ſucceſſor, Dr. William Sharp, under the title of "The Characters of Theophraſtus, with a ſtrictly literal Tranſlation of the Greek into Latin, &c. with Notes and Obſervations on the Text, in Engliſh: for the Benefit of Hertford-college. By the late R. Newton, D. D. and Principal, Oxf. 1754," 8vo.

Proteſtants.

Proteſtants. He valued, and occaſionally viſited, and would converſe, and ſometimes dine with, Dr. Doddridge, when he came to Northampton. He ſaw that they both aimed at the ſame great and good end, in fitting up hopeful young ſtudents for the chriſtian miniſter. He uſually made excurſions, in the long vacations, into various parts of the kingdom, moſt commonly taking with him, for company and improvement, one or more young gentlemen of fortune in his college, at the requeſt, and with the approbation, of their parents. He was himſelf, in every reſpect, a gentleman, and a man of refined good breeding. You might ſee this in every part of his converſation. At evening, upon ſuch journeys, he would, a little before bed-time, deſire his young pupils to indulge him in a ſhort vacation of about half an hour, for his own private recollections. During that little interval they were ſilent, and he would ſmoke his pipe with great compoſure, and then chat with them again in an uſeful manner for a ſhort ſpace, and, bidding them a good night, go to his reſt.

"He died at Lavendon Grange, extremely lamented by all the poor of that neighbourhood, to whom he was a kind benefactor, and by all his friends and acquaintance throughout the kingdom. Upon his death-bed, he ordered all his writings to be deſtroyed, as his worthy widow informed me; and ſhe was a conſcientious perſon. His friend, Dr. Hunt, adviſed her to be cautious, and to be ſure ſhe did not miſtake his meaning, eſpecially with regard to ſome articles. I alſo, to whom ſhe paid a favourable regard, preſumed to ſuggeſt the ſame caution. How far that good lady proceeded in the propoſed deſtruction of the worthy doctor's papers, I am not able to ſay; but do hitherto ſuppoſe ſhe reduced them to aſhes. Upon a vacancy of the public orator's place at Oxford, Newton offered himſelf a candidate; but Digby Cotes, then fellow of All Souls-college, and afterwards principal of Magdalen-hall, carried the point againſt him. Newton's friends thought him to be by far the more qualified perſon for that eminent poſt; though Orator Digby was alſo, I think, a man of worth as well as reputation. Newton ſurvived him. Dr. Newton was well ſkilled in the modern foreign languages as well as in the ancient ones of Greece and Rome. A well-poliſhed gentleman, and, at the ſame time, a ſincere Chriſtian. He carried dignity, in his aſpect, but ſweetened with great modeſty, humility, and freedom of converſation. This I know, having carefully obſerved him, and having always found him even and uniform, both in his temper and in his conduct. One thing comes now into my mind. Being a gueſt for a night or two at his houſe at Lavendon, in the ſummer 1749, and in my way to Oxford and London, &c. I had much

much familiar and free diſcourſe with him, and particularly upon the ſubject of a reaſonable *reform* in ſome particulars relating to our eccleſiaſtical eſtabliſhment; a reform, to which he was a hearty well-wiſher. One evening, there being preſent his worthy vice-principal Mr. Saunders, and an ingenious young gentleman of fortune, a pupil of Saunders, the doctor was pleaſed to propoſe to us this queſtion: What ſhare are we to allow to *Common Senſe* and *Reaſon* in matters of *Religion?* Thoſe two gentlemen and myſelf being ſilent, he addreſſed himſelf particularly to me, who was, in point of age, ſuperior to them both. I freely anſwered, that, in my poor opinion, the due exerciſe of common ſenſe and reaſon, and private judgement in all matters of religion, ought to be allowed to all Chriſtians. He ſaid, he was of the ſame mind. He read prayers in his family at Lavendon, morning and evening, being ſelect parts of the public liturgy. On Wedneſdays and Fridays the litany only. He appointed to his ſtudious gueſts ſeveral ſeparate apartments (being parlours) for private ſtudy, with pen, ink, and paper, for each, and the uſe of his library, which was near thoſe apartments, &c. When Pelham was miniſter, that ſtation corrupted the man, and made him like other miniſters; for when he was aſked why he did not place, in proper ſtation, the able and meritorious Dr. Newton, he ſaid, 'How could I do it? he never aſked me;' forgetting his tutor.—Mr. Pelham more than once employed Dr. Newton to furniſh king's ſpeeches."

NEWTON (THOMAS), an Engliſh biſhop, was born of reſpectable parents, Dec. 1, 1703, at Lichfield in Staffordſhire. He received the firſt part of his education in the free-ſchool there; but, at the age of thirteen, was removed to Weſtminſter, and, in a year after, became a king's ſcholar. May, 1723, he was elected to Trinity-college, Cambridge; he ſays, he preferred Cambridge to Oxford, not only becauſe he "thought the ſtudies there rather more manly, but becauſe the fellowſhips of Trinity-college were much more valuable than the ſtudentſhips of Chriſt-church." He took the degrees in arts at the uſual time, was choſen fellow of his college, and, in 1729, went into orders. Soon after, he removed to London; became, firſt curate, then aſſiſtant-preacher at St. George's, Hanover-ſquare; and, afterwards, reader and afternoon-preacher at Groſvenor-chapel in South-Audley-ſtreet. During his ſituation here, he was taken into lord Carpenter's family, to be tutor to his ſon, afterwards earl of Tyrconnel; and, living here at no expence, was "tempted to indulge his taſte in the purchaſe of books, prints, and pictures, and made the beginnings of a collection, which was continually receiving additions and improvements."

In

In 1738, Dr. Pearce, then vicar of St. Martin's in the Fields, appointed him morning-preacher at the chapel in Spring-Garden. In 1741, when Mr. Pulteney was created earl of Bath, Mr. Newton was appointed his firſt chaplain; and, in 1744, through the ſaid earl's intereſt, preferred to the rectory of St. Mary le Bow, in Cheapſide; upon which he quitted the chapel in Spring-Garden. At the beginning of 1745, he took his degree of doctor of divinity; and, the Rebellion breaking out ſoon after, he was, in all his ſermons, ſo ſtrenuous for his king and country, that he received ſome threatening letters, which lord Bath adviſed him to lay before the ſecretary of ſtate. In 1747, he was choſen lecturer of St. George's, Hanover-ſquare; and, the ſame year, married the daughter of Dr. Trebeck, the rector, who lived ſeven years with him. In 1749, he publiſhed an edition of "Milton's Paradiſe Loſt;" which he dedicated to lord Bath. March 1751, when Frederic prince of Wales died, he preached a ſermon upon the occaſion, at St. George's, Hanover-ſquare; which ſo recommended him to the princeſs dowager, that he was immediately made her chaplain.

June 1754, he loſt his father, aged 83, and his wife, aged 38. At this time, he was engaged in writing his "Diſſertations on the Prophecies:" and, ſays he, "Happy it was for me; for, in any affliction, I never found a better and more effectual remedy than plunging deep into ſtudy, and fixing my thoughts as intenſely as I could upon other ſubjects." This is founded in nature, and is a ſecret every body ſhould be poſſeſſed of. The firſt volume of the "Diſſertations" was publiſhed the following winter: the other two did not appear till three years after; and, for the encouragement of his work, he was appointed, in the mean time, to preach "Mr. Boyle's Lecture." In 1756, he was made chaplain to the king; and, after, prebendary of Weſtminſter, and precentor of York. Sept. 5, 1761, he married a ſecond wife, whom he deſcribes as "a clever, ſenſible woman, who had ſome knowledge and experience of the world; who was capable of ſuperintending and directing his affairs; who was a prudent manager and œconomiſt, and could lay out his money to the beſt advantage; who, though ſhe brought no fortune, yet might ſave one, and be a fortune in herſelf; who could ſupply his table handſomely, yet not expenſively, and do the honours of it in a becoming manner; who had no more taſte and love of pleaſure than a reaſonable woman ſhould have; who would be happier in ſtaying with her huſband at home than in perpetually gadding abroad; who would be careful and tender of his health; and, in ſhort, be a friend

and

and companion of all hours." We have tranſcribed this for the benefit of our female readers.

The 18th of the ſame month, he kiſſed the king's hand for the biſhopric of Briſtol; to which was annexed a reſidentiaryſhip of St. Paul's; which reſidentiaryſhip he exchanged for the deanry, in 1708. "His ambition," he ſays, "was now fully ſatisfied; and he firmly reſolved never to ſeek or aſk for any thing more." He kept his reſolution; and, after ſtruggling many years with illneſs of various kinds, he died in his deanry-houſe, Feb. 14, 1782, in his 79th year.

NEWTON (THOMAS), a learned writer of the ſixteenth century, eminent for his Latin poetry, taught ſchool, and practiſed phyſic with ſucceſs; yet, according to Wood, he was in holy orders. He died in 1607.

NICAISE (CLAUDE), a celebrated antiquary in the ſeventeenth century, was deſcended of a good family at Dijon, where his brother was proctor-general of the chamber of accounts. Being inclined to the church, he became an eccleſiaſtic, and was made a canon in the holy chapel at Dijon; but devoted himſelf wholly to the ſtudy and knowledge of antique monuments. Having laid a proper foundation of learning at home, he reſigned his canonry, and went to Rome, where he reſided many years; and, after his return to France, he held a correſpondence with almoſt all the learned men in Europe. Perhaps there never was a man of letters, who had ſo frequent and extenſive a commerce with the learned men of his time as the abbé Nicaiſe. This correſpondence took up a great part of his time, and hindered him from enriching the public with any large works; but the letters which he wrote himſelf, and thoſe which he received from others, would make a fine and curious "Commercium Epiſtolicum." The few pieces which he publiſhed are, a Latin diſſertation "De Nummo Pantheo," dedicated to Mr. Spanheim, and printed at Lyons in 1689. The ſame year, an explication of an antique monument found at Guienne, in the dioceſe of Aach; but the piece which made the greateſt noiſe was "A Diſcourſe upon the Form and Figure of the Syrenes," in which, following the opinion of Huet, biſhop of Auvranches, he undertook to prove, that they were, in reality, birds, and not fiſhes, or ſea-monſters. He tranſlated into French, from the Italian, a piece of Bellori, containing a deſcription of the pictures in the Vatican, to which he added, "A Diſſertation upon the Schools of Athens and Parnaſſus," two of Raphael's pictures. He wrote alſo a ſmall tract upon the ancient muſic; and died while he was labouring to preſent the public

public with the explanation of that antique inſcription, "Minervæ Arpaliæ," which was found in the village of Velley, where he died in Oct. 1701, aged 78. There was made upon him, in an air of raillery, this epitaph; which, however, repreſents exactly enough the portraiture of his mind.

" Cy gît l'illuſtre abbé Nicaiſe,
Qui la plume en main dans ſa chaiſe,
Mettoit lui ſeul en mouvement,
Toſcan, François, Belge, Allemande;
Non par diſcords mutuelles,
Mais par lettres continuelles.
La plus part d'érudition,
A gens de réputation,
De tous cotez à ſon adreſſe,
Avis, journaux venoient ſans ceſſe;
Gazettes, livres frais éclos,
Soit en paquets, ſoit en balots.
Lui toujours en nouvelles riches,
De ſa part n'en étoit pas chiches.
Faloit-il écrire au Bureau,
Sur un phénomene nouveau;
Annonie l'heureuſe travaille
D'un manuſcript, d'un medaille;
S'ériger en ſolliciteur
De louanges pour un auteur,
D'Arnauld mort avertir la trape,
Feliciter un nouveau pape.
S'habile & fidele écrivain,
N'avoit pas la goutte à la main.
L'étoit le facteur de l'arnaſſe.
Or git-il & cette diſgrace,
Fait perdre aux Huets, aux Noris,
Aux Sanards, Cuperus & Leibnitz,
A Baſnage le journaliſte,
Bayle le vocabuliſte,
Aux commentateur Grevius,
Kuhnius, Perizonius,
Mainte curieuſe riſpoſte;
Mais nul n'y perd tant que la poſte."

NICANDER of Colophon, a celebrated grammarian, poet, and phyſician, who flouriſhed about the 160th Olympiad, and 140 years before Chriſt, in the reign of Attalus; or, according to ſome, in the time of Ptolemy Philadelphus. Suidas tells us, that he was the ſon of Xenophon of Colophon, a town in Ionia; and obſerves, that, according to others, he was

was a native of Ætolia; but, if we may believe Nicander himſelf, he was, indeed, born in the neighbourhood of the temple of Apollo, at Claros, a little town in Ionia, near Colophon; yet, the name of his father was Damphæus [D]. He was called an Ætolian, only becauſe he lived many years in that country, and wrote a hiſtory of it. A great number of writings are aſcribed to him, of which we have remaining only two: one intituled, "Theriaca;" deſcribing, in verſe, the accidents which attend wounds made by venomous beaſts, adding the proper remedies to them; the other, "Alexipharmaca;" wherein he treats of poiſons and their antidotes, or counter-poiſons [E]: theſe are both excellent poems. Demetrius Phalereus, Theon, Plutarch, and Diphilus of Laodicea, wrote commentaries upon the firſt; and we have ſtill extant very learned Greek "Scholia" upon both, the author of which is not known; though Voſſius imagines they were made by Diphilus juſt mentioned. He wrote other pieces of the like kind, as "Ophiaca," upon ſerpents; and "Hyacinthia," being a collection of remedies. He wrote alſo a commentary upon the "Prognoſtics of Hippocrates" in verſe. The Scholiaſt of Nicander cites the two firſt of theſe, and Suidas mentions two others. Athenæus alſo cites, in ſeveral places, ſome poetical works of our author upon agriculture, called his "Georgics," which were known likewiſe to Curio, together with another poem upon Bees. Beſides theſe he compoſed five books of "Metamorphoſes," as Ovid did after him. Some verſes of this work are copied by Tzetzes, and the "Metamorphoſes" of Antonius Liberalis were apparently taken from thoſe of Nicander, who muſt needs have had a very fertile genius, ſince he compoſed alſo ſeveral hiſtorical works; for inſtance, "The Hiſtory of Colophon," his birth-place, is cited by Athenæus. And, as he paſſed a great part of his life in Ætolia, that country merited his attention, as appears by the ancients, who frequently cite his "Ætolics; nay Bœotia, and Thebes in particular, employed his pen: and we find cited,

[D] The paſſage is in the beginning of one of his poems, where he ſays, that he was neighbour to Apollo of Claros: and Suidas tells us, that the temple of Claros, where that god gave his oracles, was very near Colophon; ſo that his birth might be at Colophon, and not actually at Claros.

[E] Among theſe he mentions only two that were extracted from minerals, the litharge and the ceruſe, which ſhews there was no other known at that time; all the reſt were extracted either from plants or animals, of which the moſt pernicious was that called Toxicum; not deſcribed by the botaniſts, becauſe no doubt, they knew not from which plant it was extracted, or indeed what it was, though they were no ſtrangers to the ill-effects of it. And the ſame thing is ſeen at this day, in regard to ſome drugs which are uſed in phyſic, while nobody knows whether they are derived from plants or animals, or how they are prepared, as coming from foreign countries. Nicander ranks opium among the poiſons. Le Clerc, Hiſt. de Med.

even

even as far as the tenth book, his work upon Sicily. Laſtly, he applied himſelf to write "A Hiſtory and deſcription of Europe in general." He was undoubtedly an author of good merit, and well deſerves thoſe eulogiums which are given of him in ſome epigrams in the "Anthologia." This Nicander has been confounded with Nicander the grammarian of Thyatira, by Stephanus Byzantius: and Voſſius, in giving the titles of the books written by both theſe Nicanders, does not diſtinguiſh them at firſt; though he grants at laſt, that they could not be all done by the ſame Nicander.

NICAUSIS, or, as ſhe is called by the Arabians, BALKIS, queen of Sheba, famous for her viſit to Solomon. In the Scriptures ſhe is ſtiled "The Queen of the South." She was, probably, queen of that part of Arabia Felix which was inhabited by the Sabeans, where the women were admitted to govern. Joſephus will have it that ſhe reigned over Egypt and Ethiopia; and cites Herodotus to prove it, who ſpeaks only of Niconis, queen of Egypt, and mentions nothing of a pretended journey to Jeruſalem. See 1 Kings x. and 2 Chron. ix. to which Joſephus adds ſeveral ſtories from the traditions of the Jews.

NICEPHORUS (Gregoras), a Greek hiſtorian, was born about the cloſe of the 13th century, and flouriſhed in the 14th, under the emperors Andronicus, John Palæologus, and John Cantacuzenus. He was a great favourite of the elder Andronicus, who made him librarian of the Church of Conſtantinople, and ſent him ambaſſador to the prince of Servia. He accompanied this emperor in his misfortunes, and attended at his death; after which he repaired to the court of the younger Andronicus, where he appears to have been well received; and it is certain, that, by his influence over the Greeks, that church was prevailed on to refuſe entering into any conference with the legates of pope John XXII. But, in the diſpute which aroſe between Barlaam and Palamos, taking the part of the former, he maintained it zealouſly in the council that was held at Conſtantinople in 1351, for which he was caſt into priſon, and continued there till the return of John Palæologus, who releaſed him; after which he held a diſputation with Palamos, in the preſence of that emperor. He compiled a hiſtory, which, in eleven books, contains all that paſſed from 1204, when Conſtantinople was taken by the French, to the death of Androcus Palæologus, the younger, in 1341. Beſides this work, he is the author of ſome others. His hiſtory, with a Latin tranſlation by Jerome Wolf, was printed at Baſil in 1562, and again at Geneva in 1615. We have alſo a new verſion of it, and a new edition more correct than any of the preceding, printed at the Louvre in 1702, by the

French king's librarian there. This edition contains, in the firſt volume, the thirty-eight books of Gregoras, which end with the year 1341; and, in the ſecond tome, are the thirteen following, which contain a hiſtory of ten years. There are ſtill fourteen remaining to be publiſhed; as alſo fourteen other pieces of Gregoras, who wrote Scholia upon "Syneſius de Inſomniis," publiſhed by Turnebus in 1553: the verſion of which, by John Pichou, is printed among the works of the ſame Syneſius.

NICEPHORUS (CALISTUS), a Greek hiſtorian, who flouriſhed in the 14th century, wrote an "Eccleſiaſtical Hiſtory," in twenty-three books, eighteen of which are ſtill extant, containing the tranſactions of the church from the birth of Chriſt to the death of the emperor Phocas in 610. We have nothing left beſides the arguments of the five other books, from the commencement of the reign of the emperor Heraclius to the end of that of Leo the Philoſopher, who died in 911. He dedicated this hiſtory to the emperor Andronicus Palæologus the elder: it was tranſlated into Latin by John Langius: it has gone through ſeveral editions, the beſt of which is that of Paris in 1630. There is only one manuſcript of this hiſtory, which is preſerved in the library of Matthias Corvin, king of Hungary, who found it among ſome other books which he took from the Turks. Nicephorus was no more than thirty years of age when he compiled it; however, it does not deſerve that contempt with which it is treated by Theodore Beza. Some other pieces are aſcribed to our author. Labbé, in his preliminary diſcourſe prefixed to the "Byzantine Hiſtorians," hath given a catalogue of the emperors and patriarchs of Conſtantinople, compoſed by Nicephorus; and his abridgement to the Bible in Iambic verſe was printed at Baſil in 1536.

NICEPHORUS (BLEMMIDAS), a prieſt and monk of Mount Athos, flouriſhed in the 13th century. He refuſed the patriarchate of Conſtantinople, being favourable to the Latin church, and more inclined to peace than any of the Greeks of his time. In this ſpirit he compoſed two treatiſes concerning "The Proceſſion of the Holy Ghoſt;" one addreſſed to James patriarch of Bulgaria, and the other to the emperor Theodore Laſcaris. In both theſe he refutes thoſe who maintain, that one cannot ſay the Holy Ghoſt proceeds from the Father and the Son. Theſe two tracts are printed in Greek and Latin, by Allatius, who has alſo given us a letter, written by Blemmidas, on his expelling from the church of her convent the miſtreſs of the emperor John Ducas. There are ſeveral other pieces of our author in the Vatican library.

NICERON

NICERON (JOHN FRANCIS) was born at Paris in 1613. Having finiſhed his academical ſtudies with a ſucceſs which raiſed the greateſt hopes of him, he entered into the order of Minims, and took the habit in 1642; whereupon, as is uſual, he changed the name given him at his baptiſm for that of Francis, the name of his paternal uncle, who was alſo a Minim, or Franciſcan. The inclination and taſte which he had for mathematics appeared early. He began to apply himſelf to that ſcience in his philoſophical ſtudies, and devoted thereto all the time he could ſpare from his other employments, after he had completed his ſtudies in theology. All the branches of the mathematics, however, did not equally engage his attention; he confined himſelf particularly to optics, and only learned of the reſt as much as was neceſſary for rendering him perfect in this. There remain ſtill, in ſeveral houſes wherein he dwelt, eſpecially at Paris, ſome excellent performances, which diſcover his ſkill in this way, and which make us regret, that a longer life did not ſuffer him to carry it to that perfection which he deſired; ſince one cannot help being ſurpriſed that he proceeded ſo far as he did in the midſt of theſe occupations and travels, by which he was forced from it during the ſhort ſpace of time which he lived. He hath himſelf obſerved, in the preface to his "Thaumaturgus Opticus," that he went twice to Rome; and that, on his return home, he was appointed teacher of theology. He was afterwards choſen to accompany father Francis de la Noue, vicar-general of the order, in his viſitation of the convents throughout all France. But the eagerneſs of his paſſion for ſtudy put him upon making the beſt of all the moments he had to ſpare for books; and that wiſe œconomy furniſhed him with as much as ſatisfied him. Being taken ſick at Aix, in Provence, he died there, September 22, 1646, aged 33. He was an intimate acquaintance of Des Cartes. His writings are: 1. "L'Interprétation des Chiffres, ou Regles pour bien entendre & expliquer facilement toutes ſortes des Chiffres, Simples, &c." 2. "La Perſpective curieuſe, ou Magie artificielle des Effets marveilleux de l'Optique, Catoptrique, & Dioptrique." This is only an eſſay to the following work: 3. "Thaumaturgus Opticus: ſive, Admiranda Optices, Catoptrices, & Dioptrices, Pars prima, &c." He intended to add two other parts, but was prevented by death.

NICERON (JOHN PETER), ſo much celebrated on account of his "Memoirs of Men illuſtrious in the Republic of Letters," was born at Paris, March 11, 1685. He was of an ancient and noble family, who were in very high repute about 1540. He ſtudied with ſucceſs in the Mazarine-college at Paris, and afterwards at the college Du Pleſſis. In a ſhort

time, reſolving to forſake the world, he conſulted one of his uncles, who belonged to the order of Bernabite Jeſuits. This uncle examined him; and, not diſſident of his election, introduced him as a probationer to that ſociety at Paris. He was received there in 1702, took the habit in 1703, and made his vows in 1704, at the age of 19. After he had profeſſed himſelf, he was ſent to Montarges, to go through a courſe of philoſophy and theology; thence he went to Loches in Touraine, to teach thoſe ſciences. He received the prieſthood, at Poitiers, in 1708. As he was not arrived at the age to aſſume this order, a diſpenſation, which his uncommon piety had merited, was obtained in his favour. The college of Montarges having recalled him, he was their profeſſor of rhetoric during two years, and philoſophy during four. In ſpite of all theſe avocations, he was humanely attentive to every call and work of charity, and to the inſtruction of his fellow-creatures, many of whom heard him deliver out fit rules of conduct for them, not only from the pulpits of moſt of the churches within the province, but even from thoſe of Paris. In 1716, his ſuperiors invited him to that city, that he might have an opportunity of following, with the more convenience, thoſe ſtudies for which he always had expreſſed the greateſt inclination. He not only underſtood the ancient, but the modern languages; a circumſtance of infinite advantage in the compoſition of thoſe works which he has given to the public, and which he carried on with great aſſiduity to the time of his death, which happened after a ſhort illneſs, July 8, 1738, at the age of 53. His works are, 1. "Le Grand Febrifuge; or, a Diſſertation to prove that Common Water is the beſt Remedy in Fevers, and even in the Plague; tranſlated from the Engliſh of John Hancock, Miniſter of St. Margaret's, London, in 12mo." This treatiſe made its appearance, amongſt other pieces relating to this ſubject, in 1720; and was attended with a ſucceſs which carried it through three editions; the laſt came out in 1730, in 2 vols. 12mo, intituled, "A Treatiſe on Common Water; Paris, printed by Cavelier." 2. "The Voyages of John Ouvington to Surat, and divers Parts of Aſia and Africa; containing the Hiſtory of the Revolution in the Kingdom of Golconda, and ſome Obſervations upon Silk-Worms. Paris, 1725." 2 vols. 12mo. 3. "The Converſion of England to Chriſtianity, compared with its pretended Reformation: a Work tranſlated from the Engliſh. Paris, 1729." 8vo. 4. "The Natural Hiſtory of the Earth, tranſlated from the Engliſh of Mr. Woodward, by Monſ. Nogues, Doctor in Phyſic; with an Anſwer to the Objections of Doctor Camerarius: containing, alſo, ſeveral Letters written on the ſame Subject, and a methodical

methodical Diſtribution of Foſſils, tranſlated from the Engliſh, by Niceron. Paris, 1735." 4to. 5. "Memoirs of Men illuſtrious in the Republic of Letters, with a critical Account of their Works. Paris," 12mo. The firſt volume of this great work appeared in 1727; the others were given to the public in ſucceſſion, as far as the thirty-ninth, which appeared in 1738. The fortieth volume was publiſhed after the death of the author, in 1739. Since that event, a forty-firſt and a forty-ſecond volume came out; but in theſe three laſt are many articles of which Niceron was not the author.

NICETAS (DAVID), a Greek hiſtorian, a native, as ſome relate, of Paphlagonia, flouriſhed about the end of the ninth century. He wrote the "Life of St. Ignatius, Patriarch of Conſtantinople, tranſlated into Latin by Frederic Mutius, Biſhop of Termoli;" and this verſion was made uſe of by cardinal Baronius: but we have another verſion, by father Matthew Raderi, printed at Ingoldſtadt, in 1604. This Nicetas compoſed alſo ſeveral panegyrics, in honour of the apoſtles and other ſaints, which are inſerted in the laſt continuation of the "Bibliotheca Patrum," by Combefis. There are ſeveral authors of this name mentioned by Geſner and Leo Allatius.

NICETAS (ſurnamed SERRON), deacon of the church of Conſtantinople, and contemporary with Theophylact in the 11th century, and afterwards biſhop of Heraclea compoſed ſeveral "Funeral Orations upon the death of Gregory Nazianzen;" as alſo a "Commentary," which is inſerted in Latin among the works of that father. There is aſcribed to him a "Catena upon the Book of Job," compiled of paſſages taken from ſeveral of the fathers, as Apollinarius, Athanaſius, Baſil, Chryſoſtom, Cyril of Alexandria, Didymus of Alexandria, Ephrem Syrus, Euſebius, Gregory Nazianzen, Gregory of Nyſſa, Iſidore, Julius Halicarnaſſenſis, Methodius, Nilus, Olympidorus, Origen, Polychronius Severus, and Theophilus of Alexandria. This work was printed at London, 1637, in folio. We have alſo, by the ſame author, ſeveral "Catenæ upon the Pſalms and Canticles, printed at Baſil in 1552." There is, likewiſe, a "Commentary upon the Poems of Gregory Nazianzen," printed at Venice, under the name of Nicetas of Paphlagonia, which is apparently the ſame author.

NICETAS (ARHOMINATES), a Greek hiſtorian, called Coniates, being born at Chone, or Coloſſus, a town in Phrygia. He flouriſhed in the 13th century, and was employed in ſeveral conſiderable affairs at the court of the emperors of Conſtantinople. When that city was taken by the French, in 1204, he withdrew, together with a young

girl, whom he had taken from the enemy. He afterwards married this captive, at Nice in Bithynia, where he died, in 1206.

He wrote a "History, or Annals, from the death of Alexis Comnenus in 1118, to that of Baudouin in 1205." This work, of which we have a Latin translation by Jerome Wolfius, was printed at Basil, in 1557; again at Geneva, in 1593; and since inserted in the body of the "Byzantine Historians," printed at the Louvre at Paris: but the style is insupportably bad. Father Morel of Tours, in the 16th century, translated the five first books of a piece, intituled, "The Treasure of the Orthodox Faith," ascribed to Nicetas. They were printed in 1580, 8vo, and have been inserted since in the twelfth volume of the "Bibliotheca Patrum" of Cologne. We have also a fragment of the twentieth book, concerning what ought to be observed upon the conversion of a Mahometan to Christianity. Michael Choniates, our author's brother, composed several "Monodies upon his death," which are also translated by the same Morel; and Michael also composed some other discourses, particularly one upon the "Cross," the manuscript of which is in the Public Library at Paris.

NICHOLAS (ABRAHAM), an ingenious English penman, was born in Bread-street, where his father kept a reputable school, 1692. His performances, and they are all from the rolling-press, are entituled, "Various Examples of Penmanship," engraved by George Bickham, 1715 and 1717; he lived then at the Hand and Pen, in Bread-street. The "Penman's Assistant, 1719." About this time he established a boarding-school at Clapham, which has been since supported with repute by his brother James Nicholas, who succeeded him therein. In 1722, he published his "Complete Writing-Master;" engraved by Bickham in 31 folio plates, with his picture in the front. He went abroad, and died about the year 1744.

NICHOLS (WILLIAM), son of John Nichols, of Donington in Bucks, born in 1664, became a Batler or Commoner of Magdalen-hall, Oxford, in 1679; removed afterwards to Wadham college, and, as a member thereof, took the degree of B. A. Nov. 27, 1683; and was admitted probationer-fellow of Merton-college in October 1684; M. A. June 19, 1688; and, about that time taking holy orders, became chaplain to Ralph earl of Montague, and, in September 1691 rector of Selsey, near Chichester, in Sussex; was admitted B. D. July 2, 1692; and D. D. Nov. 29, 1695. After a life entirely devoted to piety and study, we find him,

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in the close of it, thus pathetically describing his situation, in a letter to Robert earl of Oxford:

"Smith-street, Westminster, Aug. 31, 1711.

"May it please your lordship,

"I was in hopes that her majesty would have bestowed the prebend of Westminster upon me, being the place where I live, and that I might be nearer to books, to finish my work on the liturgy and articles, for which she was pleased to tell to me, with her own mouth, she would consider me. My good lord, I have taken more pains in this matter than any divine of our nation, which I hope may bespeak the favour of a Church-of-England ministry. Therefore I most humbly beseech your lordship for your interest for the next prebend of that church (if this be disposed of) that shall be void; for, if I had merited nothing, my circumstances want it. I am now forced on the drudgery of being the editor of Mr. Selden's books, for a little money to buy other books to carry on my liturgical work. I have broken my constitution by the pains of making my collections myself throughout that large work, without the help of an amanuensis, which I am not in a condition to keep, though the disease of my stomach (being a continual cholic of late, attended by the rupture of a vein) might plead pity, and incline my superiors not to to suffer me all my days to be a Gibeonite in the church without any regard or relief. Pray, my lord, represent my case to the queen; and I shall never be wanting to make my most ample acknowledgement for so great a favour. I could long since have made my way to preferment, without taking all this pains, by a noisy cry for a party: but, as this has been often the reproach, and once the ruin, of our clergy, so I have always industriously avoided it, quietly doing what service I could to the church I was born in, and leaving the issue thereof to God's Providence, and to the kind offices of some good man, who some time or other might befriend me in getting some little thing for me to make my circumstances easy; which is the occasion that your lordship has the trouble of this application from,

My lord,

Your lordship's most dutiful, most obedient,

And most humble servant,

WILL. NICHOLS."

His publications were, 1. "An Answer to an heretical Book, called, 'The naked Gospel,' which was condemned and ordered to be publickly burnt by the Convocation of the University of Oxon, Aug. 19, 1690, with some Reflexions on Dr. Bury's new Edition of that Book, 1691," 4to.

2. "A ſhort Hiſtory of Socinianiſm," printed with the anſwer before-mentioned; and dedicated to his patron the earl of Montague. 3. "A Practical Eſſay on the Contempt of the World, 1694," 8vo, inſcribed to "Sir John Trevor, Maſter of the Rolls," to whom the author acknowledges his obligations for "a conſiderable preferment beſtowed in a moſt obliging and generous manner." 4. "The Advantages of a learned Education," a ſermon preached at a ſchool-feaſt, 1698, 4to. 5. "The Duty of Inferiors towards their Superiors, in Five Practical Diſcourſes; ſhewing, I. The Duty of Subjects to their Princes. II. The Duty of Children to their Parents. III. The Duty of Servants to their Maſters. IV. The Duty of Wives to their Huſbands. V. The Duty of Pariſhioners and the Laity to their Paſtors and Clergy. To which is prefixed a Diſſertation concerning the Divine Right of Princes, 1701," 8vo. 6. "An Introduction to a devout Life, by Francis Sales, Biſhop and Prince of Geneva; tranſlated and reformed from the Errors of the Romiſh Edition. To which is prefixed a Diſcourſe of the Riſe and Progreſs of the Spiritual Books in the Romiſh Church, 1701," 8vo. 7. "A Treatiſe of Conſolation to Parents for the death of their Children; written upon the Occaſion of the Death of the Duke of Glouceſter;" and addreſſed "to the moſt illuſtrious Princeſs Anne of Denmark, 1701," 8vo. 8. "God's Bleſſing on Mineral Waters; a Sermon preached at the Chapel at Tunbridge Wells, 1702," 4to. 9. "A Conference with a Theiſt, in Five Parts; dedicated to the Queen's moſt excellent Majeſty, 1703," 8vo; of which a third edition, with the addition of two conferences, the one with a Machiavelian, the other with an Atheiſt, all carefully reviſed and prepared for the preſs by the author, was publiſhed in 2 vols. 8vo. 1723. 10. "A Practical Eſſay on the Contempt of the World; to which is prefixed a Preface to the Deiſts, and vicious Libertines of the Age, 1704," 2d edit. 1vo. 11. "The Religion of a Prince; ſhewing that the Precepts of the Holy Scriptures are the beſt Maxims of Government, 1704," 8vo. 12. "Defenſio Eccleſiæ Anglicanæ, 1707," 12mo. 13. "A Paraphraſe on the Common Prayer, with Notes on the Sundays and Holidays, 1708," 8vo. 14. "Afflictions the Lot of God's Children, a Sermon on the Death of Prince George, 1709," 8vo. 15. "A Comment on the Book of Common Prayer, and Adminiſtration of the Sacraments, &c. 1710," folio. 16. "A Supplement to the Commentary on the Book of Common Prayer, 1711," folio. In the preface to this ſupplement, Dr. Nichols mentions "a long fit of illneſs with which God had pleaſed to viſit him, and a very uneſtabliſhed ſtate of health both before and after it." This illneſs appears ſoon to have ended in his death. 17.

"Hiſtoriæ

"Hiſtoriæ Sacræ Libri VII. Ex Antonii Cocceii Sabellici Eneadibus concinnatum, in uſum Scolarum, & Juventutis Chriſtianæ, 1711," 12mo. 18. "A Commentary on the firſt Fifteen, and Part of the Sixteenth Articles of the Church of England, 1712," fol. 19. "A Defence of the Doctrine and Diſcipline of the Church of England; firſt written in Latin for the Uſe of Foreigners by William Nichols, D. D. and tranſlated into Engliſh by himſelf, 1715," 12mo.—A volume of letters written by and to Dr. Nichols in Latin (by Jablonſki, Oſterwald, Wetſtein, &c.) was preſented by his widow Catharine Nichols to the Archbiſhop of Canterbury, Oct. 28, 1712, to be depoſited either in Lambeth or St. Martin's library. They are accordingly preſerved among the valuable MSS at Lambeth, No. 676. It may not be improper to diſtinguiſh this pious divine from his name-ſake WILLIAM NICHOLS, M. A. and rector of Stockport in Cheſhire, who was a ſtudent of Chriſt Church, Oxford, and publiſhed, 1. "De Literis inventis Libri ſex; ad illuſtriſſimum Principem Thomam Herbertum, Pembrokiæ Comitem, &c. 1711," 8vo. 2. "Oratio coram venerabili Societate promovenda Religione Chriſtianâ habita Londini, Dec. 29, 1715," 12mo; and, 3. "ΠΕΡΙ ΑΡΧΩΝ Libri Septem. Accedunt Liturgica, 1717," 12mo.

NICHOLLS (FRANK), an eminent phyſician, born in London, in 1699. He was educated firſt at Weſtminſter, and afterwards at Oxford, where he was choſen reader of anatomy. After viſiting Paris he returned to London, and gave phyſiological lectures, which were well attended. In 1728, he was choſen Fellow of the Royal Society. In 1729, he took his degree of doctor of phyſic, at Oxford. In 1743 he married the daughter of Dr. Mead, by whom he had five children. On the death of Sir Hans Sloane, he was choſen to ſucceed him as one of the king's phyſicians. On the death of his royal maſter, Dr. Nicholls, after republiſhing his tract "De Anima medica," with a diſſertation "De Motu Cordis et Sanguinis in Homine nato et non nato," ſpent the remainder of his life in literary retirement. He died at the age of 80, and his life was written in elegant Latin by Dr. Lawrence, formerly preſident of the college of phyſicians.

NICOLAS, one of the ſeven firſt deacons, Acts vi. 5. He was a proſelyte of Antioch. Afterwards he embraced Chriſtianity, and was one of the moſt zealous and holy among the firſt Chriſtians; ſo that he was choſen for one of the ſeven firſt deacons of the church of Jeruſalem. Though afterwards he is ſuppoſed to have been the firſt author and founder of the ſect of Nicolaitans or Nicolaites, who did the greateſt diſhonour to Chriſtianity, by holding the moſt obnoxious tenets, allowing

allowing adultery and the uſe of meats offered to idols.—Theodoret ſays, the two diſtinguiſhing characters of this ſect were libertiniſm and folly.—Jeſus Chriſt, in the Rev. ii. 6. &c. expreſſly condemns theſe heretics.—Some antient writers diſtinguiſh Nicolas the founder of this ſect, from Nicolas the deacon.

NICOLE (JOHN), father of the celebrated Peter Nicole, was deſcended of a reputable family, and born at Chartres, in 1600. He applied himſelf to the law, and made a good proficiency in it; ſo that he became an advocate in parliament, and judge official to the biſhop of Chartres. He was a good haranguer, but a bad advocate. Being full of enthuſiaſm, he gave into an intolerable bombaſt, and interſperſed his pleadings with verſes and ſcraps of romances, a great number of which were found after his death among his papers. His daughter Charlotte would have ſold them to a butter-woman; but his ſon Peter took care to have them burnt, that the town might not ſwarm with ſuch traſh. It paſſes for an undoubted truth in that town, that he never publiſhed any thing in proſe or verſe; but the abbé de Marolles, numbering up thoſe perſons who had made him preſents of their writings, ſays expreſſly, that John Nicole, father of Peter, preſented him with the declamations of Quintilian, which he had tranſlated into French; and, in effect, his name appears to one of theſe declamations, printed at Paris, in 1642, and dedicated to Mr. Seof, biſhop of Chartres. The abbé de Marolles adds, that he had ſeveral times received verſes in Latin and French from our advocate, being, continues he, "the oldeſt of my friends, and of the ſame age with myſelf." He died at Chartres in 1678.

NICOLE (CLAUDE), couſin-german of the preceding, was ſon of Nicolas Nicole, receiver of the town of Chartres, where he was born in 1611; and, in proceſs of time, became one of the king's council, and preſident in the elections of Chartres. He died in that town, Nov. 2, 1685. He was a good maſter of the Greek, Latin, and Italian, languages, and wrote tolerably well in French, having a talent for French poetry, which, however, he abuſed, the greateſt part of his poems being lewd and diſſolute. Gallantry, and ſuch pieces where tender ſentiments had the greateſt ſhare, were his taſte. The love-elegies of Ovid, the odes of Horace upon the looſeſt ſubjects, and ſome other pieces of the ſame ſtamp, were morſels which pleaſed his palate moſt, and he ſucceeded beſt in ſuch things. After ſeveral of his poems had been handed about in ſeparate ſheets, he collected them together, and printed them at Paris, 1660, in two vols. 4to, with a dedication to the king, under the title of, "The Works of the Preſident Nicole." This collection appeared again after his death,

death, enlarged with ſeveral new pieces, ſome of which are upon ſubjects of piety, in 1693, at Paris. They conſiſt of tranſlations, into French verſe, of ſeveral works of "Ovid," "Horace," "Perſius," "Martial," "Seneca the Tragedian," "Claudian," and others," "A Tranſlation of an Elegy and Ode of Anacreon," and of "A Poem upon the Loves of Adonis, by the Cavalier Marin, &c."

NICOLE (PETER), a celebrated French divine, was born at Chartres, Oct. 6, 1625. He was the ſon of John Nicole above-mentioned; and, being a youth of bright genius, joined to a very happy memory, and great docility, he ſoon made a great proficiency under his father, who underſtood Greek and Latin very well, and choſe to be preceptor to his ſon. At fourteen, having finiſhed his ordinary courſe of humanity-ſtudies, his father ſent him to Paris, to go through a courſe of philoſophy, and then proceed to divinity. Peter arrived in that city about 1642; and, having completed his courſe of philoſophy, took the degree of M. A. July 23, 1644. He afterwards ſtudied divinity at the Sorbonne, in 1645 and 1646; and, during this courſe, he learned Hebrew, perfected himſelf in Greek, and gave a part of his time to the inſtruction of the youth put under the care of meſſieurs de Port-royal. As ſoon as he had completed three years, as uſual, in the ſtudy of divinity, he proceeded bachelor in that faculty; on which occaſion he maintained the theſes called the Tentative, in 1649. He afterwards prepared himſelf to proceed a licentiate; but was diſſuaded from it by the diſpute which aroſe about the five famous propoſitions of Janſenius, added to his connections with Mr. Arnauld. By this means he was more free to cultivate his acquaintance with Port-royal, to which houſe he attached himſelf with the ſtricteſt ties. He retired thither, and aſſiſted Mr. Arnauld in ſeveral pieces, which that celebrated doctor publiſhed in his own defence. In the advertiſement prefixed to ſome provincial letters, with the notes of Wendrock, it is ſaid he was then in Germany; but this is generally believed to be only a fiction, and that he was in Germany no otherwiſe than in ſpirit, becauſe he took a German name with the view of making it believed that the notes came for Germany. He afterwards reſided at ſeveral places, ſometimes at Port-royal, ſometimes at Paris. He continued undiſturbed in that city till 1677, when a letter which he wrote, for the biſhops of St. Pons and Arras, to pope Innocent XI. againſt the relaxations of the caſuiſts, drew upon him a ſtorm, that obliged him to withdraw. He went firſt to Chartres, where his father was lately dead; and, having ſettled his temporal affairs, he repaired to Beauvais, and ſoon after took his leave of the kingdom, in 1679. He retired firſt to Bruſſels, then went to Liege,

Liege, and, after that, viſited Orval, and ſeveral other places. A letter, dated July 16, 1679, which he wrote to Harlai, archbiſhop of Paris, facilitated his return to France: and Robert, canon of the church of Paris, obtained leave of that archbiſhop, ſome time after, for Nicole to come back privately to Chartres. Accordingly he repaired immediately to that city, under the name of M. Berci, and reſumed his uſual employments. The ſame friend afterwards ſolicited a permiſſion for him to return to Paris, and obtained it at length in 1683. Nicole made uſe of the repoſe which he enjoyed in that city, in compoſing new works. In 1693, perceiving himſelf to be grown conſiderably infirm, he reſigned a benefice, of a very moderate income, which he had at Beauvais. The two years which he continued alive afterwards were paſſed in a languiſhing way; and he died of the ſecond ſtroke of an apoplexy, Nov. 16, 1695, aged 70 years.

He lived all his life with great ſimplicitly, loved retirement and quiet, and was very little verſed in the manners of the world; but he had a profound genius, and excelled in metaphyſics. His converſation was agreeable and intereſting, full of ſound and uncommon reflections; his judgement ſolid; and he was more than commonly learned, with a great deal of piety and religion. At firſt he applied himſelf to polite literature, and made himſelf able to imitate the ſtyle of the beſt Latin authors, particularly that of Terence. He wrote that language with great facility; and he exerciſed his talent in the French, in which he is one of the moſt polite and exact authors. But in his country it was impoſſible he ſhould eſcape the reproach, as well as his friend Mr. Arnauld, of undertaking the defence of Janſenius, whoſe opinions were condemned by the Sorbonne, the clergy of France, and indeed the whole church. Scarcely any author hath written with ſo much weight againſt the Calviniſts, the new Myſtics, &c. His works are very numerous, conſiſting of not leſs than an hundred articles: but, being chiefly theological and polemical, we ſhall content ourſelves with referring the reader, who may be curious about them, to the 9th volume of "Niceron's Memoirs," &c. from whence this account of him is taken.

NICOLSON (WILLIAM), a learned Engliſh biſhop, was the ſon of Mr. Joſeph Nicolſon, rector of Hemland in Cumberland, and born at Orton, in that county, about 1655. After a proper foundation of grammar-learning, he was ſent to Oxford, and entered of Queen's college, in 1670. He took the degree of B. A. in 1675-6; M. A. 1679; and, being noticed by Sir Joſeph Williamſon, his countryman, fellow of the ſame college, and then ſecretary of ſtate to Charles II. he was ſent ſoon after, by him, to travel into Germany; and,

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upon his return, he viſited France. He underwent many hardſhips in theſe travels; however, he had not been long come back to the college, when he ſet about writing a deſcription of what he had obſerved abroad, being likewiſe choſen fellow of his college in 1679. About the ſame time, his merit recommended him to Dr. Edward Rainbow, biſhop of Carliſle, who made him his chaplain; and, in 1681, gave him a prebend in that church. The ſame patron collated him to the vicarage of Torpenhoe, and, in 1682, to the archdeaconry of Carliſle; and, having greatly diſtinguiſhed himſelf in the literary world, he was promoted to the ſee of Carliſle in 1702; in conſequence whereof he was created D. D. at Oxford, by diploma, June 23, nine days after he was biſhop. He was deeply engaged in the Bangorian controverſy, which began in 1717; and, in the year following, tranſlated to the biſhopric of Londonderry in Ireland. While he held this ſee he built a repoſitory for the manuſcripts and records relating to it; and, continuing ſtill in favour at Court, Jan. 28, 1726-7, he was raiſed to the archbiſhopric of Caſhell, and made primate of Munſter, in the room of Dr. William Palliſer; but he was prevented from entering into the full poſſeſſion of this laſt dignity by his death, which happened a few days after his promotion, ſuddenly at Derry, the 13th of February following.

Browne Willis obſerves, in relation to his character, that he was a man of very great learning, to whom the world is much indebted, not only for what he has publiſhed in antiquity, but in univerſal ſciences. However, in regard to impartiality, we ought not to conceal, that, though he was endued with an induſtrious faculty, ſuch as is requiſite for an antiquary, yet he falls frequently into miſtakes, for want of ſufficient accuracy, not only in reſpect to manuſcripts, which might be excuſable, but in regard to printed and common books; and moreover the character he gives of many authors appears not to be free from prejudice.

He publiſhed the following things: 1. Several parts of the Engliſh Atlas, publiſhed by Pits, as, "The Deſcription of Poland and Denmark," in vol. i. 1680: "The Deſcription of Part of the Empire of Germany, viz. the Upper and Lower Saxony, the Dukedom of Mecklenburg, Bremen, Magdeburg, &c. the Marquiſates of Brandenburg and Miſnia, with the Territories adjoining the Palatinate of the Rhine, and the Kingdom of Bohemia," in the ſecond volume, 1681, folio. "The Deſcription of the remaining Part of the Empire, viz. Schwabenn, the Palatinate of Bavaria, Archdukedom of Auſtria, the Kingdom of Hungary, the Principality of Tranſylvania, and Circle of Weſtphalia, with the neighbouring provinces,"

provinces," altogether intirely making up vol. iii. 1683, folio. 2. "A Sermon preached in the Cathedral Church of Carliſle, on Sunday Feb. 15, 1684-5, being the next day after King James II. was proclaimed King in that City, 1685," 4to. He alſo publiſhed ſome other ſermons ſeparately, which are not collected into a volume. 3. "A Letter to Mr. Obadiah Walker, Maſter of Univerſity-College, concerning a Runic Inſcription in the Church of Beaucaſtle, in Cumberland," Phil. Tranſ. No. 178. 4. "A Letter to Sir W. Dugdale, concerning a Runic Inſcription on the Font at Bridekirk," publiſhed in the Philoſophical Tranſactions, the ſame number. Theſe two letters are alſo inſerted in Gibſon's edition of Camden. 5. "The Engliſh Hiſtorical Library, part i. 1696;" part ii. 1697; part iii. 1699. A ſecond edition of all the three parts together was printed in 1714, in a thin folio, and afterwards in 4to. 6. "A Letter to Dr. White Kennet, in defence of the Engliſh Hiſtorical Library againſt Dr. Francis Atterbury, &c. 1702," 4to. 7. "The Scottiſh Hiſtorical Library, &c. 1702," 8vo. 8. "A true State of the Controverſy betwixt the preſent Biſhop and Dean of Carliſle [Dr. Atterbury] touching the regal Supremacy, &c. 1704," 4to. 9. "A Collection of Papers ſcattered lately about the Town in the Daily Courant, St. James's Poſt, &c. with ſome Remarks upon them, in a Letter from the Biſhop of Carliſle to the Biſhop of Bangor, 1717," 8vo. Some of theſe advertiſements had been alſo written by him. 10. "A Latin Epiſtle to Dr. David Wilkins, concerning his new edition of the Anglo-Saxon Laws, prefixed to that Work, 1721," folio. 11. "The Iriſh Hiſtorical Library," 8vo.

NICON, a native of Ruſſia in 1613. His parents were ſo obſcure that neither their names nor ſtations are known. He was educated under the care of a monk in the convent of St. Macarius, and here he imbibed a ſtrong and encreaſing prejudice in favour of the monaſtic life. In compliance, however, with the wiſhes of his family, he married, and was ordained a ſecular prieſt. The loſs of his children by death diſguſted him with the world, and he perſuaded his wife to take the veil, whilſt he became a monk. He retired into an iſland in the White Sea, and inſtituted a ſociety in this ſolitude remarkable for its great auſterities. He had not been in this place many years before he was made, after a ſeries of eccleſiaſtical dignities, archbiſhop of Novegorod; and, finally, patriarch of Ruſſia. He was not only eminent as a prieſt, but diſcovered the great and energetic talents of a ſtateſman; and to them he fell a victim. In 1658, he was compelled to abdicate his dignity of patriarch, on which he returned to his cell, and lived over his former auſterities. His degradation did

did not ſatisfy the malice of his enemies; they procured his impriſonment. He obtained, after a number of years, his releaſe, with permiſſion to return to his favourite cell; but, whilſt on the road to this ſpot, he expired in his 66th year.

NICOT (JOHN), maſter of requeſts to the king of France's houſehold, was born at Niſmes. He was ambaſſador from France to Portugal in 1559, and carried thence to his native country the beſt tobacco, called after him Nicotiana. He was author of "A French and Latin Dictionary," in folio, of "A Treatiſe on Navigation," and of ſome other works. He died at Paris in 1603.

NIEUHOFF (JOHN DE), a Dutch writer, born about the middle of the laſt century. He wrote a curious and important account in Dutch of his embaſſy on behalf of the Dutch Eaſt-India company to the emperor of China. This has been tranſlated into French by Jean le Carpentier. This book is very ſcarce, and of great value.

NIEUWENTYT (BERNARD), an eminent Dutch philoſopher and mathematician, was born Aug. 10, 1654, at Weſtgraafdyk in North Holland, of which place his father was miniſter. He diſcovered a turn for learning in his firſt infancy; but in this he differed from thoſe of the ſame bent, who, having an ambition to be ignorant of nothing, enter upon every thing, without giving themſelves time to attain a maſtery in any one ſcience; on the contrary, our young man, though not, indeed, without a deſire to know every thing, yet had the wiſdom to confine his views within certain limits. His father deſigned him for the miniſtry; but, ſeeing his inclination not lie to divinity, he ſuffered him to gratify his own taſte. Thus young Nieuwentyt, ſeeing that nothing was more uſeful than to fix his imagination, and to form his judgement well, applied himſelf early to logic, and the art of reaſoning juſtly; in which he grounded himſelf upon the principles of Des Cartes, with whoſe philoſophy he was greatly delighted. Thence he proceeded to the mathematics, where he made a great proficiency; but the application he gave to that branch of learning did not hinder him from ſtudying both phyſic and law. He ſucceeded in all theſe ſciences, and became a good philoſopher, a great mathematician, a celebrated phyſician, and an able and juſt magiſtrate. Although he was naturally of a grave and ſerious diſpoſition, yet he was very agreeable in converſation: his engaging manner procured the affection of every body, and by this means he frequently drew over to his opinion thoſe who, at firſt, differed very widely from him. Thus accompliſhed, he acquired great eſteem and credit in the council of the town of Puremerend, where he reſided; as he did alſo in the ſtates of

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that province, who reſpected him the more, inaſmuch as he never engaged in any cabals or factions in order to ſecure it, relying ſolely upon his merit. In reality, he was more attentive to cultivate the ſciences than eager to obtain the honours of the government; contenting himſelf with being counſellor and burgomaſter of the town, without courting any other poſts, which might interfere with his ſtudies, and draw him too much out of his library. He died in 1730, having been twice married. He produced ſeveral works.

Theſe are as follows: "Conſiderationes circa Analyſeos Quantitates infinite parvas applicatæ ad principia & calculi differentialis Uſum. Analyſis infinitorum ſeu curvilineorum Proprietates ex Polygonorum deductæ. Conſiderationes ſecundæ circa differentialis Principia, & Reſponſio ad Virum nobiliſſimum G. G. Leibnitium." This piece was attacked by John Bernouilli and James Hermant, celebrated geometricians at Baſil. 2. "A Treatiſe upon a New Uſe of the Tables of Sines and Tangents." 3. "Le véritable Uſage de la Contemplation de l'Univers, pour la conviction des Athées & des Incrédules," in Dutch. This is his moſt eſteemed work; and went through four editions in three or four years. It was tranſlated into Engliſh, and printed three or four times under the title of the "Religious Philoſopher, &c." There is likewiſe another tranſlation into French, publiſhed with this title, "L'Exiſtence de Dieu demonſtrée par les Merveilles de la Nature," 4to. We have alſo, by our author, one letter to Bothnia of Burmania, upon the 27th article of his meteors, and a refutation of Spinoſa, in 4to. in the Dutch language.

NIGER (C. Pescennius Justus) ſucceeded Pertinax in the empire of Rome. He was a man of great underſtanding, firmneſs, moderation, and virtue; but his exact diſcipline, ill-ſuited to the corrupted times in which he lived, could not be endured by the ſoldiery. Severus was elevated to the purple, and, marching againſt Niger, this latter was defeated, and his head, fixed to a ſpear, was carried in triumph through the ſtreets of Rome.

NIGIDUS FIGULUS (Publius), one of the moſt learned authors of ancient Rome after Varro. He was a philoſopher of the Pythagorean ſect, a good humaniſt, and a great aſtrologer; he alſo applied himſelf to ſtate-affairs, and was a very able miniſter. He flouriſhed in the time of Cicero, was his fellow-ſtudent in philoſophy, and the counſellor with whom he adviſed in affairs of ſtate; and, being prætor and ſenator, he aſſiſted the orator in breaking the conſpiracy of Catiline, and did him many ſervices in the time of his adverſity. It was Nigidus who drew up the interrogatories to be

put

put to thoſe who diſcovered that plot. Cicero acknowledged, that it was in concert with Nigidius the philoſopher, that he took thoſe important meaſures which ſaved the common-wealth under his conſulſhip: and, when Cicero went to his government of Cilicia, Nigidius, who was returning to Rome, after having exerciſed a public employment in Greece, waited for him at Epheſus; where theſe two friends ſaw one another again with great joy, and had very long philoſophical conferences with Cratippus the Peripatetic. In a word, Cicero informs us, that Nigidius was the reſtorer of the Pythagorean philoſophy; but that he took a pleaſure in treating things after the manner of the academics. He uſed to examine things pro and con, but determined little.

He was ſo profoundly ſkilled in the knowledge of the ſtars, and ſo ſucceſsful in erecting figures, that he was ſuſpected of being a magician and necromancer. One day viſiting Octavius, the father of Auguſtus Cæſar, he aſked him, "Why he came ſo late to the ſenate-houſe?" "Becauſe my wife is brought to bed of a ſon," replied the other. "You have given us a maſter," cried Nigidius inſtantly. This exclamation troubled Octavius to ſuch a degree, that he was going to reſolve to kill the babe; but was prevented by the aſtrologer, who told him, that it would be impoſſible to put that deſign in execution. We have alſo another proof of the great reputation which Nigidius had gained in aſtrology. Lucan numbers him among thoſe who preſaged the calamities that would befal the Romans, juſt before the rupture between Cæſar and Pompey. Apuleius alſo tells us, that Fabius, having loſt 500 denarii, went and conſulted Nigidius, who, by the power of his incantation, made ſome little boys ſay, where the purſe had been buried which contained part of theſe denarii, in what manner the reſt had been diſtributed, and that Cato the philoſopher had one of them in his poſſeſſion; and it is added, that Cato confeſſed it had been given him by a footman. St. Auſtin obſerves alſo, that he was ſurnamed Figulus, or Potter, from an inſtance which he gave of his ſkill in this art. Being aſked, why the fortune of twin-children ſhould not be the ſame? he ſolved this difficulty from the example of a potter's wheel: he obſerved, that the motion of the heavens is ſo rapid, that, though there is but a little interval between the birth of the twins, they, nevertheleſs, are born under very different celeſtial points; and, to prove this, he turned, with all his force, a potter's wheel, and made two marks on it while turning. The ſpectators imagined, that theſe marks were imprinted on the ſame parts of the wheel; but, when it ſtood ſtill, they ſaw them appear at a conſiderable diſtance.

Moreri, in his own edition of his "Dictionary," aſſerts, that the ſuſpicion of our aſtrologer's dealing in necromancy was the cauſe of his baniſhment; but that is a miſtake, it being certain, that his exile was ſolely occaſioned by his not daring to return to Rome after Julius Cæſar had poſſeſſed himſelf of that city. He had followed Pompey, and, not having obtained a pardon, was afraid of falling a ſacrifice to Cæſar's reſentment: ſuch was his exile; in which he died 45 years before Chriſt. Cicero wrote him a letter of conſolation, and made a great eloge upon him. His writings were ſo refined and perplexed, that they were not regarded: the titles of them were, "De Augurio privato," "De Animalibus," "De Extis," "De Vento;" all theſe are quoted by Aulus Gellius, as well as Pliny and Macrobius, which laſt writer mentions alſo a piece of our author, "De Diis." He alſo wrote "Commentaries upon Grammar." Some have aſcribed to him tracts of medicine. All the fragments which could be found of our author were collected and publiſhed by James Rutgerſius, who has alſo inſerted among them the Greek tranſlation of "A Treatiſe of Nigidius," done by John Laurentius of Philadelphia. It is a kind of almanac, in which are preſages with regard to thunder, for every day; and from this inſtance, and that of his being applied to for loſt money, we may obſerve, that the practice of both among ourſelves is of claſſical authority.

NIPHUS (Augustin), one of the moſt famous philoſophers of the 16th century, was born at Jopoli in Calabria. He adhered ſo ſtrongly to the dangerous opinions of Nicolet Vernias, his predeceſſor in philoſophy at Padua, that, taking the freedom to publiſh his thoughts on that ſubject in 1491, he had a quarrel with the monks, and was brought to the brink of ruin. Niphus having quelled this ſtorm by the biſhop of Padua, and, by correcting his work, "De Intellectu & Dæmonibus," printed in 1492, publiſhed a ſeries of other books, which gained him ſo much reputation, that the moſt celebrated univerſities offered him a profeſſorſhip. Pope Leo X. had a high regard for him, and gave him leave to blazon, with his own arms, thoſe of the houſe of Medicis, and created him count Palatin. He died about the year 1550. He wrote various works in Latin, of which the principal were, "Commentaries on Ariſtotle," a treatiſe "De Amore," and "De Pulchro;" and, which is very ſcarce, another, intituled, "De falſa Diluvii Prognoſticatione quæ ex Conventu omnium Planetarum qui in Piſcibus continget," &c.

NISBET (Sir John) was lord-advocate of Scotland in the reign of Charles the Second. He was an eminent lawyer, an admirable ſcholar, and a moſt upright man. He made himſelf

himſelf memorable by pleading againſt the ſtanding militia in Scotland. He was alſo one of the commiſſioners appointed to treat with thoſe of England concerning the union of the two kingdoms.

NIZOLIUS (Marius), a grammarian of Italy, who, by his wit and erudition, contributed much to the promotion of letters in the 16th century. He publiſhed, in 1553, "Lib. 4. De veris Principiis et verâ Ratione philoſophandi contra Pſeudo-philoſophos." In this work he attacks, with much vivacity, the ſchoolmen, not only for the barbariſm of their terms, but for many ridiculous opinions which they held. Leibnitz was ſo ſtruck with its ſolidity and elegance, that, to expoſe the obſtinacy of thoſe who were zealouſly attached to Ariſtotle, he gave a new edition of it, with critical notes of his own, 1670, in 4to. Nizolius publiſhed alſo "Theſaurus Ciceronianus, ſive Apparatus Linguæ Latinæ e Scriptis Tullii Ciceronis collectus," in folio. This is a good Latin dictionary, compoſed of the words and expreſſions of Cicero: to which, it ſeems, Nizolius ſhewed as much bigotry, as the ſchoolmen to their notions; and fell under the character of thoſe pedants whom Eraſmus has ridiculed in his "Ciceronianus." We do not find the year either of his birth or death.

NOAILLES (Louis Antony de), cardinal and archbiſhop of Paris, commander of the order of the Holy Ghoſt, proviſeur of the houſe and ſociety of the Sorbonne, and ſuperior of that of Navarre, was a prelate no leſs diſtinguiſhed by his exemplary piety than his illuſtrious birth. He was the ſecond ſon of Anne duke de Noailles, peer of France, and born May 27, 1651. In conſequence of his birth, he became lord of Aubrach, commander of the order of the Holy Ghoſt, duke of St. Cloud, and peer of France. He was bred with great care; but, notwithſtanding his noble deſcent, his inclination leading him to the church, he took holy orders: and, proceeding in the ſtudy of divinity, he performed his exerciſe for licentiate in that ſcience with reputation, and was created D. D. of the Sorbonne, March 14, 1676. Three years afterwards, the king gave him the biſhopric of Cahors, whence he was tranſlated to Chalons on the Maine in 1680. He diſcharged the duties of both theſe dioceſes with a diſtinguiſhed vigilance, and a truly paſtoral charity; ſo that, the archbiſhopric of Paris becoming vacant in 1695, by the death of Francis de Harlay, his majeſty pitched upon the biſhop of Chalons to fill that important ſee. Inveſted with this dignity, he applied himſelf wholly to the affairs of it, and made excellent rules for the reformation of the clergy.

One principal branch of the epiſcopal province is to maintain ſound doctrine, and to keep the flock, committed to his care, from being tainted with erroneous opinions. Animated with this principle, our prelate vigoruoſly oppoſed the growing errors of Quietiſm, which would be attended with very bad conſequences, particularly in his dioceſe. He had before condemned thoſe errors at Chalons; and he now made it his buſineſs to root them out of the capital of France. He proceeded againſt them, not only by judicial ſentences, but likewiſe by inſtructions in his paſtoral charges, which contained excellent rules, for the conduct of the faithful, in regard to the means of ſpiritual perfection. To this purpoſe he drew up, and printed, in 1697, "A Paſtoral Letter upon Chriſtian Perfection, and the interior Life," againſt the illuſions of thoſe falſe myſtics. At the ſame time, he teſtified an equal zeal againſt the errors of Janſeniſm: and, in order to preſerve his flock from that infection, he drew up a paſtoral letter upon the queſtions then agitated concerning predeſtination and grace, cautioning them on one hand againſt the errors which were condemned by the popes, and explaining to them, at large, what was the rule of faith in relation to myſteries, according to the principles of St. Auſtin, and the fathers who embraced his doctrine, in an ordinance which he made againſt a book intituled, "Expoſition de la Foy touchant la Grace & la Prédeſtination."

By another ordinance in 1703, he likewiſe condemned the reſolution of the Caſe of Conſcience, which had been ſigned by forty doctors of the Sorbonne, in favour of Janſenius, the ſame year, in regard to the diſtinction between the fact and the right. Theſe maintained, that the five propoſitions, though rightfully condemned by the decrees of the popes, yet were not in fact taught by Janſenius, as was declared in thoſe decrees. In the ſame ſpirit of paſtoral vigilance, he did not content himſelf with preſerving the ſacred depoſitum of faith inviolate among the full-confirmed Catholics, but made it his buſineſs alſo to inſtruct the new converts, by a letter addreſſed particularly to them. With the like pious care, when Mr. Simon, an author of great fame, publiſhed his French verſion of the "New Teſtament," with a paraphraſe and notes, which were thought, by our prelate, to be dangerous, and of a bad tendency, he eſteemed himſelf obliged in duty to prohibit the reading of that book, in order to prevent the ill effects it might occaſion by falling into the hands of the ſimple and unwary. June 1700, he was created a cardinal, at the nomination of the French king, and aſſiſted in the conclave held that year, in which Clement XI. was elected pope; having, a little before, in the ſame year, ſat preſident in

in an aſſembly of the clergy, where ſeveral propoſitions, concerning doctrine and manners, were condemned. He alſo preſided afterwards in ſeveral of theſe general aſſemblies, both ordinary and extraordinary. In 1715, he was appointed preſident of the council of conſcience at Rome, notwithſtanding he had refuſed to accept the conſtitution Unigenitus.

As this affair brought our cardinal to a great deal of trouble, and made a great noiſe, even in England, at that time, we ſhall give a ſuccinct account of it. Paſquin Queſnel, one of the fathers of the oratory, publiſhing his New Teſtament, with moral reflections upon every verſe, in 1694, our cardinal, then biſhop of Chalons, gave an approbation of it, and recommended it to his clergy and people in 1695; and, after his removal to Paris, procured a new edition, corrected, to be printed there in 1699. Meanwhile, as the book contained ſome doctrines in favour of Janſeniſm, the jeſuits took the alarm, and, after writing ſeveral pieces, charging the author with hereſy and ſedition, obtained, in 1708, a decree of pope Clement XI. condemning it in general. But this decree could neither be received nor publiſhed in France, not being conformable to the uſage of that kingdom: however, the book was condemned, without mentioning the decree, by ſome French biſhops; at whoſe ſolicitation Lewis XIV. applied to his holineſs to condemn it by a conſtitution in form, which was granted; and, in 1715, came forth the famous conſtitution "Unigenitus," condemning the "Moral Reflections," and 101 propoſitions extracted from the work. The pope alſo condemned all ſuch writings as had been already publiſhed, or ſhould hereafter be publiſhed, in its defence. But the king's letters patent, given at Verſailles Feb. 14, 1714, for the publication of this bull, were not regiſtered in the parliament without ſeveral modifications and reſtrictions, in purſuance of a declaration made by a great number of biſhops, that they accepted it purely and ſimply, although at the ſame time they gave ſome explications of it in their paſtoral inſtructions. Cardinal Noailles, and ſome other prelates, not thinking theſe explications ſufficient, refuſed abſolutely to accept it, till it ſhould be explained by the pope in ſuch a manner as to ſecure from all danger the doctrine, diſcipline, manners, and liberty, of the ſchools, the epiſcopal rights, and the liberties of the Gallican church. The faculty of divines at the Sorbonne declared, that the decree which was made March 5, 1714, for accepting the bull, was falſe. Moreover, the four biſhops of Mirepoix, Senés, Montpelier, and Boulogne, appealed from it, March 4, 1717; and the ſame day the faculty of divines at Paris adhered to their appeal. This example was followed by ſeveral faculties of divines, monaſteries, curates,

prieſts, &c. And cardinal de Noailles, having appealed, about the ſame time, with the four biſhops, publiſhed his appeal in 1718. However, he retracted this appeal, and received the conſtitution ſome time before his death, which happened in his palace at Paris, May 4, 1729.

His corpſe was interred, according to the direction of his laſt will, in the grand nave of the metropolitan church in that city, before the chapel of the Virgin Mary, where a monument of black marble was erected, with a Latin inſcription to his memory.

NOLDIUS (CHRISTIAN), an eminent Daniſh divine, was born June 22, 1626, at Hoyboya in Scania; and, having laid the firſt foundation of grammar-learning, he was ſent, in 1633, to complete himſelf therein at the ſchool, or college, of Lunden. Thence he was removed to the univerſity of Copenhagen in 1644, and continued there till 1650; when he was made rector of the college, i. e. head maſter of the ſchool, at Landſcroon. He took the degree of maſter of arts the following year; and, in 1654, reſolved to travel for farther improvement. Hereupon he quitted his ſchool, and, making the tour of Germany, viſited ſeveral univerſities there, and became acquainted with the moſt learned perſons of that time. From Germany he continued his route to Holland; and, thence, croſſing the water to England, after ſome ſtay there, he paſſed into France, and returned to Denmark in 1657; but he ſtayed there only three months, after which he went again to Holland for the advantage of purſuing his ſtudies at Leyden. In 1660, the lord of Gerſtorff appointed him tutor to his children. This lord was grand-maſter of the court of Denmark; and, in 1644, he obtained the chair of profeſſor of divinity at Copenhagen; it was apparently by his intereſt that Noldius, entering into holy orders, was made miniſter, and obtained the profeſſor's chair of divinity at Copenhagen, in which city he died, 1673. He wrote ſeveral books: theſe are, "Concordantiæ particularum Hebræo-Chaldaicarum Veteris Teſtamenti," an excellent work; the beſt edition is that of Jena in 1734, 4to. "Hiſtoria Idumæa, ſeu de Vita & geſtis Herodum Diatribæ." "Sacrarum Hiſtoriarum & Antiquitatum Synopſis." "Leges diſtinguendi ſeu de Virtute & Vitio Diſtinctionis." "Logica, &c."

NOLLET (JOHN ANTONY), a French experimental philoſopher, whoſe works are well known throughout Europe, was born in the year 1700. His publications on the ſubject of electricity were the beſt of all that were known in the time in which he lived. Notwithſtanding the great obſcurity in which his

his finances compelled him to live, his reputation every day encreaſed. His talents were known and exerciſed by M. Reaumur, who reſigned to him his laboratory. He was invited to Italy by the king of Sardinia. Whilſt in France he was made teacher of philoſophy and natural hiſtory to the royal family. He was alſo profeſſor royal of experimental philoſophy to the college of Navarre. He died univerſally eſteemed in 1770. Many of his works have been tranſlated into Engliſh; and the greateſt part of his papers were publiſhed in the different volumes of the Memoirs of the Academy of Sciences, from the year 1740 to 1767.

NOLLIKINS (Joseph Francis), of Antwerp, came and ſettled in England when young. He had ſtudied under Tillemans, and afterwards copied Watteau, and Panini; converſations, landſcapes, and children's amuſements, were his chief works. Lord Cobham, at Stowe, and the earl of Tilney, employed him at their manſions. Died Jan. 21, 1748.

NONIUS (Marcellus), a grammarian and peripatetic philoſopher, was one of the moſt learned men of his time. His "Treatiſe de Proprietate Sermonum" is much eſteemed by the learned, as containing many fragments of authors whoſe works have not come down to us.

NONNIUS (Lewis), a learned phyſician at Antwerp in the 17th century, the author of a famous treatiſe, intituled, "Dieteticon, ſive de Re cibaria;" containing ſeveral remarks of uſe for underſtanding ſome of the Latin Roman poets, particularly Horace, Juvenal, and Perſius, in the paſſages relating to the luxury of the old Roman tables. He renewed the opinion of the ancient phyſicians, who have written "De ſalubri Piſcium Alimento," or the wholeſomeneſs of a fiſh-diet; and endeavoured to ſhew, that, according to them, fiſh is eſpecially a proper aliment for ſedentary perſons, for the aged, ſick, and ſuch as are of a weak conſtitution, as it generates blood of a moderate conſiſtence, which ſuits their habit. In this work, Nonnius complains of the Arabians, who, in tranſlating the Greek phyſicians, have omitted all paſſages relating to fiſh; becauſe the Arabs eat little of this kind of aliment, which in that hot and dry country is rarely to be met with. Nonnius alſo printed a very large commentary, in 1620, upon the Greek medals; as alſo thoſe of Julius Cæſar, Auguſtus, and Tiberius, which had been engraved about fifty-five years before by Golazius, and publiſhed at that time by James de Bye, another celebrated engraver. Beſides theſe, he wrote ſome other pieces. Theſe are, "Hiſpania; ſeu de Oppidis Fluminibuſque Hiſpaniæ." "Ichthyophagia, ſeu de Uſu Piſcium." "Epicædium Lipſiæ."

NONNIUS (PETER), in Spaniſh NUNES, an able mathematician, was born in 1497, at Alcazar in Portugal, anciently a remarkable city, known by the name of Salacia; whence our author is ſurnamed Salacienſis. He taught mathematics in the univerſity of Coimbra; was preceptor in that ſcience to Don Henry, ſon to king Emanuel of Portugal; and was ſome time coſmographo mayor del rey de Portugal, y cathedratica jubilado en la cathedra de mathematica en la univerſidad de Coymbra. He was very ſerviceable to the deſigns, which this court entertained of carrying on their maritime expeditions into the Eaſt; and is ſaid to be the inventor of the angles of 45 degrees in every meridian, which he called, in his language, rhumbs, and calculated them by ſpherical triangles. He wrote ſeveral mathematical treatiſes: the titles of theſe, in Latin, are, 1. "De arte navigandi, Libri duo, 1530." 2. "De Crepuſculis, 1542," with a dedication to John III. king of Portugal. To this book he added all that was written, on the ſame ſubject, by the famous Arabian author Alhazen; he alſo animadverted on ſome miſtakes of Orontius Finæus. 3. "Annotationes in Ariſtotelem." 4. "Problema mechanicum de Motu Navigii ex Remis." 5. "Annotationes in Planetarum Theorias Georgii Purbachii, &c." 6. His beſt-approved work is intituled, "Libro de Algebra en Arithmetica y Geometra, Antwerp, 1567," 8vo. He wrote this piece firſt in Portugueze; and afterwards, intending it for the preſs, tranſlated it into Spaniſh, as more univerſally known than the Portugueze. It is dedicated to his former pupil, the cardinal infant prince Henry, from Liſbon, Dec. 1, 1564. Theſe works gained him great reputation, and was, perhaps, the firſt who introduced the Arabic algebra into Europe. He died in 1577, aged 80. Thuanus ſays, he was a phyſician; however that be, his characteriſtic as a writer is obſcurity. He was a married man, and was ſurvived by an only daughter.

NONNIUS, a Greek poet, ſurnamed PANOPLITES, from the place of his birth, being a native of Panopolis in Egypt, where he was born in the fifth century. He is the author of two works of a very different character: one is written in heroic verſe, and intituled, "Dionyſiacorum libri xlviii." which was printed from a MS. in the library of John Sambuch, at Antwerp, in 1569, and afterwards tranſlated into Latin by Echard Lubin, profeſſor at Roſtock, who reprinted it at Hanau in 1610, with the notes of various perſons. This is one of the moſt irregular poems extant, both with regard to the ſtyle, ſentiments, method, and conſtitution: nothing is natural, nothing approaching to the purity of Homer; nothing of that free, eaſy manner, and beautiful ſimplicity,

ſimplicity, of the ancients. In ſhort, this piece is as much beneath, as his other work is above, cenſure. In his paraphraſe in Greek verſe, upon the goſpel of St. John, the diction is perſpicuous, neat, elegant, and proper for the ſubject. Hence he is ſtyled by Iſaac Caſaubon "poëta eruditiſſimus." Heinſius, indeed, reproaches him with leaning to Arianiſm; but there is no good foundation for that cenſure, ſince he manifeſtly oppoſes the Arians, and has the ſame ſentiments concerning the Trinity with Gregory Nazianzen and St. John Chryſoſtom. The firſt edition of this piece is that of Aldus Manutius at Venice in 1501; it was afterwards tranſlated into Latin by Chriſtopher Hegendorf, John Burdat, and Erard Hedeneccius, and went through ſeveral editions, with the notes of Francis Nanſius, Daniel Heinſius, and Sylburgius: it is alſo inſerted in the "Bibliotheca Patrum."

NOODT (GERARD), a celebrated civilian, was born in 1647, at Nimeguen, where his father, Peter Noodt, was gemeenſman: that is, advocate for the city, or one of the city-council, and maſter of accompts. Gerard was put to ſchool at Nimeguen; and, having gone through the uſual claſſes, removed, in 1663, to the univerſity which then ſubſiſted in that city. Here he began his ſtudies with hiſtory and polite literature under John Schulting, profeſſor of eloquence and hiſtory. Beſides theſe, he applied himſelf to philoſophy and the mathematics, for which he had a great inclination: he would have made them his principal ſtudy, had he not been diverted by M. Arnaud, German counſellor of the duchy of Gueldres, &c. who prevailed upon him to apply himſelf to ſome other branch of learning, which might be of more advantage both to himſelf and to the public. He then choſe the law, and ſtudied it three years under Peter de Greve; during which time he maintained two public theſes, wherein the profeſſor preſided. Noodt drew up his ſecond theſis himſelf, and defended it with ſuch a maſterly knowledge, that the profeſſor had no occaſion to ſay a word throughout the whole diſputation. As ſoon as he had completed his courſe of ſtudy here, he reſolved to viſit the other univerſities of Holland; and, going firſt to Leyden, in 1668, he paſſed thence to Utrecht, and ſhortly after went to Franeker, where he was created LL. D. 1669. Thus accompliſhed, he returned to his own country, and entered upon the practice of his profeſſion, in which he ſoon diſtinguiſhed himſelf greatly to advantage; particularly in the caſe of two criminals, who were accuſed of murder in 1671. Noodt appeared advocate for them, by the ſpecial appointment of the magiſtrates of Nimeguen, and he exerted himſelf ſo well in their behalf, that one of them was entirely acquitted, and the other only

ſentenced

ſentenced to baniſhment for two years. This cauſe eſtabliſhed his reputation, and, the ſame year, he was elected profeſſor of law in ordinary in the univerſity of Nimeguen.

During the congreſs held there in 1677, the plenipotentiary from the elector of Brandenburg tried to draw our profeſſor to the univerſity of Duyſbourg, in the country of Cleves. He reſiſted that application; but yielded to another, made to him by William de Haren, third ambaſſador plenipotentiary from their high mightineſſes; who, having known him during the ſame congreſs, ſucceeded in bringing him into the law-profeſſor's chair at Franeker, in the room of Ulric Huber. Noodt took poſſeſſion of that chair in 1679, and made his inauguration-ſpeech Oct. 6. In 1683, he again experienced the weight of his merit: the magiſtracy of Utrecht tried to draw him thither, by offering him a very conſiderable ſtipend. Noodt refuſed the offer; whereupon the eſtates of Frieſland, in gratitude thereof, augmented his ſalary at Franeker: however, the curators of the univerſity of Utrecht renewing their ſolicitations the following year, he yielded to them, and made his inauguration-ſpeech in 1684, "De cauſis corruptæ juriſprudentiæ." In 1686, he married; and, the ſame year, complied with an invitation from the curators of the univerſity of Leyden, where he fixed for life, and publiſhed ſeveral treatiſes. In 1698, he was made rector of that univerſity; in 1699, he loſt his wife, with which he was greatly affected, and ſought to conſole himſelf by employing his thoughts upon that important queſtion relating to the practice of expoſing children, in uſe among the Greeks and Romans. In 1705, he was a ſecond time choſen rector of the univerſity. He continued his diligence in writing and publiſhing books in his profeſſion, to the end of his days. He died of an apoplexy, Aug. 15, 1725, aged almoſt 78.

He publiſhed a collection of his works, in 1713, 4to, containing, 1. "Probabilia Juris," in three books; the firſt of which was printed in 1674, and the other two in 1679, and again, altogether, in 1691. 2. "De civili Prudentia Oratio inauguralis, 1679." 3. "De cauſis corruptæ Juriſprudentiæ, Oratio inauguralis, 1684." In this ſpeech he opens his method of ſtudying and explaining the Roman law. 4. Two tracts, one intituled, "De Juriſdictione & Imperio;" the other, "Ad Legem Aquileiam Liber ſingularis;" both ſubjoined to a new edition of his "Probabilia Juris, 1691." 5. "De Fœnore & Uſuris, 1698." In this piece he ſhews, that money lent out to uſury is neither againſt the law of nature nor nations. 6. "De Jure ſummi Imperii & Lege regia, Oratio habita, 1698." 7. "Julius Paulus: ſive, de

Partus

Partus Expoſitione & Nece apud veteres Liber ſingularis, 1699." 8. "Diocletianus & Maximianus: ſive, de Tranſactione & Pactione Criminum, 1704." 9. "De Religione ab Imperio Jure Gentium libera Oratio, 1706." 10. "Obſervationum Libri duo, 1706." 11. "De Forma emendandi Doli mali in contrahendis Negotiis admiſſi apud Veteres, 1709." 12. "Two treatiſes: one, de Uſufructu; the other, de Pactis & Tranſactionibus, &c. 1713." Another edition of his works was publiſhed in 1724, in 2 vols. folio; containing, beſides thoſe in the former edition, the following pieces: 1. "Commentaria in Pandectas, in 27 Libros," 4 of which had been publiſhed in 1716. 2. "Amica Reſponſio ad Difficultates in Julio Paulo, ſive Libro de Partus Expoſitione, motas à Viro ampliſſimo Van Bynkerſhoek, 1722." Our author alſo wrote, in Flemiſh, "An Opinion upon a Caſe relating to Matrimony," which was tranſlated into Latin by M. Alexander Arnold Pargenſtecher, and printed in a treatiſe of that tranſlator, intituled, "Imperius injuria vapulans."

As to his character: in regard to his perſon, he was well made, and of a robuſt conſtitution. In his manners he was pious and pacific, not at all opinionated, and never engaged in any controverſy except one with M. Bynkerſhoek, who complained that he had been a little too free in his expreſſions. The character of his genius is ſeen in his works; which ſhew, that he quitted the common method of the Civilians, treading in the ſteps of Cujacius. He did not confine himſelf, as many lawyers do, ſolely to the ſtudy of the Roman or other laws; as if all human wiſdom was comprehended therein, or, rather, as if the whole law conſiſted in arbitrary deciſions, and was made only to furniſh matter for chicanery: on the contrary, he carried his philoſophical genius and knowledge into the law, and ſpent ſeveral years in lectures, at all the academies to which he ſucceeded, upon that excellent treatiſe of Hugo Grotius, "De Jure Belli & Pacis."

He left a daughter, an only child, who was married to Mr. John Itham Vander Inde, an advocate at Amſterdam.

NORDBERG, J. A. Chaplain to Charles the 12th of Sweden, whom he followed in all his campaigns. He wrote the hiſtory of his maſter in Swediſh, which was tranſlated into French, of which, however, Voltaire ſpeaks with contempt.

NORDEN (Frederick Lewis), was born at Gluckſtadt in Holſtein, Oct. 22, 1708. His father was a lieutenant colonel of artillery, and himſelf was bred to arms. Being intended for the ſervice, he entered, in 1722, into the corps of cadets; a royal eſtabliſhment, in which young men are inſtructed

inſtructed in ſuch arts and ſciences as are neceſſary to form good ſea-officers. Here he is ſaid to have made a great progreſs in the mathematicks, ſhip-building, and drawing, eſpecially in the laſt. He copied the works of the greateſt maſters in the art, to form his taſte, and acquire their manner; but he took a particular pleaſure in drawing from nature. The firſt perſon who took notice of this riſing genius, was M. de Lerche, knight of the order of the elephant, and grand maſter of the ceremonies. This gentleman put into his hands a collection of charts and topographical plans, belonging to the king, to be retouched and amended, in which Norden ſhewed great ſkill and care; but, conſidering his preſent employment as foreign to his profeſſion, de Lerche, in 1732, preſented him to the king, and procured him, not only leave, but a penſion to enable him to travel: the king likewiſe made him, at the ſame time, ſecond lieutenant. It was particularly recommended to him, to ſtudy the conſtruction of ſhips, eſpecially ſuch gallies and rowing veſſels as are uſed in the Mediterranean. Accordingly he ſet out for Holland, where he ſoon became acquainted with the admirers of antiquities and the polite arts, and with ſeveral diſtinguiſhed artiſts, particularly De Ruyter, who took great pleaſure in teaching him to engrave. From Holland he went to Marſeilles, and thence to Leghorn; ſtaying in each place ſo long as to inform himſelf in every thing relating to the deſign of his voyage. At this laſt port he got models made of the different kinds of rowing veſſels, which are ſtill to be ſeen at the chamber of models at the Old Holm. In Italy he ſpent near three years in perfecting his taſte, and enlarging his knowledge. Here his great talents drew the attention of perſons of diſtinction, and procured him an opportunity of ſeeing the cabinets of the curious, both in antiquities and medals, and of making his advantage of the great works of painting and ſculpture, eſpecially at Rome and Florence. At Florence he was made a member of the drawing-academy. It was in this city he received an order from the king to go into Egypt.

Chriſtian VI. was deſirous of having a circumſtantial account of a country ſo diſtant and ſo famous from an intelligent man, and one whoſe fidelity could not be queſtioned; and no one was thought more proper than Norden. He was then in the flower of his age, of great abilities, of a fine taſte, and of a courage that no danger or fatigue could diſhearten; a ſkilful obſerver, a great deſigner, and a good mathematician: moreover, he had a ſtrong deſire of examining, upon the ſpot, the wonders of Egypt, even prior to the order of his maſter. How he acquitted himſelf in this buſineſs appears amply from his "Travels in Egypt and Nubia," to

which

which we refer the reader. In theſe countries he ſtayed about a year: and, at his return, when the count of Danneſkiold-Samſoe, who was at the head of the marine, preſented him to his majeſty, the king was greatly pleaſed with the maſterly deſigns he had made of the objects in his travels, and deſired he would draw up an account of his voyage, for the inſtruction of the curious and learned. At this time he was made captain-lieutenant, and ſoon after captain of the royal navy, and one of the commiſſioners for building ſhips.

When the war broke out between England and Spain, Count Danneſkiold-Samſoe propoſed to the king, that ſeveral of his officers of his majeſty's navy ſhould go as volunteers into the ſervice of the powers at war, and choſe Norden in particular, to accompany his own nephew, Count Ulric Adolphus, then a captain of a man of war, in ſuch expeditions as the Engliſh ſhould happen to go upon. On their arrival in London, Norden, whoſe fame had gone before him, was received with diſtinguiſhed favour; ſeveral of the moſt conſiderable men at court, and even the prince of Wales, hearing of the deſigns he made in Egypt, were curious to ſee them, and ſhewed him great kindneſs. The following ſummer, he accompanied the Count on an expedition under Sir John Norris; and, in 1740, he again went on-board the fleet deſtined to America, under the command of Sir Chaloner Ogle, with a deſign to reinforce admiral Vernon. After this, Norden ſpent about one year in London in great eſteem, and was there admitted a member of the Royal Society. On this occaſion he gave the public an idea of ſome ruins and coloſſal ſtatues, intituled, "Drawings of ſome Ruins and Coloſſal Statues, at Thebes of Egypt; with an Account of the ſame, in a Letter to the Royal Society, 1741." This eſſay, with the plates belonging to it, gained him new applauſe, and heightened the deſire people had before conceived of ſeeing that work intire, of which this made only a ſmall part. About this time he found his health declining; and propoſed to the Count to take a tour to France, and to viſit the coaſts and ports of that kingdom, in hopes a change of climate might have been a means of recovering his health: but he died at Paris in 1742, much regretted as a perſon who had done honour to his country, and from whom the world had great expectations.

NORDEN (JOHN), an able topographer in the reign of James I. ſurveyor of the king's lands, projected a chorographical deſcription of England. His "Speculum Britanniæ" is well known. He was author of the firſt pocket-companion, or "Guide for Engliſh Travellers." His "Surveyor's Guide," a work of merit, is very uncommon. His topographical

phical pamphlets, before they were reprinted, frequently ſold for forty ſhillings a piece. The time of his Birth and death is uncertain.

NORES (Jason de), was a native of Nicoſia in the iſland of Cyprus. When this place was taken by the Turks, Nores retired to Padua, where he became a teacher of moral philoſophy. He was author of a great many works in Italian and Latin, ſome of which are of remarkable rarity, and in great repute. He was a profound critic, an admirable ſcholar, and wrote with great perſpicuity and force. His "Interpretatio in Artem Poeticam Horatii" is the moſt rare of his works, and is, indeed, in very few hands. He died in 1590.

NORGATE (Edward), the name of an artiſt who deſerves to be remembered for his uncommon excellence in his way. The beſt evidence of his abilities is a curious patent lately diſcovered. The preſent earl of Stirling received from a relation an old box of neglected writings, among which he found the original commiſſion of Charles I. appointing his lordſhip's predeceſſor, Alexander earl of Stirling, commander in chief of Nova Scotia, with the confirmation of the grant of that province made by James I. In the initial letter are the portraits of the king ſitting on the throne, delivering the patent to the earl, and round the border repreſentations in miniature of the cuſtoms, huntings, fiſhings, and productions, of the country, all in the higheſt preſervation, and ſo admirably executed, that it was believed of the pencil of Vandyck. But Mr. Walpole aſcribes it to Norgate, allowed the beſt illuminator of that age, and generally employed, ſays Fuller, to make the initial letters in the patents of peers, and commiſſions of ambaſſadors. He died in 1649.

NORIS (Henry), cardinal, and a great ornament of the order of the monks of St. Auguſtine, was deſcended from the preſident Jaſon, or James de Norris, and born at Verona, 1631. He was carefully educated by his father, Alexander Noris, originally of Ireland, and well known by his "Hiſtory of Germany." He diſcovered, from his infancy, an excellent underſtanding, great vivacity, and a quick apprehenſion. His father, having inſtructed him in the rudiments of grammar, procured an able profeſſor of Verona, called Maſſoleim, to be his preceptor. At fifteen, he was admitted a penſioner in the Jeſuits college at Rimini, where he ſtudied philoſophy; after which, he applied himſelf to the writings of the fathers of the church, particularly thoſe of St. Auguſtine; and, taking the habit in the convent of Auguſtine monks of Rimini, he diſtinguiſhed himſelf among that fraternity, in a ſhort time, by his erudition; inſomuch that, as ſoon as he was out of his noviciate, or time of probation, the general of the order ſent for him to Rome, in order to give him an opportunity

portunity of improving himſelf in the more ſolid branches of learning. He did not diſappoint his ſuperior's expectations. He gave himſelf up entirely to his ſtudy, and ſpent whole days, and even nights, in the library of the Angéliques of St. Auguſtine. His conſtant courſe was to ſtick to his books fourteen hours a-day; and this courſe he kept till he became a cardinal. By this means he became qualified to inſtruct others; and in this buſineſs was ſent firſt to Pezaro, and thence to Perouſa, where he took his degree of doctor of divinity; after which, proceeding to Padua, he applied himſelf to finiſh his "Hiſtory of Pelagianiſm." He had begun it at Rome, when he was no more than twenty-ſix: and, having now completed his deſign, the book was printed at Florence, and publiſhed in 1673. The great duke of Tuſcany invited him, the following year, to that city, made him his chaplain, and profeſſor of eccleſiaſtical hiſtory in the univerſity of Piſa, which his highneſs had founded with that view.

Mean while, his hiſtory gave great offence to ſome envious perſons. In it he ſet forth and defended the condemnation pronounced, in the eighth general council, againſt Origen and Mopſueſta, the firſt authors of the Pelagian errors: he alſo added "An Account of the Schiſm of Aquileia, and a Vindi-"cation of the Books written by St. Auguſtine againſt the "Pelagians and Semi-Pelagians." The work had procured him a great reputation, but met with ſeveral antagoniſts, to whom he publiſhed proper anſwers: the diſpute grew warm, and he was carried before the ſovereign tribunal of the inquiſition. There the hiſtory was examined with the utmoſt rigour, and the author diſmiſſed without the leaſt cenſure. It was reprinted twice afterwards, and Noris honoured, by Pope Clement X. with the title of Qualificator of the Holy Office. Notwithſtanding this, the charge was renewed againſt the "Pelagian Hiſtory," and it was dilated afreſh before the inquiſition, in 1676; but it came out again with the ſame ſucceſs as at firſt. Mr. Noris was now ſuffered to remain in peace for ſixteen years, and taught eccleſiaſtical hiſtory at Piſa, without any moleſtation, till he was called to Rome by Innocent XII. who made him under-librarian of the Vatican, in 1692. As this poſt brought him into the road towards a cardinal's hat, his accuſers took freſh fire, and publiſhed ſeveral new pieces againſt him. This obliged the Pope to appoint ſome learned divines, who had the character of having taken neither ſide, to re-examine father Noris's books, and make their report of them. Their teſtimony was ſo much to the advantage of the author, that his holineſs made him counſellor of the inquiſition. Yet neither did this hinder one of his adverſaries, the moſt formidable on account of his erudition, to riſe up againſt him, and attack him warmly, under

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the assumed title of a Scrupulous Doctor of the Sorbonne. Noris tried to remove these scruples, in a work which appeared in 1695, under the title of "An Historical Dissertation concerning the Trinity that suffered in the Flesh;" wherein having justified the monks of Scythia, who made use of that expression, he vindicated himself also from the imputation of having attained the Pope's infallibility, of having abused Vincentius Lirinensis, and other bishops of Gaul, as favourers of Semi-Pelagianism, and of having himself gone into the errors of the bishop of Ypres.

His answers to all these accusations were so much to the satisfaction of the Pope, that at length his holiness honoured him with the purple in 1695. After this he was in all the congregations, and employed in the most important affairs: so that he had little time to spend in his study, a thing of which he frequently complained to his friends. Upon the death of cardinal Casanati, he was made chief library-keeper of the Vatican, in 1700; and, two years afterwards, nominated, among others, to reform the calendar: but he died at Rome, in 1704, of a dropsy. He was one of the most learned men in the last century; his writings abound with erudition, and are very elegantly finished. He was a member of the academy, whence he assumed the name of Eucrates Agoretico. His works are numerous, and were published at Verona, in 1729 and 1730, in five volumes, folio.

NORRIS (John), a learned English divine and Platonic philosopher, was born, in 1657, at Collingborne-Kingston, in Wiltshire, of which place his father, Mr. John Norris, was then minister. He bred his son first at Winchester school, and afterwards sent him to Exeter college in Oxford, where he was admitted in 1676; but was elected fellow of All Souls in 1680, soon after he had taken his degree of bachelor of arts. From his first application to philosophy, Plato became his favourite author; by degrees he grew deeply enamoured with beauties in that divine writer, as he thought him, and took an early occasion to communicate his ideal happiness to the public, by printing an English translation of a rhapsody, under the title of "The Picture of Love unveiled," in 1682. He commenced master of arts in 1684, and the same year opened a correspondence with that learned mystic divine Dr. Henry More, of Christ's college in Cambridge. He had also a correspondence with the learned lady Masham, and the ingenious Mrs. Astell.

He resided at his college, and had been in holy orders five years, when he was presented to the rectory of Newton St. Loe, in Somersetshire, 1689; upon which occasion he entered into matrimony, and resigned his fellowship. In 1691, his distinguished

diſtinguiſhed merit procured him the rectory of Bemerton, near Sarum. This living, upwards of 200l. a year, came very ſeaſonably to his growing family; and was the more acceptable, for the eaſineſs of the parochial duty, which gave him leiſure to make an addition to his revenues, by the fruits of his genius; the activity of which produced a large harveſt, that continued increaſing till 1710. But he ſeems to have died a martyr, in ſome meaſure, to this activity; for, towards the latter end of his life, he grew very infirm, and died 1711 in his 55th year, at Bemerton. He was interred in the chancel of that church, where there is a handſome marble monument erected to his memory, with the following inſcription: "H. S. E. Johannes Norris, parochiæ hujus "rector, ubi annos viginti bene latuit curæ paſtorali & literis "vacans, quo in receſſu ſibi poſuit late per orbem ſparſa inge-"nii paris ac pietatis monumenta. Obiit An. Dom. 1711, "ætatis 54."

As to his character, he had a tincture of enthuſiaſm in his compoſition, which led him to imbibe the principles of the idealiſts in philoſophy, and the myſtics in theology; and the whole turn of his poetry ſhews, that enthuſiaſm made him a poet. As an idealiſt, he oppoſed Locke, and adorned Malebranche's opinion, of ſeeing all things in God, with all the advantages of ſtyle, and perſpicuity of expreſſion. In ſhort, his errors, which are harmleſs enough in themſelves, may be eaſily pardoned, on account of the general excellence of his writings, eſpecially upon ſubjects of practical divinity, which are univerſally eſteemed; inſomuch that ſome of our moſt eminent divines have formed their theological ſtudies upon them.

This will appear from his works, which are, 1. "The Picture of Love unveiled: being an Engliſh tranſlation of the Effigies Amoris, 1682," 12mo. 2. "Hierocles upon the Golden Verſes of the Pythagoreans, 1682," 8vo. 3. "An Idea of Happineſs, &c. 1683," 4to. 4. "A Murnival of Knaves: or, Whiggiſm diſplayed and burleſqued out of countenance, 1683," 4to. 5. "Tractatus adverſus Reprobationis abſolutæ Decretum nova Methodo, &c. 1683," 8vo. To which is added, "A Declamation in the public Schools, at Oxford, being an Exerciſe for his Degree of Maſter of Arts." 6. "Poems and Diſcourſes occaſionally written, 1684," 8vo. This was augmented afterwards with ſeveral additional pieces, and has gone through many editions, under the title of "A Collection of Miſcellanies, &c." The fifth edition was printed in 1710, 8vo. 7. "An Engliſh Tranſlation of the four laſt books of Xenophon's Cyropædia, 1685," 8vo; the four firſt books were tranſlated by Mr. Francis Digby, of

Queen's college. 8. "The Theory and Regulation of Love, a moral Eſſay, 1688," 8vo. 9. "Reaſon and Religion: or, The Grounds and Meaſures of Devotion, &c. 1689," 8vo. 10. "Reflections upon the Conduct of Human Life, &c. in a Letter to Lady Maſham, 1690;" and again with large additions, in 1621, 8vo. 11. "Chriſtian Bleſſedneſs: or, A Diſcourſe upon the Beatitudes, &c. in 1690," 8vo; to which he ſubjoined, "Curſory Reflections upon Mr. Locke's Eſſay concerning Human Underſtanding." 12. "The Charge of Schiſm continued, notwithſtanding the Toleration, &c. 1691." 12mo. This was written in the ſame ſpirit with a piece of his father's, which he had alſo publiſhed, under the title of "A Diſcourſe concerning the pretended religious aſſembling in private Conventicles, &c. 1685," 8vo. The old gentleman lived in good reputation till his death, which happened in 1681. 13. "Practical Diſcourſes upon ſeveral Subjects," vol. i. in 1691, vol. ii. in 1692, vol. iii. in 1693; theſe having gone through ſeveral editions. 14. "Two Treatiſes concerning the Divine Light, &c. 1692." 15. "Spiritual Counſel; or, The Father's Advice to his Children, 1694." 16. "Letters concerning the Love of God," betwen Mrs. Aſtell and him; the ſecond edition, with ſome few additions by the authors, came out in 1705, 8vo. 17. "Practical Diſcourſes, vol. iv. 1698," 8vo; to which he ſubjoined, "Remarks made upon a Paſſage in his former Volume, by Lady Maſham, in her Diſcourſe of the Love God." 18. "An Eſſay toward the Theory of the ideal or intelligible World, part i. 1701," 8vo; part ii. came out in 1704, 8vo. 19. "A Treatiſe concerning Humility, part i. and ii. 1707." 20. A philoſophical Diſcourſe concerning the natural Immortality of the Soul, &c. 1708," 8vo. 21. "A Treatiſe concerning Chriſtian Prudence, &c. 1710."

NORRIS (JOHN), a learned and ingenious Engliſh writer, educated at Wincheſter ſchool, whence he was removed to Exeter college, Oxford in 1676. In 1684, he took orders, and was rector of Newton St. Lo, in Somerſetſhire. He eſpouſed father Malebranche's opinion, of ſeeing all things in God; and wrote many pieces.

NORTH (FRANCIS), lord Guilford, lord keeper of the great ſeal in the reigns of Charles II. and James II. was the third ſon of the ſecond Dudley lord North, baron of Kertling, vulgo Catlage, &c. He had his grammar-learning, in which he was a great proficient, at Bury ſchool, whence he was admitted a fellow commoner of St. John's college in Cambridge, in 1653. His converſation was remarkably agreeable and facetious; and his aſſiduity and attainments were great in all ingenuous ſtudies and liberal ſciences, which made him

him much eſteemed in this ſociety. But, as he was originally deſigned for the law, after two or three years ſpent at the univerſity, he was removed to the Middle Temple. Here he applied with great diligence to the main object, yet continued to purſue his inquiries into all ingenious arts, hiſtory, humanity, and languages. He acquired French, Italian, Spaniſh, and Dutch; and became not only a good lawyer, but was very perfect in hiſtory, mathematics, philoſophy, and muſic. He uſed to ſay, that, if he had not diverted his attention by theſe ſtudies, and by the practice of muſic particularly, he ſhould never have been a lawyer.

The friendſhip and inſtructions of Sir Jeffery Palmer, attorney general, and the Hydes, greatly contributed to his proficiency, and advanced his practice. By means of the firſt-named gentleman he had a ſingular opportunity of ſhewing his abilities. The ſtory of the five members in king Charles the Firſt's time is well known, who, being proſecuted for the riot committed in the houſe of commons, in holding the ſpeaker down in his chair, were convicted. After the reſtoration, the commons thought, that the records of this conviction might be prejudicial to the privilege of that houſe, and ordered a writ of error to be brought; and Mr. Attorney was to find counſel to argue for the king, againſt the lord Hollis, who was one of the five, and firſt named in the record. Mr. Attorney, being an aſſiſtant in the houſe of lords, could not argue, nor could he prevail upon any of the ſerjeants, or other practiſers to do it; for they ſaid, it was againſt the commons of England, and they durſt not undertake it. At laſt he appointed Mr. North, who prepared his argument, which was performed at the bar of the houſe of lords; and, though the commons carried the cauſe, yet his argument was approved, and particular notice was taken of his comely youth, and of his modeſt but forcible reaſoning. The duke of York was pleaſed to inquire who that young gentleman was, who had argued ſo well; and prevailed with the king to encourage him by making him one of his counſel.

He uſually attended the Norfolk circuit, of which he ſoon came to be, as they call it, the cock; and was employed as counſel in every important cauſe. When the great level of the fens was to be divided, he was appointed chairman in the commiſſion; and directed the execution in ſuch a manner as greatly to augment his fame. Dr. Lane, then biſhop, likewiſe conſtituted him judge of the royal franchiſe of Ely; which employment did him credit, and increaſed his buſineſs in the country. He was alſo appointed to aſſiſt the earl of Oxford, lord chief juſtice in eyre, in a formal iter, or juſtice-ſeat, of the foreſts, which was of great pecuniary advantage to

him, and gave him an idea of the ancient law in the immediate practice of it. He was made the king's ſolicitor general, in the room of Sir Edward Turner, made lord chief baron. He now dropt the circuit, and was choſen to repreſent the borough of Lynn, in the houſe of commons: ſome time after, we find him in the attorney general's place, on the promotion Sir Heneage Finch to the great ſeal. In former times, when he applied cloſe to his ſtudies, and ſpent his days in his chamber, he was ſubject to the ſpleen, and apprehenſive of many imaginary diſeaſes; and, by way of prevention, he went thick clad, wore leather ſkull-caps, and inclined much to phyſic. But now, when buſineſs flowed in upon him, his complaints vaniſhed, and his ſkull-caps were deſtined to lie in a drawer, and receive his money. Though his profits were now very great, though the king approved his judgement and fidelity, and the chiefs of the law were moſtly his friends, yet he ſoon grew weary of his poſt, and wiſhed for another, though leſs profitable, in a calmer region. The court was ſunk in pleaſure and debauchery; averſe to, and ignorant of all buſineſs. The great men were many of them corrupt, falſe, and treacherous; and were continually tormenting him with raſcally projects, and unreaſonable importunities.

Among all the preferments of the law, his thoughts were moſt fixed upon the place of lord chief juſtice of the common pleas; the buſineſs there being wholly matter of pure law, and having little to do in criminal cauſes, or court intrigues: and, on the death of lord chief juſtice Vaughan, he ſucceeded to his wiſhes. While he preſided in this court, he was very attentive to regulate what was amiſs in the law, ariſing either from the nature of things changing, or from the corruption of agents: when any abuſe or neceſſity of regulation appeared, he noted it down, and afterwards digeſted his thought, and brought it into the form of a tract, thereon deſigning to prepare acts of parliament, as he had encouragement and opportunity. He had a great hand in "The Statute of Frauds and "Perjuries," of which the lord Nottingham ſaid, that every line was worth a ſubſidy. The king being under great difficulties from the parliament, in order to bring them to better temper, and that it might not be ſaid he wanted good counſellors, made a reform of his privy council; diſſolved the old, and conſtituted a new one, which took in the lord Shaftſbury as preſident, and the heads of the oppoſition in both houſes. But, that he might not be left alone with them, he joined ſome of his friends, in whoſe fidelity and judgement he had an entire confidence, among whom lord chief juſtice North had the honour to be one. Not long after this, he was taken into the cabinet, that he might be aſſiſtant, not only in the formal proceedings

proceedings of the privy council, but alſo in the moſt retired conſultations of his majeſty's government. He was often conſtrained to take place of the ſpeaker, and preſide in the houſe of lords, in the room of the chancellor Nottingham, who, towards the latter end of his time, was much afflicted with the gout and other infirmities. And, conſidering his confirmed credit with the king, he was univerſally preſumed to be ſucceſſor to that lord (with whom he lived in great friendſhip, and was of great ſervice to him in his declining ſtate); and accordingly, on his death, the great ſeal was committed to his cuſtody. He was made baron of the realm by the title of lord Guilford, in the county of Surrey, by patent bearing date Sept. the 27th, 1683.

The death of king Charles, the managing in order to the coronation, his attendance in parliament, and at court and council, where nothing ſquared with his ſchemes, and when his enemies Sunderland and Jeffries bore the ſway, together with his chancery buſineſs, proved inſupportable loads to him, and impaired his health. In this ſtate he took a reſolution to quit the ſeal, and went to lord Rocheſter to intercede with his majeſty to accept it. But that noble lord had no mind to part with ſuch a ſcreen in ſtaving off the popiſh work, and diverted him from his purpoſe; but obtained of the king, that he might retire with the ſeal into the country, with the proper officers attending, in hopes that, by proper regimen and freſh air, he might recover his health againſt the winter. But he died at his houſe at Wroxton, in 1685. Burnet and Kennet have given no very favourable character of him; and the author of "The Lives of the Lords Chancellors" avers, that he ran very much with the ſtream of the court, to the endangering of the proteſtant religion in this kingdom. His private character was ſtrictly virtuous and unexceptionable; and his relation, Roger North, though not the ableſt advocate, hath wiped off all aſperſions from his public character, in his "Examen," and in his "Life of the Lord Keeper Guilford." He certainly did not want zeal to promote the good of his country, which he thought would moſt effectually be done, by ſupporting the Church and Crown of England in all due and legal prerogatives; and from theſe principles he never ſwerved. He wrote, 1. "An Alphabetical Index of Verbs Neuter, printed with Lilly's Grammar: compiled while he was at Bury ſchool." 2. "A Paper on the Gravitation of Fluids, conſidered in the Bladders of Fiſhes, printed in Lowthorp's Abridgment of the Philoſophical Tranſactions, vol. ii. p. 845." It appears that his lordſhip's hint was laid hold of, approved, and purſued, by the virtuoſi of the time, particularly by Mr. Boyle and Mr. Ray, whoſe papers on that ſubject are

entered in the ſame collection. 3. "An Anſwer to a Paper of Sir Samuel Moreland on his Static Barometer." This was never publiſhed; but we may obſerve, to his honour, that it was through his means that barometers were firſt publicly ſold in ſhops, which before were very rare, and confined only to the cabinets of the virtuoſi. 4. "A Philoſophical Eſſay on Muſic, 1677." He may be eſteemed the father of muſical philoſophy; and all the improvements that have ſince been made in it owed their original to his lordſhip's eſſay. 5. He compoſed ſeveral "Concertos," in two and three parts. 6. "A Narrative of ſome Paſſages in or relating to the Long Parliament," in Sommers's Tracts, vol. i. He wrote, beſides, 7. "Some Arguments in Caſes;" and, 8. "Political Papers," publiſhed whole or in part, in his "Life," by Roger North, and in the "Examen"

NORTH (Dr. JOHN), fourth ſon of the lord North, and brother to the preceding, was born Sept. 1645. In his youth, his conſtitution appeared to be delicate, and his temper grave, reſerved, and ſtudious, which inclined his parents to educate him for the church. He was taught grammar-learning at St. Edmund's Bury, and was admitted of Jeſus-college, in Cambridge, in 1661; where, though a nobleman, he was exemplary in his attendance upon divine ſervice, diligent in his ſtudies, and conſtant at public exerciſes and lectures in the ſchools. Thus he ſoon became conſpicuous for his learning, particularly in the Greek and Hebrew languages; and collected a very valuable library. Having regularly taken the degrees in arts, he was admitted fellow of Jeſus-college. Not long after, he took orders, as the ſtatutes of his college required; and the firſt ſermon he preached to a public audience was before king Charles II. at Newmarket, which was publiſhed at Cambridge, in 1671. About this time he aſſiſted Gale in his edition of the "Opuſcula Mythologica," &c. The year following, he was choſen Greek profeſſor of the univerſity of Cambridge. Abp. Sheldon conferred on him the fine-cure of Llandinom, in Wales; upon which he quitted his fellowſhip, and got himſelf admitted in Trinity-college, for the ſake of being near the maſter, Dr. Iſaac Barrow, for whom he had the utmoſt friendſhip and eſteem. He was inſtalled a prebendary of Weſtminſter, in 1673, having been ſome time before clerk of the cloſet to the king.

He was chaplain to the duke of Lauderdale; and, out of compliment to him, was created doctor of divinity, when king Charles came by invitation from Newmarket to Cambridge. When his friend Dr. Barrow died in 1667, he ſucceeded him as maſter of Trinity-college. This preferment gave him great ſatisfaction; and he imagined himſelf now poſſeſſed

poſſeſſed of all the eaſe and happineſs he could wiſh. But his ſolicitude for maintaing good order and ſtrict regularity in his ſociety, the oppoſition he met with from the ſenior fellows, and an anxious ſolitude, in the room of a free and pleaſant converſation, ſoon convinced him of his miſtake. His conſciencious integrity in elections expoſed him to many affronts and diſagreeable importunities. But by pre-elections he found means to obviate and break the cuſtom of court-mandates; which, he ſuſpected, ſome of his fellows were inſtrumental in obtaining, and which were quite common at his firſt coming, to the great prejudice of real merit. While he continued maſter of the college, he finiſhed the fine library begun by his predeceſſor. As his conſtitution was naturally weak, his health was ſoon impaired by too cloſe and eager application to his ſtudies, without proper remiſſions and due exerciſe. He had a ſtroke of an apoplexy; and a dumb palſy following deprived him in a great meaſure of the uſe of his underſtanding; in which deplorable condition he lived between four and five years. His miſeries being increaſed by epileptic fits, one of them put an end to his life in 1683.

He was a man of great learning, and particularly an admirer of Plato; he publiſhed an edition of ſome of his pieces, viz. "Socratis Apologia," Crito," "Phædo," &c. Cant. 1673.

NORTH (GEORGE), M. A. ſon of George North, citizen and pewterer, of London, who acquired competence by induſtry, was born in 1707, and received his education at St. Paul's ſchool, whence, in 1725, he went to Bene't-college in Cambridge, where he took his degrees of B. and M. A. In 1729 he was admitted into deacon's orders, and went to officiate as curate at Codicote, a ſmall village near Welwyn, in Herts, to the vicarage of which he was preſented by the biſhop of Ely in 1743. In 1741 he publiſhed, without his name, "An anſwer to a ſcandalous Libel, intituled, The Impertinence and Impoſture of Modern Antiquaries diſplayed." This publication recommended him not only to the notice and eſteem of the gentleman whoſe cauſe he had ſo generouſly eſpouſed (to whom he was at that time a perfect ſtranger), and ſo ably defended, but alſo of ſeveral dignified members of the Society of Antiquaries, into which Society he was ſoon received as a fellow. In 1742 and 1755 he drew up catalogues of the earl of Oxford's and Dr. Mead's coins, for the public ſale of them; the Rev. Charles Clarke, of Baliol-college, Oxford, having publiſhed "Some Conjectures relative to a very antient Piece of Money lately found at Eltham in Kent, endeavouring to reſtore it to the place it merits in the Cimeliarch of Engliſh Coins, and to prove it a Coin of Richard the Firſt King of England of that name. To which

are added, ſome Remarks on a Diſſertation (lately publiſhed [F]) on Oriuna the ſuppoſed Wife of [G] Caraufius, and on the Roman Coins there mentioned, 1751." 4to. Mr. North in 1752. publiſhed "Remarks on ſome Conjectures, &c. ſhewing the Improbability of the Notion therein advanced, that the Arguments produced in ſupport of it are inconcluſive or irrelative to the Point in queſtion, 1752," 4to. In theſe remarks he conſidered at large the ſtandard and purity of our moſt antient Engliſh coins, the ſtate of the mints, and the beginning of ſterling, from the public records. No man could be better qualified for this taſk than Mr. North, who, by his intimacy with Mr. Holmes and Mr. Folkes, became perfectly acquainted with the records and whole ſtate and hiſtory of the Engliſh coinage. He wrote "A Table of Engliſh Silver Coins from the Conqueſt to the Commonwealth, with Remarks;" a tranſcript of which, in the handwriting of Dr. Gifford, is now, 1784, in the collection of Mark Cephas Tutet, Eſq. He alſo began "Remarks on the Money of Henry III." and actually engraved two plates for that work, which were never publiſhed, but proofs given amongſt ſeveral of his friends. From his firſt taking orders till his death he had reſided principally at Codicote, without any other preferment than this ſmall vicarage, of about fourſcore pounds a year, aided by a little additional income from a ſmall patrimony. He died June 27, 1772. having juſt completed his 65th year; and was buried at the eaſt end of his church-yard at Codicote, where he had indulged his diſappointment; and he lived in as much obſcurity as his aſhes now reſt. He had prepared large materials for a "Hiſtory of the Society of Antiquaries;" but in a fit of illneſs, whoſe

[F] By Dr. Kennedy, who aſſerted that Oriuna was that emperor's *guardian goddeſs*. Dr. Stukeley, in his "Palæographia Brit. No. III. 1752," 4to, aſſumed ſhe was his *wife*; to which Dr. Kennedy replied in "Further Obſervations, &c. 1756," 4to; and upon his antagoniſt's ſupporting his opinion in his "Hiſtory of Caraufius, 1757, 1759." he abuſed him in a ſixpenny 4to letter. Dr. Kennedy, who was a native of Scotland, had reſided ſome time at Smyrna; and died at an advanced age, Jan. 26, 1760. He had a collection of about 300 pictures, amongſt which were two heads of himſelf by Keyſing; he had alſo a very valuable collection of Greek and Roman coins, which, with the pictures, were ſold by auction, in 1760. Amongſt the Roman coins, were 256 of Caraufius, nine of them ſilver; and 89 of Alectus: theſe coins of Caraufius and Alectus were purchaſed by P. C. Webb, Eſq. the 256 for 70l. and the 89 for 16l. 10s. They were afterwards bought by Dr. Hunter, who added to the number very conſiderably.

[G] "Oriuna, on the medals of Caraufius, uſed to paſs for the *moon*: of later years it is become a doubt whether ſhe was not his *conſort*. It is of little importance whether ſhe was moon or empreſs; but how little muſt we know of thoſe times, when thoſe land-marks to certainty, royal names, do not ſerve even that purpoſe! In the cabinet of the king of France are ſeveral coins of ſovereigns, whoſe country cannot now be gueſſed at." Walpole, Preface to Hiſtoric Doubts.

conſe-

conſequences he apprehended might be fatal, he burnt theſe among other valuable collections. He left his library and his collection of Engliſh coins to the late Dr. Aſkew.

NORTH (Frederic), earl of Guilford, was born in 1732. His lordſhip ſucceeded the celebrated Mr. Charles Townſend as manager of the Houſe of Commons, and chancellor of the Exchequer. In 1770, on the reſignation of the duke of Grafton, he was made firſt lord of the Treaſury, in which office he continued till the concluſion of the American war. He was a man of ſtrong mental faculties, a moſt accompliſhed orator, and to the higheſt degree amiable in private life. His lordſhip died in 1792, univerſally lamented by a large circle of relations and friends.

NORTON (Thomas). Eſq; All that can be traced concerning this gentleman is, that he was an inhabitant, if not a native, of Sharpenhaule, or Sharpenhoe, in Bedfordſhire; that he was a barriſter at law, and a zealous Calviniſt in the beginning of Elizabeth's reign, as appears by ſeveral tracts, printed together in 8vo, 1569. He was counſel to the Stationers company, in whoſe books we find accounts of the fees paid to him ſet down, the laſt of which was between the years 1583 and 1584, within which period we imagine he died. He was contemporary with Sternhold and Hopkins, and aſſiſtant to them in their noted verſion of the Pſalms, twenty-ſeven of which he turned into Engliſh metre, to which, in all the editions of them, the initials of his name are prefixed. He alſo tranſlated into Engliſh ſeveral ſmall Latin pieces; and, being a cloſe intimate and fellow-ſtudent with Thomas Sackville, eſq. afterwards earl of Dorſet, he joined with him in the compoſing one dramatic piece, of which Mr. Norton wrote the three firſt acts, intituled, "Ferrex and Porrex;" afterwards reprinted, with conſiderable alterations, under the title of "Gorboduc."

NORTON (John), lived in the time of Charles II. and publiſhed a book, intituled "The Scholars Vade Mecum." The remainder of the title is ſo curious, that we add the whole: "The ſerious Students ſolid and ſilent Tutor, being a tranſlation of Marcus Antoninus Flaminius, out of Latin into Engliſh, with ſome few alterations therein by *waie* of Eſſay. As alſo, certain idiomatologic and philologic Annotations on the ſaid author." He ſtyles himſelf alſo Johanniculus Nortonulus. He ſeems to have been the prototype of Mr. Elphinſtone, and wanted to introduce a new mode of ſpelling, founded upon the derivation of words. The following are ſpecimens of his manner, aqul for eagle, being derived from aquila; pather for father, from pater, paur for poor, from pauper; inimie for enemy, from inimicus, nome for name,

from nomen; hol for whole, from ὅλος, &c. &c. He ſeems to have been an ingenious man, but without judgement or learning ſufficient for the arduous undertaking of effecting a reformation in a language.

NOSTRADAMUS (MICHEL, and not MICHAEL), an able phyſician and a celebrated aſtrologer, was a Provençal, deſcended of a noble family; and born Dec. 14, in 1503, at St. Remy, in the dioceſe of Avignon. His father was a notary public, and his grandfather a phyſician; and this laſt gave him ſome tincture of the mathematics. He afterwards completed his courſes of humanity and philoſophy at Avignon; and, going thence to Montpelier, he applied himſelf to phyſic there, till, being forced away by the plague in 1525, he took his route toward Thouloufe, and paſſed on till he came to Bourdeaux. This courſe held him five years; and in it he undertook all ſuch patients as were willing to put themſelves under his care. After this he returned to Montpelier, and was created doctor of his faculty in 1529, and then reviſited the places where he had practiſed phyſic before. At Agen, he contracted an acquaintance with Julius Cæſar Scaliger, which induced him to make ſome ſtay in that town; and there he entered into matrimony: but, having buried his wife, and two children which ſhe brought him, he quitted Agen, after a reſidence of four years, or thereabouts. He returned into Provence, and fixed himſelf firſt at Marſeilles; but, his friends having provided an advantageous match for him at Salon, he tranſported himſelf thither about 1544. The damſel's name was Anne Pouſſart, with whom he engaged in a ſecond marriage, and had ſeveral children by her.

In 1546, Aix being afflicted with the plague, he went thither, at the ſolicitation of the inhabitants, and was of great ſervice, particularly by a powder of his own invention: ſo that the town, in gratitude, gave him a conſiderable penſion for ſeveral years after the contagion ceaſed. In 1547, the city of Lyons, being viſited with the ſame diſtemper, had recourſe to our phyſician; accordingly he went thither alſo, and, afterwards returning to Salon, happened to be much leſs eſteemed there than elſewhere. The little ſatisfaction he met with put him upon living more retired; and he made uſe of the leiſure, with which that reſolution furniſhed him, to apply himſelf to his ſtudies. He had a long time followed the trade of a conjurer occaſionally; and now he began to think himſelf inſpired, and miraculouſly illuminated with a proſpect into futurity. As faſt as theſe illuminations had diſcovered to him any future event, he entered it in writing, in ſimple proſe, but by ænigmatical ſentences, as he declared himſelf, but, reviſing them afterwards, he thought the ſentences would

appear

appear more reſpectable, and would favour more of a prophetic ſpirit, if they were expreſſed in verſe. This opinion determined him to throw them all into quatrains, and he afterward ranged them into centuries. When this was done, he did not dare to bring into the public light a work of this nature; on the other hand, he ſaw that the time of many events foretold in his quatrains was very near at hand: upon which account he reſolved to print them, as he did, with a dedication addreſſed to his ſon Cæſar, an infant only ſome months old, in the form of a letter, or preface, dated March 1, 1555. This firſt edition, which is included in ſeven centuries, was printed by Rigault at Lyons. He prefixed his name in Latin, but gave to his ſon Cæſar the name as it is pronounced, Notradame.

The public were divided in their ſentiments of this work: many looked upon the author as a ſimple viſionary, or, if you will, as a fool; while he was accuſed of the black art, or black magic, by others, and treated as an impious perſon, who held a commerce with the devil: at the ſame time there were not wanting ſuch, and thoſe in great numbers, who believed him to be really and truly endued with the ſupernatural gift of prophecy. Laſtly, ſome were found who remained in ſuſpence, and refrained from giving any judgement at all upon the point. However, Henry II. and queen Catharine of Medicis, his mother, were reſolved to ſee our prophet; and, receiving orders to that effect, he preſently repaired to Paris. He was very graciouſly received at court; and, beſides the extraordinary reſpect that was paid to him, received a preſent of 200 crowns. He was ſent afterwards to Blois, to make a viſit to his majeſty's children there, and report what he ſhould be able to diſcover concerning their deſtinies. No doubt he exerted himſelf to the utmoſt, as it is alſo ſaid, on the occaſion; but what his ſentence was is not known: however, it is certain, he returned to Salon loaded with honour, and, more than that, with preſents too. Animated with this ſucceſs, he augmented his work from 300 quatrains to the number of a complete milliade, and publiſhed it with a dedication to the king in 1558. That prince dying the next year of a wound which he received, as is well known, at a tournament, the book of our prophet was immediately conſulted; and this unfortunate event was found in the 35th quatrain of the firſt century [H].

[H] The lines are:

" Le lion jeune le vieux ſurmontera,
" En champ bellique par ſingulier duel,
" Dans cage d'or les yeux lui crèvera,
" Deux claſſes une puis mourir, mort cruelle."

So

So remarkable a prediction added new wings to his fame; and he was honoured ſhortly after with a viſit from Emanuel duke of Savoy, and the princeſs Margaret of France, his conſort. From this time Noſtradamus found himſelf even over-burdened with viſitors, and his fame made every day new acquiſitions. Charles IX. coming to Salon, was eager above all things to have a ſight of him. Noſtradamus, who then was in waiting as one of the retinue of the magiſtrates, being inſtantly preſented to his majeſty, complained of the little eſteem his countrymen had for him; whereupon the monarch publicly declared, that he ſhould hold the enemies of Noſtradamus to be his enemies, and deſired to ſee his children. Nor did that prince's favour ſtop here; in paſſing, not long after, through the city of Arles, he ſent for Noſtradamus, preſented him with a purſe of 200 crowns, together with a brevet, conſtituting him his phyſician in ordinary, with the ſame appointment as the reſt. But our prophet enjoyed theſe honours only for the ſpace of ſixteen months, for he died July 2, 1566, at Salon. Beſides his "Centuries," we have ſome other pieces of his compoſition [1].

He left three ſons and three daughters: John, his ſecond ſon, exerciſed with reputation the buſineſs of a proctor in the parliament of Provence: he wrote the "Lives of the ancient Provençal Poets, called Troubadours," which was printed at Lyons in 1575, 8vo. Cæſar, the eldeſt ſon, was born at Salon in 1555, and died in 1629: he left a "Manuſcript giving an Account of the moſt remarkable events in the Hiſtory of Provence, from 1080 to 1494," in which he inſerted the lives of the poets of that country. Theſe memoirs falling into the hands of his nephew Cæſar Noſtradamus, gentleman to the duke of Guiſe, he undertook to complete the work; and being encouraged by the eſtates of the country [K], he carried the account up to the Celtic Gauls: the impreſſion was finiſhed at Lyons, in 1614, and publiſhed under the title of "Chronique de l'Hiſtoire de Provence."

[1] Theſe are, "A Treatiſe de fardemens & de ſenteurs, 1552." "A Book of ſingular Receipts, pour entretenir la ſanté du corps, 1556." "A Piece des Confitures, 1557." "A French Tranſlation of the Latin of Galen's Paraphraſe, exhorting Menedolus to ſtudy, eſpecially to that of phyſic, 1552." Some years before his death, he publiſhed a ſmall inſtruction for huſbandmen, ſhewing the beſt ſeaſons for their ſeveral labours, which he intituled, "The Almanac of Noſtradamus." Laſtly, after his death, there came out "The eleventh and twelfth Centuries of his Quatrains," added to the former ten, which had been printed three times in two ſeparate parts. It is only in theſe firſt editions, that our author's "Centuries" are found without alterations, additions, &c. It is to this work that the following diſtich of Stephen Jodelle alludes:

"Noſtra damus cum falſa damus,
"nam fallere noſtrum eſt.
"Et cum falſa damus, nil niſi
"Noſtra damus."

[K] They made him a preſent of 3000 livres for that purpoſe.

The

The next ſon of Michel is ſaid to have undertaken the trade of peeping into futurity after his father [L].

NOVAT, or NOVATUS, a prieſt of the church of Carthage, who flouriſhed in the third century, and was the author of a remarkable ſchiſm called after his name. He is repreſented by the orthodox as a perſon ſcandalous and infamous, for perfidy, adulation, arrogance, and ſo ſordidly covetous, that he even ſuffered his own father to periſh with hunger, and ſpared not to pillage the goods of the church, the poor, and the orphans. It was in order to eſcape the puniſhment due to theſe crimes, and to ſupport himſelf by raiſing diſturbances, that he reſolved to form a ſchiſm, and to that end entered into a cabal with Feliciſſimus, an African prieſt, who oppoſed St. Cyprian. Novatus was ſummoned to appear before the prelate in the year 249; but the perſecution, begun by Decius the following year, obliging that ſaint to retire for his own ſafety, Novatus was delivered from the danger of that proceſs; and, not long after aſſociating himſelf with Feliciſſimus, then a deacon, with him maintained the doctrine, that the lapſed ought to be received into the communion of the church without any form of penitence. In 251, he went to Rome, about the time of the election of Pope Cornelius. There he met with Novatian, an ambitious prieſt, who had acquired a reputation for eloquence, and was highly diſcontented that he had not been raiſed to the pontificate in preference to Cornelius. Novatus preſently ſtruck up an alliance with this malcontent, and, by that fatal confederacy, became not only the author of the firſt ſchiſm in the church, but even formed a hereſy. The confederates publiſhed the moſt atrocious calumnies againſt the Pope, which they coloured over ſo artfully, that many were deceived thereby, and joined their party. This done, they procured a congregation conſiſting of three obſcure, ſimple, and ignorant biſhops; and, plying them well with wine, prevailed upon them to elect Novatian biſhop of Rome. He had ſeveral defects in his perſon, which excluded him from that ſupreme dignity, even ſuppoſing the election had not been ſchiſmatical; for, beſides that he had been poſſeſſed by the devil, and was diſpoſſeſſed by the exorciſms of the church, he had alſo

[L] In this character he ventured to predict, that Pouzin, which was then beſieged, would be deſtroyed by fire; and that, in order to prove the truth of his prophecy, he was ſeen, during the tumult of plundering the place, when it was taken, ſetting fire in all parts of the town; which ſo much enraged M. De Saint Luke, that he rode over him with his horſe, and killed him. Inſtructions pour Mr. le Dauphin, by La Mothe la Voyer. But the author of Richelet's Dictionary, in 1728, doubts the truth of this ſtory, on account of the age of Noſtradamus, who had then reached his 74th year; and, beſides, was employed this year, 1619, in writing his hiſtory.

been baptiſed while he lay ſick, and in danger of dying, but had never been confirmed; theſe, according to the canons, were capital irregularities.

Novatian, however, thus irregularly ordained Pope, addreſſed letters to St Cyprian of Carthage, to Fabius of Antioch, and to Dionyſius of Alexandria; but St. Cyprian refuſed to open his letter, and excommunicated his deputies: he had likewiſe ſent to Rome before, in order to procure the abolition of the ſchiſm. Fabius made himſelf pleaſant at Novatian's expence; and Dionyſius declared to him, that the beſt way of convincing the world, that his election was made againſt his conſent, would be to quit the ſee, for the ſake of peace. On the contrary, the Anti-pope added hereſy to ſchiſm, and maintained, that ſuch as had fallen into any ſin after baptiſm ought not to be received into the church by penance; and he was joined in the ſame error by Novatus, who had aſſerted a doctrine intirely oppoſite thereto in Africa.

The followers of this hereſiarch were called Novatians, and took alſo the title of ΚΑΘΑΡΟΙ, or Puritans. To theſe errors they added others, as the diſallowing of ſecond marriages, and aſſerting the neceſſity of rebaptiſing thoſe who fell into any grievous ſin after baptiſm. Theſe Heretics continued in being till the fourth century, after the council of Nice, where certain rules were made for preſcribing the form of admitting them into the boſom of the church. After ſome time, there roſe up a diviſion among them and Sabatius, one of their prieſts, who was a Jewiſh convert, and introduced a kind of Judaiſm into their ſect.

NOVATIAN, a Roman prieſt, had been a Pagan philoſopher before his converſion to Chriſtianity. He was, as we obſerved in the laſt article, baptiſed in his bed, lying dangerouſly ill. Having been ordained prieſt againſt the rules and requeſt of his biſhop, he lay concealed during the perſecution of Decius, and refuſed to give baptiſm to the catechumens. During the vacancy of the apoſtolic ſee, after the death of Fabian, in the year 250, he wrote to St. Cyprian, in the name of the clergy of Rome [M]. Notwithſtanding which, Cornelius being put into the room of Fabian, Novatian attacked his ordination, accuſed him of ſeveral crimes, and publiſhed a libel againſt him; the principal charge whereof was, that Cornelius had received thoſe into communion who had fallen into idolatry: under this pretext he ſeparated himſelf from the communion of Cornelius, to which he was excited by Novatus, and got himſelf to be ordained

[M] It is the 30th letter among others of St. Cyprian.

biſhop

biſhop of Rome. However, he is ranked among the eccleſiaſtics by St. Jerome; who ſays, he compoſed treatiſes upon the "Paſchal Feſtival, or Eaſter," of the "Sabbath," of "Circumciſion," of the "Supreme Pontiff," of "Prayer," of the "Jewiſh Meats," and of the Trinity." It his highly probable, that the treatiſe upon the "Trinity," and the book upon the "Jewiſh Meats," inſerted into the works of Tertullian, were written by Novatian; they are well written, and are not contemptible performances [N]. The Greek hiſtorians have injudiciouſly confounded Novatian with Novatus; it is the firſt, and not the laſt, who gave name to the ſect of the Novations. At the firſt ſeparation, they only refuſed communion with thoſe who had fallen into idolatry: afterwards they went farther, and excluded, for ever, from their communion, all ſuch as had committed crimes for which penance was required; and at laſt they took away from the church the power of the keys, of binding and looſing offenders, and rebaptiſed thoſe who had been baptiſed by the church. This ſect ſubſiſted a long time both in the eaſt and weſt; but was chiefly become conſiderable in a body in the eaſt, where they had biſhops, both in the great ſees and the ſmall ones, their pariſh-churches, and a great number of followers: for the reſt, they made no alteration in the ancient faith concerning the Trinity, and they received the Nicene creed. There were alſo Novatians in Africa in the time of St. Leo, and in the eaſt ſome remains continued till the eighth century.

NOUE (FRANCIS DE LA), a gallant captain under Henry IV. of France, and no leſs diſtinguiſhed by his mental accompliſhments than by his valour. He obtained a great reputation in ſeveral pitched battles, and memorable ſieges, but finally loſt his life before Lamballe. He was alike lamented by proteſtants and catholics, and left behind him a volume of political and military Eſſays, which have paſſed through various editions. His life has been written by Amerault, a proteſtant miniſter, and publiſhed at Leyden, 4to, 1661.

NOWEL (ALEXANDER), dean of St Paul's, in the reign of Elizabeth. He wrote ſeveral tracts againſt popery; and was alſo author of two catechiſms, one of which is in Latin, Greek and Hebrew. Dr. Nowel, alſo, collected many of the ancient manuſcripts which were in the Cotton library, but are now in the Britiſh Muſeum. He died in 1601.

NOY (WILLIAM), attorney-general in the reign of Charles I. was the ſon of William Noy, of St. Burian, in

[N] There have been ſeveral editions of Novatian's work: the laſt, according to Pamelius's, with notes by Mr. Jackſon, came out at London, in 1728, 8vo.

Cornwall,

Cornwall, gent. In 1593, when he was ſixteen, he was entered in Exeter-college, where he continued three years in cloſe application to his ſtudies. Thence he was removed to Lincoln's Inn, to ſtudy the common law, in the knowledge of which he became very eminent. He was choſen to repreſent the borough of Helſton in his own country, towards the end of James's reign, in two parliaments; in both of which he ſhewed himſelf a profeſſed enemy to the king's prerogative. In 1625, he was elected a burgeſs for St. Ives, in which parliament, and another following, he continued the ſame popular patriot; till at length the court condeſcended to convince him of his errors, by making him attorney-general in 1631. A writer of thoſe times tells us, that "he was as famous a lawyer as ever this kingdom bred; and adds, that "he formerly was a great patriot, and the only ſearcher of precedents for the parliaments, by which he grew ſo cunning, as he underſtood all the ſhifts which former kings had uſed to get money with. This man the king ſent for, told him he would make him his attorney. Noy, like a true cynic as he was, did for that time go away, not returning to the king ſo much as the civility of thanks; nor, indeed, was it worth his thanks. I am ſure he was not worthy of ours; for, after the court's ſolicitings had bewitched him to become the king's, he grew the moſt hateful man that ever lived, &c. having been as great a deluge to his realm as the flood was to the whole world: for he ſwept away all our privileges, and in truth hath been the cauſe of all thoſe miſeries this kingdom hath ſince been ingulphed."

His character is thus drawn by our female hiſtorian, with great preciſion and ſpirit. "Noy, the attorney-general, who countenanced this meaſure (viz. the project for ſhip-money) died before any progreſs was made in it. He had received no other favour from the crown, but the laborious office of attorney-general; a narrow recompence for the ſacrifice of virtue, honour, and a good name. From being a great patriot and an oracle for precedents favourable to the powers of parliament, he became ſo faſcinated to the deſigns of the monarch, through the ſeduction of court-ſolicitation, that he was the moſt keen of all the miniſterial gang in every illegal meaſure that the times produced in all oppreſſive proſecutions, the peculiar buſineſs of his office. Equal to a place of this ſort, he filled it with the higheſt degree of infamy. As his demerits were great, ſo was he completely hated by the public. After languiſhing out a long illneſs, he died without being regretted by his own party, on account of his bodily infirmities, which prevented his being ſo active an agent, as the buſineſs in hand required; whilſt at the ſame time he lay under

under the infernal odium of being the propounder of ſhip-money."

In order to reſtore his health, which had been much impaired by continual drudgery and fatigue, he retired to Tunbridge Wells in July; where, meeting with no relief from the waters, he died in Auguſt 1634, and was buried at New Brentford. The king was much affected with his death, and the clergy more; and abp. Laud particularly made this obſervation of him, in his "Diary:" "I have loſt a near friend of him, and the Church the greateſt ſhe had of his condition, ſince ſhe needed any ſuch." But the commons in general rejoiced; and the vintners, ſays Wood, drank carouſes, in hopes to dreſs meat again, and ſell tobacco, beer, &c. which by a ſullen *capricio* Noy reſtrained them from. The players too, for whom he had done no kindneſs, introduced him on the ſtage, and made him the ſubject of ridicule, in a comedy intituled, "A Projector lately dead, &c." Mean while, he was certainly a ſolid, rational man; and, though no great orator, a very profound lawyer. This character of him appears juſtifiable from the writings he left behind, and from the following books afterwards publiſhed, viz. 1. "A Treatiſe of the principal Grounds and Maxims of the Laws of England, 1641," 4to. afterwards 8vo. and 12mo. 2. "Perfect Conveyancer; or, ſeveral ſelect and choice Precedents, 1655," 4to. "Reports of Caſes in the Time of Queen Elizabeth, K. James, and K. Charles the Firſt; containing the moſt excellent Exceptions for all manner of Declarations, Pleadings, and Demurs, exactly examined and laid down 1656," fol. 4. "Complete Lawyer; or, a Treatiſe concerning Tenures and Eſtates in Lands of Inheritance for Life, and other Hereditaments and Chattels real and perſonal &c. 1661." 8vo. 5. "Arguments of Law and Speeches."

He alſo left behind him ſeveral choice collections that he had made from the records in the Tower of London, reduced into two large paper books of his own hand-writing: one contained collections concerning the king's maintaining his naval power according to the practice of his anceſtors; and the other about the privileges and juriſdiction of eccleſiaſtical courts.

NUCK (ANTONY), a famous Dutch phyſician, firſt practiſed his profeſſion at the Hague, and afterwards was profeſſor of anatomy at Leyden. He was a moſt experienced and indefatigable anatomiſt. His principal works are, "Adenographia Sedlographia & Operationes & Experimenta Chirurgica, in three ſmall vols. Lugd. 1722."

NYE (PHILIP), an Engliſh Nonconformiſt, was a native of Suſſex, deſcended of a genteel family there, and born

about 1596. After a proper foundation at the grammar-ſchool, he was ſent to Oxford, and entered a commoner of Brazen Noſe college, in 1615; whence he removed in a little time to Magdalen-hall, for the ſake of a puritanical tutor. He took the degrees in arts, in 1619, and 1622; about which time he entered into holy orders, and was, ſome time in 1620, curate of St. Michael's church in Cornhill, London, till, reſolving to reject the conſtitution of the Church of England, he became obnoxious to all the cenſures of the epiſcopal court; to avoid which, he went, with others of his perſuaſion, to Holland, in 1633. He continued for the moſt part at Arnheim in Guelderland, till 1640; when, the power of the parliament beginning to prevail over the king, he returned home, and was ſoon after made miniſter of Kimbolton, in Huntingdonſhire, by Edward lord Kimbolton, then earl of Mancheſter.

In 1643, he was appointed one of the aſſembly of divines, became a great champion of the Preſbyterians, and a zealous aſſertor of the ſolemn league and covenant; and, having married the daughter of Stephen Marſhall, was ſent with his father-in-law into Scotland, the ſame year, to expedite the taking of their covenant. Accordingly, he harangued that people, in ſome ſpeeches on the occaſion; in which he told them, among other things, that they were entered into ſuch a covenant and league as would never be forgotten by them and their poſterity, and both would have occaſion to remember it with joy; that it was ſuch an oath, for matter, perſons, and other circumſtances, that the like had not been, in any age, ſufficiently warranted both by human and divine ſtory: for, as God did ſwear for the ſalvation of men and kingdoms, ſo kingdoms muſt now ſwear for the preſervation and ſalvation of kingdoms, to eſtabliſh a Saviour Jeſus Chriſt in England, &c. [o]. After his return, both houſes of parliament took the covenant, the ſame year; at which time our author preached a ſermon in defence of it, ſhewing its warrant from ſcripture, and was rewarded for his good ſervice with the rectory of Acton near London, in the room of Dr. Daniel Featley, who was thence ejected.

However, Nye, not long after, diſliking the proceedings of the ſaid aſſembly of divines, diſſented from them; oppoſed the diſcipline intended to be ſettled by them; and, cloſing with the Independents, when they became the reigning faction, paid his court to the grandees of the army, who often made uſe of his counſel. Dec. 1647, he was ſent by them, with Stephen Marſhall, to the king at Cariſbrook-caſtle, in

[o] Merc. Aulicus in Octob. 1643, p. 610.

the

the Iſle of Wight, in attendance upon the commiſſioners then appointed to carry the four dethroning votes [P], as they are now called; for which ſervice they were rewarded with no leſs than 500 l. a-piece. About the ſame time alſo Nye was employed by the ſame maſters to get ſubſcriptions from the apprentices in London, &c. againſt a perſonal treaty with the king, while the citizens of that metropolis were petitioning for one. April, the next year, he was employed, as well as Marſhall and Joſeph Caryl, by the Independents, to invite the ſecured and ſecluded members to ſit in the houſe again, but without ſucceſs. In 1653, he was appointed one of the triers for the approbation of public preachers; in which office he not only procured his ſon to be clerk, but, with the aſſiſtance of his father-in-law, obtained for himſelf a living of 400 l. a year. In 1654, he was joined with Dr. Lazarus Seaman, Samuel Clark, Richard Vines, Obadiah Sedgwick, Joſeph Caryl, &c. as an aſſiſtant to the commiſſioners appointed by parliament to eject ſuch as were then called ſcandalous and ignorant miniſters and ſchoolmaſters in the city of London. After Charles II's reſtoration, in 1660, it was debated by the healing parliament, for ſeveral hours together, whether he and John Goodwin ſhould be excepted for life: but the reſult was, that if Philip Nye, clerk, ſhould, after the 1ſt. of Sept. in the ſame year 1660, accept, or exerciſe, any office, eccleſiaſtical, civil, or military, he ſhould, to all intents and purpoſes in law, ſtand as if he had been totally excepted for life. Nov. 1662, he was vehemently ſuſpected to be engaged in Tongue's plot; but nothing was proved againſt him.

He died in the pariſh of St. Michael, Cornhill, London, in Sept. 27, 1672, and was buried in the upper vault of the ſaid church. Wood repreſents him to have been a dangerous and ſeditious perſon, a politic pulpit-driver of independency, an inſatiable eſurient after riches, and what not, to raiſe a family, and to heap up wealth. He left two ſons, James and Henry, who ſeem to have been bred to literature, by the books mentioned below [Q].

NYE

[P] Theſe were, 1. To acknowledge the war raiſed againſt him to be juſt. 2. To aboliſh epiſcopacy. 3. To ſettle the power of the militia in perſons nominated by the two houſes. 4. To ſacrifice all thoſe that had adhered to him. Salmon's Chron. Hiſt. under 1647.

[Q] We ſhall here give a liſt of his works, as follows: 1. "A Letter from Scotland, to his Brethren in England, concerning his ſucceſs of Affairs there. 1643." Stephen Marſhall's name is alſo ſubſcribed to it. 2. "Exhortation to the taking of the Solemn League and Covenant, &c. 1643." 3. "The excellency and lawfulneſs of the Solemn League and Covenant. 1660." 2d. edit. 4. "Apologetical Narration, ſubmitted to the honourable Houſes of Parliament. 1643:" to this there came out an anſwer, intituled, "An Anatomy of Independency, 1644." 5. "An Epiſtolary Diſcourſe about Toleration, 1644." 6. "The

NYE (NATHANAEL), a celebrated mathematician in the time of Charles II. A book of his, intituled the "Art of Gunnery, is preſerved in Sion College." Another edition of this book, printed in 1670, calls him maſter-gunner to the city of Worceſter: to this is ſubjoined "A Treatiſe of Artificial Fire-works."

# O.

OATES (TITUS), who was reſtrained by no laws, human or divine, was the ſon of an Anabaptiſt. He was born about the year 1619. He turned conformiſt, then papiſt, then became conformiſt again. He had been chaplain on-board the fleet, whence he was diſmiſſed for an unnatural crime. His public conduct may be found in every hiſtory of England, on which account the detail may be ſpared here; it may only be hinted, that, notwithſtanding his known infamy, he ſucceeded beyond his moſt ſanguine expectation. He had a penſion aſſigned him of 1200 l. a year, and was lodged in Whitehall. The æra of Oates's plot was the grand æra of whig and tory. When James II. came to the crown, he was convicted of perjury by above ſixty witneſſes, of whom nine were proteſtants. He was ſentenced to pay a fine of 2000 marks, to be ſtripped of his canonicals, to be whipped twice in three days by the common hangman, to ſtand in the pillory at Weſtminſter-hall gate, and at the royal exchange. He was, alſo, to be pilloried five times every year, and impriſoned during life. The hangman performed his office with uncommon rigour. The beſt thing James ever did was puniſhing Oates for his perjury; and the greateſt thing

6. "The Keys of the Kingdom of Heaven and Power thereof, &c. 1664." 7. "Mr. Anthony Sadler examined, &c." by our author's ſon, aſſiſted by his father, 1654. 8. "The Principles of Faith preſented by Thomas Goodwin, Philip Nye, &c. to the Committee of Parliament for religion, &c. 1654." 9. "Beams of former Light, &c. 1660." 10. "Caſe of great and preſent Uſe. 1677." 11. "The Lawfulneſs of the Oath of Supremacy and Power of the King in Eccleſiaſtical Affairs, with Queen Elizabeth's admonition, &c. 1683." It was then reprinted, and, being printed again in 1687, it was dedicated by Henry Nye, our author's ſon, to James II. 12. "Vindication of Diſſenters, &c." printed with the preceding, in 1683. 13. "Some Account of the Nature, Conſtitution, and Power, of Eccleſiaſtical Courts," printed alſo with the former, in 1683.

Oates

Oates ever did was ſupporting himſelf under the moſt afflictive part of his puniſhment with the conſtancy of a martyr.

OBRECHT (Ulric), a learned German, was deſcended from a family, which came originally from Schleſtadt, and had been raiſed to nobility in the perſon of his great-grandfather [R] by the emperor Rodolphus II. in 1604. Ulric was born, July 23, 1646, at Straſburg; where he had the firſt part of his education, and then proceeded to learn the elements of the ſciences at Montbelliard and Altorf. He inherited both the inclination and taſte of his anceſtors, who were all diſtinguiſhed by the poſts they held, either in the univerſity, or in the ſenate of Straſburg. The ſtudy of the Latin, Greek, and Hebrew tongues was almoſt the firſt amuſement of his infancy; and he learned French, Spaniſh, and Italian, by way of play or diverſion. At fifteen, he was ſo good a rhetorician, that he was ordered to compoſe and pronounce a Latin ſpeech in public, which he performed with univerſal applauſe. The method preſcribed by his preceptors was, to ſuffer him to read only the ancient authors, that ſo he might draw the principles of eloquence from Demoſthenes, Cicero, Quintilian, Longinus, &c. He alſo purſued the ſame plan, in his courſe of philoſophy. Plato, Ariſtotle, with all that we have of Pythagoras, were the authors which they put into his hands.

But the principal bent of his ſtudies lay to juriſprudence and hiſtory; in both which he excelled, and filled the chairs of both in the univerſity with great diſtinction. Yet ſuch a multiplicity of ſciences did not render his ideas confuſed; every thing was ranged in exact order in his mind; and he ſurpriſed the world not more with the prodigious extent of his knowledge than with his admirable neatneſs in delivering it. He gave an account of all ages as if he had lived in them; and of all laws as if he had been the maker of them. With all this, he ſpoke of ſuch ſubjects as he knew beſt, like a man who ſought rather to be informed than to decide. As ſoon as he had taken his licentiate's degree, he reſolved to travel for farther improvement. In this view, he went firſt to Vienna in Auſtria, with Mr. Kellerman, the Muſcovite ambaſſador. As the motive for theſe travels was not vain curioſity, but a deſire of knowledge, his chief pleaſure conſiſted in viſiting the libraries and learned men, wherever he came; being himſelf an author at nineteen, when he publiſhed

[R] It is perhaps Thomas Obrecht, whoſe inſtrument of creation as count Palatine may be ſeen in Selden's "Titles of Honour;" where there is a curious extract of the forms and ceremonies uſed by him on the creation of John Cruſius, poet-laureat, at Straſburgh. Here, alſo, our count was a profeſſor of law in 1616.

a kind of "Commentary upon Scipio's Dream," and "A Diſſertation upon the Principles of Civil and Political Prudence."

At his return from Italy, his friends put him upon ſettling; and accordingly he married at Straſburg the daughter of Boecler, the famous profeſſor of eloquence and hiſtory, whom he ſucceeded afterwards in thoſe employs; and he alſo collected the moſt finiſhed pieces of his father-in-law. Among others, he publiſhed "Animadverſiones in Diſſertationem de ratione ſtatus in imperio, &c." It is a conciſe piece of criticiſm upon a book, which had made a great noiſe in Germany, under the fictitious name of Hyppolitus of Pierre; where the author had repreſented the power of the houſe of Auſtria as dangerous, and even fatal, to the liberties of the empire. This family, therefore, acknowledged their obligations to Obrecht, for furniſhing matter to vindicate them from ſo injurious a ſuſpicion; and omitted nothing which might engage him in their intereſt.

Mean while, his merit became ſufficiently known to bring him a great number of young German gentlemen, to whom he read lectures in law and hiſtory. This employ left him only a few ſpare moments to his own ſtudies; and he never thought of offering any thing to the public, only as the exigence of conjectures required it, or in compliance with the intreaties of his friends. As he underſtood medals perfectly well, there was preſented to him a very curious one of Domitian, upon the reverſe whereof appeared a goddeſs, which he judged to be the figure of Iſis; and upon this occaſion he publiſhed his "Conjectures" in 1675, with the title of "Epiſtola de Nummo Domitiani Iſiaco." After this, he turned his thoughts upon the "Auguſtan Hiſtory," with the view of throwing new lights upon it: which deſign put him upon collecting and ranging all thoſe writers in a new edition, accompanied with notes of the greateſt moment. Accordingly, the piece appeared in print, under the title of "Prodromus rerum Alſaticarum," in 1680. It was, indeed, only an introduction to a larger work, which he was meditating upon Alſace, in order to find out the original, the limits, rights, cuſtoms, wars, revolutions, &c. of that country; a moſt important deſign, which he was obliged to lay aſide, his continual employments not permitting him to finiſh it. Beſides theſe, he printed ſome particular treatiſes by engagements to his friends, as that upon the right of bearing the ſtandard of the empire, "De Vexillo Imperii;" to which honour the republic of Straſburg claimed an equal ſhare with the dukes of Wirtenberg, who were in poſſeſſion of it. He publiſhed, alſo, another piece, concerning the treaties, which

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the ſtates and princes of the empire make in their own names, "De Imperii Germanici ejuſque Statuum fœderibus:" and, laſtly, one more upon the rights of war, and the guarantees of peace, "De jure belli, & ſponſoribus pacis."

Hitherto Obrecht had profeſſed the Proteſtant religion; but the king of France having made himſelf maſter of Straſburg, and going there in perſon with the whole court, Mr. Peliſſon, who came among theſe, and who was acquainted with Obrecht, made it his buſineſs to find him out, and to diſcourſe with him upon that ſubject; and his converſion was completed by the Jeſuits, who were eſtabliſhed at Straſburg by Lewis XIV: he abjured his religion in 1648, at Paris, and put the inſtrument into the hands of the biſhop of Meaux. Upon his return to Straſburg, he reſumed his profeſſion in the law; and it was about this time, that he wrote the notes which we ſee in ſome editions of Grotius, "De jure belli ac pacis." In 1685, the king of France nominated him to preſide, in his majeſty's name, in the ſenate of Straſburg, with the title of prætor-royal, in imitation of the old Romans; and from that time Obrecht applied himſelf entirely to public affairs. The judges of Straſburgh, according to the principles of the reformed religion, were empowered to diſſolve marriages, in caſe of adultery, and to enable the injured party to marry again. In oppoſition to this cuſtom, Obrecht tranſlated, into the German tongue, St. Auſtin's book of adulterous marriages; and obtained from the king a prohibition, upon pain of death, either to tolerate or ſolemnize the marriage, for the future, of any perſons that were ſeparated or divorced for adultery. This edict was made in 1687; and, in 1688, Obrecht tranſlated into high Dutch the treatiſe of Father Dez Primier, rector of the Jeſuits at Straſburg, intituled, "The Re-union of the Proteſtants of the Church of Straſburg to the Catholic Church."

For the reſt, although, by the rights of his prætorſhip, every thing done in the ſenate muſt neceſſarily paſs through his hands, yet he was ſo expeditious, and ſo good a manager of time, that there was ſome little left for his ſtudies, which ſerved to him as a refreſhment from the fatigue of buſineſs. The firſt fruits of theſe leiſure-moments was an edition of "Dictys Cretenſis," with notes: it appeared in 1691. He afterwards intended to give a more correct edition of "Quintilian," by the help of an excellent manuſcript which he had recovered. He finiſhed it, and had prepared the notes for the preſs; when, being deputed in 1698 to the court of France, to manage the intereſts of the city of Straſburg, the king appointed him his commiſſary and envoy to Francfort, upon affairs relating to the ſucceſſion of the ducheſs of Orleans.

leans. He went thither in 1700, and the diſcuſſion of the lawſuit was not the only thing which employed him. In effect, beſides the difficulties which were to be cleared upon other important points, he undertook a moſt arduous and intricate taſk, in regard to the eventual ſucceſſion of the duke of Anjou to the crown of Spain; when he made it his buſineſs to collect all the pieces that had been written, either by civilians or hiſtorians, upon the ſubject of eſtabliſhing or regulating the rights of ſucceſſion to that vaſt monarchy: all which was done with a deſign to prove that the pretenſions of the houſe of Auſtria were not well founded. See the title: "Excerptorum hiſtoricorum & juridicorum de natura ſucceſſionis in Monarchiam Hiſpaniæ, menſe Dec. 1700," in 4to. Our author likewiſe drew up the plan of a particular treatiſe upon the ſucceſſion to the duchy of Milan: the impreſſion of which waited only for the publication of the emperor's manifeſto. Laſtly, as if the digeſting ſuch a crowd of writings was not ſufficient to employ him, he alſo finiſhed "A Tranſlation of the life of Pythagoras," from the Greek of Jamblichus. But, as all theſe things could not be done without even treſpaſſing upon the time for his neceſſary meals, ſo his health became unavoidably impaired; and his ſpirits, exhauſted by ſuch inceſſant labour, accordingly became languid and ſinking. After he had paſſed ſentence upon the rights of the ducheſs of Orleans, he ordered himſelf to be conveyed to Straſburg; being already ſtruck with his death's wound, and conſumed with a ſlow inward fever. He ſatisfied himſelf at firſt with keeping his bed by way of precaution; but ſoon became ſo much weakened by an increaſe of fever, that it was neceſſary to let him know his danger; and, after receiving all the ſacraments, he died Aug. 6, 1701.

We have other publications of his, beſides thoſe already mentioned, the chief of which are here inſerted: "Diſſertatio de abdicatione Caroli V. imperatoris;" "De electione Imperatoris Romana Germanici;" "De unitate reipublicæ in ſacro Romano imperio;" "De Clenodiis S. Rom. Imperii;" "De legibus agrariis Pop. Romani;" "De veræ philoſophiæ origine;" "De philoſophiæ Celtica;" "De extraordinariis populi Romani imperiis;" "De ratione belli;" "Sacra Termini;" "De cenſu Auguſti;" "De legione fulminatrice M. Antonini Phil. Imperatoris." He left a ſon, who, at the time of his father's death, was 26 years of age, and ſucceeded him in the poſt of prætor-royal of Straſburg, by the appointment of the French king.

OBSEQUENS (Julius), a Latin author, who flouriſhed, as is conjectured, a little before the time of the emperor Honorius, about the year 395; and wrote a book "De Prodigiis,"

giis," whence he is thought to be a Pagan. This work, which was only a liſt of ſuch prodigies as are inſerted in Livy, ends about the year of Rome 743, where Livy ends his "Decads;" whoſe words Obſequens often borrows. We have only a part of the work, publiſhed by Aldus Manutius in 1508, of which there are ſeveral editions. Conrad Lycoſthenes made ſome additions to it, which were publiſhed with the text at Baſil, in 1552: he marked his additions with aſteriſms: but the whole was publiſhed the following year, without any diſtinctions, by John de Tournes. From that time the book of Obſequens, and the ſupplement, appeared as done by the ſame hand; till Scheffer, in 1679, publiſhed an edition, in which he printed what was compiled by Obſequens in the Roman letter, and the ſupplement of Lycoſthenes in Italic.

OBSOPÆUS (JOHN), a German phyſician, was born at Brettin, in the Palatinate, in 1556, and, having learned the elements of literature in his own country, finiſhed his education at Neuhauſs, and in the college of Wiſdom at Heidelberg, where he was inſtructed by Zachary Urſinus. After the death of the elector Frederic III. he went to Francfort upon the Main; where he was employed in correcting the preſs by Wechelius, being well verſed in Greek and Latin. Here he applied himſelf for ſix years to the ſtudy of phyſic; and made ſo great a progreſs, that, paſſing through England and Holland into his own country, he obtained the phyſic-profeſſor's chair at Heidleberg. When the elector Frederic IV. went to Amberg, Obſopæus attended him in the quality of his phyſician: but, immediately after his return to Heidelberg, was ſeized with a mortal diſtemper, of which he died in 1596. He publiſhed ſeveral pieces of "Hippocrates," with the Latin tranſlations corrected, and "Remarks." He alſo publiſhed "Sibyllina Oracula, with Catellio's verſion, and remarks by himſelf;" "Zoroaſtris Magica, cum ſcholiis Plethonis & Pſelli;" "Oracula metrica Jovis:" all printed at Paris in 1607.

He had a brother, Simon Obſopæus, who acquired ſome reputation in phyſic; but not ſo much by writings as by practice. He was alſo profeſſor of phyſic at Heidelberg, where he died, in 1619, aged 44.

OCCAM, or OCCHAM (WILLIAM), a famous ſcholaſtic divine, of the order of Cordeliers, in the 14th century, was by nation an Engliſhman, and the diſciple of John Eregona, commonly called Duns Scotus. He was the principal of the Nominaliſts, and acquired ſo great a reputation as to be intitled the Invincible Doctor. At the ſolicitation of Michael de Ceſena, general of his order, he took the party of

Lewis

Lewis of Raviere [s], a declared enemy of the Roman church; and wrote ſtrenuouſly againſt Pope John XXII. and his ſucceſſors. This bold and dangerous ſtep brought an accuſation againſt him, as well as againſt Ceſena: who were charged with maintaining, that neither Chriſt nor his apoſtles had any poſſeſſions at all, either in common or as private property. This doctrine gave riſe to that pleaſant queſtion, called the bread of the Cordeliers; and conſiſted in determining, whether the dominion of things conſumed in the uſing, ſuch as bread and wine, belonged to them, or only the ſimple uſe of them, without the dominion? Their rule not permitting them to have any thing as property, Pope Nicolas III. who had been of their order, deviſed a method to enrich them, without breaking their rule. To this end he made an ordinance, that they ſhould have only the uſufruct of the eſtates which ſhould be given to them, and that the ſoil and fund of all ſuch donations ſhould belong to the church of Rome. By this means he put them into poſſeſſion of an infinite number of eſtates, in the name of the Church of Rome: but, for that reaſon, Pope Nicolas's bull was revoked by John XXII. who condemned the uſe without the dominion, by his "Extravaganta ad Conditorem." He alſo condemned, by another "Extravaganta cum inter," the doctrine concerning the poſſeſſion of eſtates by Chriſt and his apoſtles. Occam and Ceſena were likewiſe both excommunicated, becauſe they had departed from Avignon without the Pope's leave, and had written againſt him. Occam, however, was abſolved, as is ſaid, from this cenſure before his death, which happened about 1347.

We have ſeveral pieces of his, which are written with much wit and ſubtilty. The proteſtants ſometimes make uſe of ſome of them againſt the Church of Rome. Melchior Goldaſt printed, in his treatiſe upon monarchy, 413 queſtions of Occam; and a complete liſt of his books may be ſeen, by thoſe who are curious in ſuch things, in the authors mentioned below [t].

OCELLUS, an ancient Greek philoſopher of the ſchool of Pythagoras, ſurnamed Lucanus, as being a native of Lucania. His anceſtors were firſt ſeated at Troy, but in the reign of Laomedon removed to Myra, a city of Lycia. Our philoſopher lived before Plato, to whom Archytas of Tarentum wrote a letter; acquainting him, that he had found ſome

[s] Trithemius tells us, that Occam uſed to ſay to this prince, "My Lord, let yo r ſword defend me, and my pen ſhall be a ways ready to ſupport you."

[t] Luke Wading in "Annal. & Biblioth. Minor;" "Pitſeus;" "Spondè;" "Bzovius;" "Rainaldi;" "Trithemius & Bellarmin de Script. Eccl. & de Rom. Pontif." l. iv. c. 14.

of Ocellus's poſterity in Lucania. He compoſed a piece, of "Kings, or Laws and Kingdoms," of which we have only ſome fragments left: and his work, "περὶ τοῦ Παντὸς, or the Univerſe," is the only piece which is come entire to us. It was written originally in the Doric dialect by Ocellus, and afterwards tranſlated by another hand into the Attic. In it he attempts to prove the eternity of the world; and at the end gives ſome rules for the propagation of mankind. Ariſtotle, who maintains the ſame opinion with our author, is thought to have borrowed it from him; which is confirmed by this remark, that he had followed Ocellus in his diviſion of the elements. William Chriſtian, and after him Lewis Nogarola, tranſlated this work into Latin. We have divers editions of it, both in Greek and Latin; and Gale has inſerted the Greek, with Nogarala's verſion, in his "Opuſcula Mythologica. Amſt. 1688," 8vo.

OCHINUS (Bernardin), a celebrated Italian, was born at Siene, in 1487, and firſt took the habit of a Cordelier: but throwing it off in a ſhort time, and returning into the world, applied himſelf to the ſtudy of phyſic, and acquired the eſteem of cardinal Julius de Medicis, afterwards Pope Clement VII. At length, changing his mind again, he reſumed his monk's habit in a penitential mood; and, not content with this, but aiming at ſtill greater perfection, he embraced, in 1534, the reformed ſect of the Capuchins. He practiſed, with a moſt rigorous exactneſs, all the rules of this order; which, being then in its infancy, he contributed ſo much to improve and enlarge, that ſome writers have called him the founder of it. It is certain, he was made vicar-general of it, and became in the higheſt degree eminent for his talents in the pulpit. He delivered his ſermons with ſuch a grace, ſo much politeneſs, and ſpoke ſo copiouſly, that never did man preach with ſo much ſucceſs, as well as with ſo much applauſe. His extraordinary merit procured him the favour of Pope Paul III. who, it is ſaid, made him his father-confeſſor and preacher; and was thus the darling of both prince and people, when, falling into the company of one John Valde, a Spaniard, who had imbibed Luther's doctrine in Germany, he became a proſelyte. He was then at Naples, and began to preach in favour of Proteſtant doctrines; which being taken notice of, he was ſummoned to appear at Rome, and was in his way thither, when he met at Florence Peter Martyr, with whom, it is probable, he had contracted an acquaintance at Naples. This friend perſuaded him not to put himſelf into the Pope's power; and they both agreed to withdraw into ſome place of ſafety. Ochinus went firſt to Ferrara, where he diſguiſed himſelf in the habit of a ſoldier;

dier; and, proceeding thence to Geneva, arrived thither in 1542, and married a woman of Lucca. However, he did not ſettle there, but went to Augſburg, where he publiſhed ſome ſermons.

In 1547 he was invited, together with Peter Martyr, into England by abp. Cranmer, to have their joint aſſiſtance in carrying on the reformation. They arrived in December that year; and, repairing to Lambeth, were kindly received by Cranmer. They were entertained there for ſome time; and Ochinus, as well as Martyr, was made a prebendary of Canterbury [u]. He laboured heartily in the buſineſs of the Reformation; and his dialogue, upon the unjuſt uſurped primacy of the biſhop of Rome, was tranſlated into Latin by Ponet, bp. of Wincheſter, and publiſhed in 1549. But, upon the death of Edward VI. being forced, as well as Martyr, to leave England, he retired to Straſburg with that friend, where they arrived in 1553. From this city Ochinus went to Baſil, and was called thence, in 1555, to Zurich, to be miniſter of an Italian church which was forming there. This church conſiſted of ſome refugees from Locarno, one of the four bailiwics which the Switzers poſſeſs in Italy; they being hindered from the public exerciſe of the Reformed religion by the oppoſition of the Popiſh Cantons. Ochinus made no difficulty to ſubſcribe the articles of faith agreed upon by the church of Zurich, and met in that city with Bullinger, who proved a very good friend to him. He governed this Italian church till 1563; when he was baniſhed thence by the magiſtrates of the town, on account of ſome dialogues he publiſhed, wherein he maintained the doctrine of polygamy [x]. From Zurich, he went to Baſil; but, not being ſuffered to ſtay there, he fled in great diſtreſs into Moravia, where he fell-in with the Socinians, and joined them. Staniſlaus Lubienietſki, the great patron of this ſect, gives the following account of his laſt days, in his "Hiſt. Reformat. Polon." Ochinus, ſays he, retired into Moravia, and into Poland, and even there he was not out of the reach of Calvin's letters. He returned into Moravia, after king Sigiſmund's edict; who, in 1564, puniſhed with baniſhment all thoſe that were called Tritheiſts, Atheiſts, &c. Some gentlemen endeavoured to keep him in Poland; but he anſwered, that men muſt obey the magiſtrates, and that he would obey them, even were he to die among the wolves in

[u] So ſays Wood, Athen. Oxon. but it reſts ſolely on his authority, ſo far as we know.

[x] Dialog. the 21ſt.—When he publiſhed theſe dialogues, he was a widower of 76 years of age; and ſo could hardly have any perſonal motive, as was imputed to him, for deſiring polygamy to be tolerated.

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the woods. During his travels, he fell ſick of the plague at Pinckſow, and received there all poſſible offices of kindneſs from one of the brethren, named Philippovius. His daughter and two ſons, whom he carried along with him, died of the plague; but he had buried his wife before he had left Zurich. As for himſelf, he continued his journey to Moravia, and within three weeks died at Slakow, in 1564, aged 77.

His character is variouſly repreſented by different authors, which is not to be wondered; ſince ſuch men have all manner of things, good and bad, ſaid and written of them, by ſomebody or other. Bayle obſerves, that the confeſſion he made publicly, on the change of his religion, is remarkable. He acknowledged, in a preface, that, if he could have continued, without danger of his life, to preach the truth, after the manner he had preached it for ſome years, he would never have laid down the habit of his order; but, as he did not find within himſelf that courage which is requiſite to undergo martyrdom, he took ſanctuary in a Proteſtant country. His writings are rather numerous than bulky. The "Dialogues" have been mentioned: there are "Italian Sermons," in 4 vols. printed 1543; an "Italian Letter to the Lords of Siena, containing an Account of his Faith and Doctrine;" another, "Letter to Mutio of Juſtinopolis, containing the reaſon of his departure from Italy;" "Sermons upon St Paul's Epiſtle to the Galatians," in Italian; "An Expoſition of St. Paul's Epiſtle to the Romans," in Italian; "Apologues againſt the abuſes, errors, &c. of the Papal Synagogue, their Prieſts, Monks, &c." in Italian, and tranſlated into Latin by Caſtalio; as were his "Dialogues," &c. &c.

OCKLEY (Simon), an eminent Orientaliſt, and profeſſor of Arabic in Cambridge, was of a gentleman's family, at Great Ellingham in Norfolk, where his father lived; but was accidentally born at Exeter in 1678. After a proper foundation laid in ſchool-learning, he was ſent, in 1693, to Queen's College in Cambridge, where he ſoon diſtinguiſhed himſelf by great quickneſs of parts as well as intenſe application to literature; to the Oriental languages more particularly, for his uncommon ſkill in which he afterwards became famous. He took, at the uſual time, the degrees in arts, and that of batchelor in divinity. Having taken orders alſo, he was, in 1705, through the intereſt of Simon Patrick, biſhop of Ely, preſented by Jeſus-College, in Cambridge, to the vicarage of Swaveſey, in that county; and, in 1711, choſen Arabic profeſſor of the univerſity. Theſe preferments he held to the day of his death, which happened at Swaveſey, Aug. 9, 1720, immaturely to himſelf, but more ſo to his family.

Ockley

Ockley had the culture of Oriental learning very much at heart; and the ſeveral publications which he made were intended ſolely to promote it. In 1706, he printed, at Cambridge, an uſeful little book, intituled, "Introductio ad linguas orientales, in qua iis diſcendis via munitur, et earum uſus oſtenditur. Accedit index auctorum, tam illorum, quorum in hoc libello mentio fit, quam aliorum, qui harum rerum ſtudioſis uſui eſſe poſſint." Prefixed is a dedication to his friend the biſhop of Ely, and a preface, addreſſed to the *Juventus Academica*, whom he labours to excite by various arguments to the purſuit of Oriental learning; aſſuring them in general, that no man ever was, or ever will be, truly great in divinity, without at leaſt ſome portion of ſkill in it: "Orientalia ſtudia, ſine quorum aliquali ſaltem peritia nemo unquam in theologia vere magnus evaſit, imo nunquam evaſurus eſt." There is a chapter in this work, relating to the famous controverſy between Buxtorf and Capellus, upon the antiquity of the Hebrew points, where Ockley profeſſes to think with Buxtorf, who contended for it: but the reader may be pleaſed to know, that he afterwards changed his opinion, and went over to Capellus, although he had not any opportunity of publicly declaring it. And indeed it is plain, from his manner of cloſing that chapter upon the points, that he was then far enough from having any ſettled perſuaſion about them: "his in præſentia aſſentior; nolo tamen aliquid temere affirmare, quod, ſi poſthac ſententiam meam mutare mihi viſum fuerit, nollem ut quiſpiam ea quæ hic ſcripſi mihi exprobret."

In 1707, he publiſhed in 12mo, from the Italian of Leo Modena, a Venetian Rabbi, "The Hiſtory of the preſent Jews throughout the world; being an ample, though ſuccinct, account of their cuſtoms, ceremonies, and manner of living at this time:" to which is ſubjoined a "Supplement concerning the Carraites and Samaritans, from the French of Father Simon." In 1708, a little curious book, intituled, "The Improvement of human Reaſon, exhibited in the Life of Hai Ebn Yokdhan, written above 500 years ago, by Abu Jaafar Ebn Tophail:" tranſlated from the Arabic, and illuſtrated with figures, 8vo. The deſign of the author, who was a Mahometan philoſopher, is to ſhew, how human reaſon may, by obſervation and experience, arrive at the knowledge of natural things, and thence to ſupernatural, and particularly the knowledge of God and a future ſtate: the deſign of the tranſlator, to give thoſe, who might be unacquainted with it, a ſpecimen of the genius of the Arabian philoſophers, and to excite young ſcholars to the reading of eaſtern authors. This was the point our Rabbi had conſtantly in view; and, therefore, in his "Oratio Inauguralis," for the

the profeſſorſhip, it was with no ſmall pleaſure, as we imagine, that he inſiſted upon the beauty, copiouſneſs, and antiquity, of the Arabic tongue in particular, and upon the uſe of Oriental learning in general; and that he dwelt upon the praiſes of Erpenius, Golius, Pocock, Herbelot, and all who had any ways contributed to promote the ſtudy of it. In 1713, his name appeared to a little book, with this title, "An Account of South-Weſt Barbary, containing what is moſt remarkable in the Territories of the king of Fez and Morocco; written by a Perſon who had been a Slave there a conſiderable Time, and publiſhed from his authentic Manuſcript: to which are added, two Letters; one from the preſent king of Morocco to Colonel Kirk; the other to Sir Cloudeſly Shovell, with Sir Cloudeſly's Anſwer, &c." 8vo. While we are enumerating theſe ſmall publications of the profeſſor, it will be but proper to mention two ſermons: one, "Upon the Dignity and Authority of the Chriſtian Prieſthood," preached at Ormond chapel, London, in 1710; another, "Upon the Neceſſity of inſtructing Children in the Scriptures," at St. Ives, in Huntingtonſhire, 1713. To theſe we muſt add a new tranſlation of the ſecond "Apocryphal Book of Eſdras," from the Arabic verſion of it, as that which we have in our common Bibles is from the vulgar Latin, 1716. Mr. Whiſton, we are told, was the perſon who employed him in this tranſlation, upon a ſtrong ſuſpicion, that it muſt needs make for the Arian cauſe he was then reviving; and he, accordingly, publiſhed it in one of his volumes of "Primitive Chriſtianity Revived." Ockley, however, was firmly of opinion, that it could ſerve nothing at all to his purpoſe; as appears from a printed letter of his to Mr. (afterwards Dr.) Thirlby, in which are the following words: "You ſhall have my 'Eſdras' in a little time; 200 of which I reſerved, when Mr. Whiſton reprinted his, purely upon this account, becauſe I was loth that any thing with my name to it ſhould be extant only in his heretical volumes. I only ſtay, till the learned author of the 'Hiſtory of Montaniſm' has finiſhed a diſſertation which he has promiſed me to prefix to that book [y]." A learned Letter of Ockley's to Mr. W. Wotton is printed among rhe "Miſcellaneous Tracts of Mr. Bowyer, 1784."

But the moſt conſiderable by far of all the profeſſor's performances is, "The Hiſtory of the Saracens:" begun from the death of Mahomet, the founder of the Saracenical empire, which happened in 632, and carried down through

[y] This letter, dated Oct. the 15th, 1712, is intituled, "An Account of the authority of the Arabic Manuſcripts in the Bodleian Library, controverted between Dr. Grabe and Mr. Whiſton." 1712, 8vo.

a ſuc-

a ſucceſſion of Caliphs, to 705. This "Hiſtory," which illuſtrates the religion, rites, cuſtoms, and manner of living of that warlike people, is very curious and entertaining; and the public were much obliged to Ockley for it: for he was at vaſt pains in collecting materials from the moſt authentic Arabic authors, eſpecially manuſcripts, not hitherto publiſhed in any European language; and for that purpoſe reſided a long time at Oxford, to be near the Bodleian library, where thoſe manuſcripts were repoſited. It is in 2 vols. 8vo; the firſt of which was publiſhed, in 1708; the ſecond, in 1718: and both were ſoon after republiſhed. A third edition was printed, in the ſame ſize, at Cambridge, in 1757; to which is prefixed, "An Account of the Arabians, or Saracens, of the Life of Mahomet, and the Mahometan Religion, by a learned Hand:" that is, by the learned Dr. Long, maſter of Pembroke Hall, in Cambridge.

In the mean time, Ockley was one of thoſe unfortunate perſons, whom Pierius Valerianus would have recorded, in his book "De infelicitate literatorum." In his "Inaugural Oration, printed, in 1711, he calls fortune *venefica* and *noverca*, ſpeaks of *mordaces curæ* as things long familiar to him; and, in Dec. 1717, we find him actually under confinement: for, in the introduction to the ſecond volume of his "Saracenical Hiſtory," he not only tells us ſo, but even ſtoically dates from Cambridge caſtle. What are we to think of our learned profeſſor? Shall we ſay of him, as Seneca ſaid of Socrates, that, "by entering a priſon, he took ignominy from the place; and that no place could ſeem a priſon while ſuch a man was in it?" We will only obſerve, that, being married very young, he was encumbered with a family early in life; that his preferment in the church was not anſwerable to his reputation as a ſcholar; that his patron, the earl of Oxford, fell into diſgrace, when he wanted him moſt; and, laſtly, for we muſt not omit to note it, that he had ſome ſhare of that common infirmity among the learned, which makes them negligent of œconomy, and a prudential regard to outward things, without which, however, all the wit, and all the learning, in the world, will but ſerve to render a man the more miſerable.

As to his literary character, it is certain that he was extremely well ſkilled in all the ancient languages, and particularly the Oriental; ſo that the very learned Reland thought it not too much to declare, that he was "vir, ſi quis alius, harum literarum peritus." He was, likewiſe, very knowing in modern languages, as in the French, Spaniſh, Italian, &c. and, upon the whole, conſidered as a linguiſt, we may preſume that very few have exceeded him.

OCTAVIA,

OCTAVIA, daughter of Caius Octavius, and ſiſter to Auguſtus Cæſar [z], was one of the moſt illuſtrious ladies of ancient Rome. She was firſt married to Claudius Marcellus, who was conſul, U. C. 704. She brought this huſband two children, a boy and a girl, before his death; which happened a little after the war of Peruſia, when ſhe was big with a third child. By the laws of Rome, widows were forbid to marry within ten months after the deceaſe of their huſbands: but Octavia was diſpenſed from this ſtatute, by a decree of the ſenate. The public welfare required it. The Romans had but too much cauſe to fear, that Anthony and Auguſtus would quarrel and prolong the civil war, if not prevented by ſome powerful mediator. Antony was then a widower; and no expedient promiſed ſo fair for compaſſing this happy mediation as his marriage with Octavia. It was, therefore, concluded with all imaginable diſpatch, even before the lady was brought-to-bed. Every one was for promoting the match, from a perſuaſion that Octavia, whoſe exquiſite beauty was heightened by gravity and prudence, would inflame Antony with her numberleſs charms, and conſequently bring about a moſt happy and laſting peace. Theſe nuptials were ſolemnized, U. C. 714. Three years after, the hopes of the Romans were fulfilled by a peace, concluded with Pompey's ſon. Auguſtus continued in Italy, and Antony went with his wife Octavia into Greece. He ſpent the winter with her at Athens: but, having been exaſperated againſt Auguſtus by ill reports, he ſet ſail for Italy; and, being refuſed entrance into the harbour of Brunduſium, he went aſhore at Tarentum, whence he ſent Octavia to Auguſtus. The lady, meeting her brother by the way, had a conference with him, together with his friends Agrippa and Mæcenas; when ſhe conjured him, in the moſt pathetic terms, not to let her, from being the moſt happy of her ſex, become the moſt wretched. For now, ſays ſhe, the world looks upon me as related to two emperors, the one as wife, the other as ſiſter; but, if pernicious counſels ſhould prevail, and war break out, though it is doubtful which of you would conquer, my fate would either way be wretched. Cæſar, overcome by theſe words, went to Tarentum, quite pacified; and the interview between him and his brother-in-law was heightened by a thouſand demonſtrations of friendſhip.

Antony returned to the Eaſt, and left Octavia in Italy. Some time after, ſhe ſet out to meet him; and, on the receipt of letters from him deſiring her to ſtay at Athens for him,

[z] Her father, Caius Octavius, was twice married, firſt to Anchaſia, and then to Atia. It was this latter, and not the firſt, as Plutarch relates, who was mother to Octavia, as well as Auguſtus.

ſhe accordingly ſtopped there, till ſhe found, evidently, that her huſband had only made a fool of her. Whereupon ſhe returned to Rome, and could not be prevailed on by Auguſtus to quit her conſort's palace; but continued to live there, and to take the ſame care of every thing as though he had been the beſt of huſbands. She was equally affectionate to the children by Fulvia, his former wife, and careful of their education, as before. She would not for the world have conſented, that the injurious treatment ſhe met with from Antony ſhould occaſion a civil war. In this diſpoſition, ſhe remained in the houſe, till ſhe was ordered to leave it by Antony himſelf, who, at the ſame time, ſent her a divorce; when ſhe burſt into tears, becauſe ſhe ſaw ſhe ſhould be conſidered as one of the cauſes of the war. The admiration in which the Romans held Octavia's behaviour, in doing all the kind offices in her power to the children and friends of her huſband, without reſenting in any manner the ill-treatment ſhe met with from him, did great prejudice to Antony; ſo that this illuſtrious lady, againſt her will and intentions, expoſed him prodigiouſly to the animoſity of the Romans, who both hated and deſpiſed him, when they ſaw him prefer to her a woman of Cleopatra's abandoned character. Thoſe, who had ſeen the latter, were more ſurprized than others at his infatuation; as not finding any advantage on her ſide, either in reſpect to youth or beauty, while Octavia was infinitely ſuperior both in virtue and wiſdom. And, indeed, what good opinion ſoever Cleopatra entertained of her own charms, ſhe yet dreaded thoſe of Octavia in a prodigious degree; for which reaſon ſhe had recourſe to the moſt ſtudied artifices, in order to perſuade Antony not to let her come near him. She made her inamorato believe, that it would be impoſſible for her to live, in caſe he ſhould abandon her. She repreſented to him, that it was enough for Octavia to be a lawful wife, whilſt Cleopatra herſelf, queen of ſo mighty a nation, went by no other name but that of concubine; a name, which yet ſhe would ſubmit to, provided Antony did not plunge her into deſpair by his abſence. To prevent any ſuch fatal ſtroke, ſhe attended him to his laſt overthrow, and death, at Actium; though, when ſhe had followed him as far as Epheſus, his friends adviſed him to ſend her back to Egypt, all things ſeeming to ſpeak a moſt fatal rupture with Auguſtus: while ſhe, fearing leſt Octavia ſhould once more reconcile her brother with her huſband, bribed a certain perſon, who perſuaded Antony to take her with him whitherſoever he might go.

After Antony's death, U. C. 731, fortune ſeemed to flatter Octavia with a proſpect of the higheſt worldly felicity. The ſon,

ſon, which ſhe had by her firſt huſband, Marcellus, was now about twelve years of age [A], a moſt accompliſhed youth, of a chearful diſpoſition, and very ſtrong genius: his temperance and reſerve was the ſubject of admiration in a youth, and of ſuch high quality. At a proper age Auguſtus married him to his own daughter, and conſidered him as preſumptive heir of the empire. Seneca tells us, that he was patient under toils, averſe from pleaſures, and able to ſupport all that his uncle might be deſirous of laying upon him. But this moſt promiſing youth died in his bloom; and, how much fortitude ſoever Octavia had ſhewn under the injurious treatment of Antony, yet this was more than ſhe was able to ſupport. She ſunk under it, and remained for ever inconſolable. The particulars of her grief were ſo very ſingular, that they have almoſt the air of romance. Seneca tells us, that ſhe would not allow any body to offer her the leaſt conſolation, nor could be prevailed with to take the leaſt diverſion. Having her whole mind and ſoul on this ſingle object, ſuch was her deportment through the remainder of her life, as if ſhe had been at a funeral. She would not have any image, or portrait, of her deareſt ſon, nor allow the leaſt mention to be made of him. She held all mothers in abhorrence; but directed her rage chiefly againſt Livia, becauſe the happineſs ſhe had promiſed herſelf ſeemed to be transferred to her ſon [B]. Solitude and darkneſs were her delight, not having any regard for her brother. She was deaf to all conſolation, withdrawing from every ſort of ſolemnity; and, abhorring even her brother's too dazzling greatneſs, ſhe hid and buried herſelf. She appeared in her weeds before her children and grand-children, a circumſtance which gave great diſguſt to her family, as appearing totally bereaved, whilſt they were living and well. Seneca likewiſe adds, that ſhe rejected all poems in honour of Marcellus's memory, and compliments of every kind; which, however, muſt be taken with a grain of allowance, at leaſt if the ſtory be true, of Virgil reading that eloge upon this youth, in his concluſion of the ſixth "Eneid" to Auguſtus while ſhe was with him; when they both burſt into tears, and Virgil was obliged to inform them that the book was near ending, otherwiſe he had not been ſuffered to proceed. It is ſaid, moreover, that Octavia fainted away at the words, *Tu Marcellus eris*; and that it was with the greateſt difficulty ſhe was recovered: after which, ſhe rewarded the poet with no leſs than ten ſeſterces, that is, according to ſome, 78 l.

[A] He died U. C. 731, at twenty years of age, as we learn from Propertius; conſequently, at the death of Antony, in 725, he muſt be about the age here aſſigned.

[B] In this ſhe was not deceived, for Livia's ſon Tiberius actually ſucceeded Auguſtus in the empire.

2 s. 6 d. for each verſe, of which there are twenty-ſix in the whole [c].

Octavia died, according to Dio, U. C. 744; leaving two daughters ſhe had by Antony, Antonia Major, and Antonia Minor. They were both married to great advantage; the elder to Domitius Ænobarbus; the younger to Druſus, brother of Tiberius: from the latter match were deſcended Caligula and Claudius; and from the former, Nero; all Roman emperors. Her eldeſt daughter, by Marcellus, was firſt married to Agrippa, and afterwards to Antony, youngeſt ſon of Antony by Fulvia. It is ſaid that Auguſtus dedicated a temple and ſome porticoes to the memory of his ſiſter.

ODAZZI (John), an eminent painter and engraver, born at Rome, in 1663.—He was a correct deſigner, and conſiderably eſteemed in his time. He was principally employed in decorating churches, and obtained a reſpectable fortune by his labours. He ruined, however, his health, and fell a victim to aſſiduity.

ODELL (Thomas), eſq. born in Buckinghamſhire, towards the concluſion of the laſt, or the beginning of this century, had a handſome paternal eſtate in that county, the greateſt part of which he expended in the ſervice of the court-intereſt; but, on the death of his patron, lord Wharton, who, with other friends of the ſame principles, had procured him a penſion from the government, Mr. Odell, finding both his fortunes and intereſt impaired, erected a theatre in Goodman's fields, which he opened in October 1729. For the firſt ſeaſon, it met with all the ſucceſs that could be wiſhed for, and fully anſwered his expectations; and, indeed, it is probable that it would ſtill have gone on with like ſucceſs, had not a connection, which it was ſaid the ſon of a reſpectable and honourable magiſtrate of the city of London had with the ſaid theatre, given umbrage to the lord mayor and court of aldermen, who, under the appearance of an apprehenſion that the apprentices and journeymen of the trading part of the city would be led too readily into diſſipation, by having a theatre brought ſo near to them, made an application to court for the ſuppreſſion of it. In conſequence of this, an order came down for the ſhutting it up; in complaiſance to which (for at that time there was no act of parliament for limiting the number of the theatres), Mr. Odell put a ſtop to his performances, and, in the end, found himſelf under the neceſſity of diſpoſing of his property to Mr. Henry Giffard, who, not meeting with the ſame oppoſition as our author,

[c] Beginning with, "Atque his Æneas," &c. and ending with, "His ſaltem accumulem donis," &c.

raiſed

raiſed a ſubſcription for the building of a more ample play-houſe on the ſame ſpot, to which aſſembling a very tolerable company of performers, he went on ſucceſsfully till the paſſing of the ſaid act.

Mr. Odell was, in 1738, appointed deputy-maſter of the revels, under the duke of Grafton, then lord chamberlain; and Mr. Chetwynd, the licenſer of the ſtage. This place he held till his death, which happened in May 1749. He brought four dramatic pieces on the ſtage, between 1721, and 1744; all of which met with ſome ſhare of ſucceſs.

ODENATUS, prince of Palmyra, and predeceſſor of the great Zenobia. He oppoſed himſelf to the king of Perſia, in order to ſhew his attachment to the Romans. His ſervices were ſeen in ſo important a light by Gallienus the Roman emperor, that he named Odenatus his colleague, and gave the title of Auguſtus to his children. Whilſt engaged in proſecuting a war againſt the northern barbarians, he fell a victim to the revenge of a diſtant relation, to whom he had given ſome ſlight cauſe of offence. He died at Emeſſa, in the 267th year of the chriſtan æra.

ODIN, a famous hero, who lived about 70 years before Chriſt, in the modern kingdom of Denmark. He was a warrior, a poet, a prieſt, and a monarch; and ſo far influenced his countrymen, that they believed their death in battle would be followed by eternal felicity hereafter. They always recommended themſelves to his protection in battle, and venerated him as one of the immortal gods. His death exhibited a proof of remarkable enthuſiaſm. He aſſembled his friends, and inflicted upon himſelf nine different wounds, in a circular form, and, whilſt in the agonies of death, declared aloud, that he was going to be one of the deities of Scythia.

ODO (Saint), the ſecond abbot of Clugni in France, illuſtrious for his learning and piety, was born at Tours in 879. He was educated by Foluques, count of Anjou, and became a canon of St. Martin, at Tours, at nineteen years of age. After this, he went to Paris, and was the diſciple of St. Remy of Auxerre. He was fond of ſolitude, and took the monks habit in the convent of Beaume, in the dioceſe of Beſançon. After which, he became prior and abbot, in 927. The ſanctity of his life contributed greatly to increaſe the congregation of Clugni, ſo that it was enlarged with a great number of monaſteries. Popes, biſhops, and ſecular princes, had ſo great an eſteem for him, that they uſually choſe him for the arbitrator of their diſputes. He applied himſelf to ſtudy as well as to the aggrandizing of his order. While he was canon, he abridged the "Morals of St. Gregory," and the "Hymns in Honour of St. Martin."

tin." While a ſimple monk, he compoſed three books of "The Prieſthood;" and another upon the "Prophecy of Jeremy," dedicated to Turpion biſhop of Limoges, which bore the title of "Collations or Conferences, or Occupations." After he became abbot, he wrote the "Life of St. Gerard," and of "St. Martial of Limoges," and another, in which St. Martyr is equalled to the apoſtles; as alſo ſeveral ſermons, and a "Panegyric upon St. Benedict." All theſe are printed in the "Bibliotheque of Clugny," together with ſome "Hymns upon the Sacrament," and "The Magdelain;" but the "Hiſtory of St. Martyn's Tranſlation" is falſely aſcribed to him. Sigibert tells us, he underſtood muſic; and was well qualified to compoſe and preach ſermons, and make hymns for the ſacraments. He died about 943.

ODO (CANTIANUS), or of Kent, ſo called becauſe he was a native of that county in England, where he flouriſhed in the twelfth century, and was a Benedictine monk, of which order his learning and eloquence raiſed him to be prior and abbot. Thomas à Becket was his friend, and his panegyric was made by John of Saliſbury. He compoſed ſeveral works, as "Commentaries upon the Pentateuch;" "Moral Reflections upon the Pſalms, the Old Teſtament, and the Goſpels;" a treatiſe intituled, "De onere Philiſtini;" another, "De moribus eccleſiaſticis;" a third, "De vitiis & virtutibus animæ, &c." But the beſt thing of all is a "Letter to his brother," a novice in the abbey of Igny, printed by Mabillon in the firſt tome of "Analects;" and another "Letter to Philip earl of Flanders," about 1171, upon the miracles of St. Thomas, which is printed in the "Collectio ampliſſima veterum monumentorum," p. 882. publiſhed by the fathers Martenne and Durand, Benedictines.

ODORAN, a monk of the abbey of St. Peter le Vif, at Sens, flouriſhed about 1045; and wrote a chronicle, intituled, "Chronica rerum in orbe geſtarum;" a fragment of which is preſerved in the "Annals of France" by Thou. Baronius alſo cites the "Chronicle" under 875, with which year it begins, and ends in 1032. It is printed in the "Collection of the Authors of the Hiſtory of France," by Du Chêne.

OECOLAMPADIUS (JOHN), a German divine, and eminent among the reformers of the church, was born at a village, called Reinſperg, of Franconia, in 1482. His father intended to breed him a merchant; but, changing that reſolution, devoted him to letters. In this view he was ſent firſt to the ſchool of Heilbrun, and thence removed to the univerſity of Heidelberg, where he took the degree of bachelor of philoſophy, at fourteen years of age. He went next to Bologna; but, the air of Italy not agreeing with him, he returned

turned in ſix months to Heidelberg, and applied himſelf diligently to divinity. He turned over the works of Aquinas, Richard, and Gerſon; but did not like the ſubtleties of Scotus, and the ſcholaſtic diſputations. He ſoon began to be looked upon as a learned young man; and his reputation in that reſpect, joined to a character for virtue and prudence, induced the elector Palatine to chuſe him preceptor to his youngeſt ſon: after diſcharging which office ſome time, he grew ſick of the court, and reſumed his theological ſtudies. On his return home, he was preſented to a benefice in the church; but, not thinking himſelf ſufficiently qualified for ſuch a charge, he quitted it, and went to Tubingen; where he improved himſelf in the Greek under Reuchlin, having learned Hebrew before at Heidelberg. This done, he entered into the poſſeſſion of his living.

He was afterwards invited to Baſil, where his erudition procured him ſo high a reputation, that they honoured him with the degree of D. D. againſt his inclinations. From Baſil he went to Augſbourg, but did not ſtay there long; for, having begun to reliſh the reformation of the church, the ſeeds of which were then ſown, to avoid declaring his ſentiments, he entered into a convent near Augſbourg. This ſtep was taken by him from an apprehenſion of the danger which threatened the public from Luther's writings. However, before he entered the monaſtery, he ſtipulated with the brethren to have liberty both for his faith and ſtudies. As he had an acquaintance with Eraſmus, he informed that correſpondent with this change of life. Eraſmus, in his reply, wiſhed his new ſituation might be anſwerable to his hopes, but was afraid he would find himſelf diſappointed; and he was not deceived in that conjecture. Oecolampadius had not been there long, before he wrote a letter to a friend, in which he ſays, "I will now ſpeak my mind freely of Martin (Luther), as I have often done before.—I am ſo fully perſuaded of the truth of ſeveral of his doctrines, that I ſhould not be driven from my opinion, even though an angel of heaven ſhould contradict it." He proceeded even to publiſh a book of Confeſſion, containing ſuch doctrines as were not well reliſhed by his fraternity; and he had not been among them much more than a year, when the ſtipulated liberty was denied him. Upon this, he quitted the convent [A], and returned to Baſil in 1522.

[A] Capito tells us, that his book of "Confeſſion" gave particular offence to Glapio, a Franciſcan, and chaplain to the emperor Charles V. who brought him into great danger; and upon that account, at the ſolicitation of his friends, and by the conſent of his fraternity, he departed in ſafety.

Here he tranſlated "St. Chryſoſtom's Commentaries upon Geneſis" into Latin, and was made profeſſor of divinity and city-preacher by the council; by whoſe conſent he began the execution of his poſt with aboliſhing ſeveral uſages of the Roman church: and he was thus employed when the diſpute about the Euchariſt commenced between Luther and Zuinglius. He engaged in that controverſy, and ſtrenuouſly defended the opinion of the latter, in a piece intituled, "De vero intellectu verborum Domini, Hoc eſt corpus meum," which did him great honour. Eraſmus, ſpeaking of this book in 1525, ſays, "That it was written with ſo much ſkill, ſuch good reaſoning, and perſuaſive eloquence, that, if God ſhould not interpoſe, even the elect might be ſeduced." As ſoon as it appeared, the magiſtrates of Baſil conſulted two divines and two lawyers, to know whether the public ſale of it might be permitted. Eraſmus was one of theſe divines, and ſays, "That, in giving his anſwer upon the point, he made no invectives againſt Oecolampadius;" and ſo the book was allowed to be ſold. The matter however did not reſt ſo. The Lutherans anſwered our author's book in another, intituled, "Syngramma;" to which he replied in a piece called "Antiſyngramma." In proceeding, he diſputed publicly with Eckius at Baden, and entered alſo into another diſpute afterwards at Berne.

In 1528, he entered into the matrimonial ſtate; upon which occaſion Eraſmus is very merry: "Oecolampadius," ſays he, "hath taken to himſelf a wife, a pretty girl. He "wants, I ſuppoſe, to mortify the fleſh. Some call Lutheraniſm a tragedy; I call it a comedy, where diſtreſs commonly ends in a wedding." This ſame year, however, our reformer entirely finiſhed the reformation of the church at Baſil; as he did alſo, jointly with others, that of Ulm. In 1529, he aſſiſted in the conference at Marſpurg; and, returning thence to Baſil, fell ſick, and died, in December, 1531, aged 49. A thouſand ſtories were ſpread concerning his death: ſome charged him with ſelf-murder, while others ſaid he was poiſoned, both without the leaſt foundation. He died of the plague; and, from the moment he was ſeized, ſhewed ſentiments of ſolid piety, in the preſence of many miniſters, who attended him to his diſſolution. He was interred in the cathedral of Baſil, where there is a monument to his memory. He died in poor circumſtances, leaving a ſon and two daughters.

As to his writings, he not only tranſlated into Latin ſeveral pieces of Chryſoſtom, Gr. Nazianzen, and other Fathers of the church, but compoſed ſeveral works, as "Annotationes in Geneſin;" "Exegemata in librum Job," "Commentariorum

mentariorum in Eſaiam libri ſex;" "De ritu Paſchali;" "Quod non ſit oneroſa Chriſtianis confeſſio;" beſides many others, didactic as well as polemic, againſt the Papiſts, as alſo againſt Luther and the Anabaptiſts.

OECUMENIUS, a Greek writer of the tenth century. Saxius calls him no contemptible interpreter of Scripture; but the authors of the Dictionnaire Hiſtorique ſpeak of him with leſs praiſe, and that he only abridged St. Chryſoſtom, and that not well. His works were publiſhed, with thoſe of Aretas at Paris, by Frederic Morel, in 2 vols. folio.

OFFA, king of Mercia, on which throne he ſucceeded Ethelbald in the year 755. He had ſome great qualities, and was ſucceſsful in his warlike enterprizes againſt the kings of Kent and Weſſex; but he treacherouſly murdered Ethelbert, king of the Eaſt Angles, and ſeized his kingdom. In order to atone for his crimes, Offa paid great court to the clergy, gave the tenth of his goods to the church, and made a pilgrimage to Rome. He was the inſtitutor of what was commonly called Peter-pence; for, in order to ingratiate himſelf with the Pope, he impoſed a tax, for the Pontiff's uſe, of a penny on every houſe poſſeſſed of thirty pence a year. Offa alſo carried his hypocriſy yet farther, and, pretending to find the reliques of St. Alban the Martyr at Verulam, he endowed there a magnificent monaſtery. Malmeſbury, the old Engliſh hiſtorian, declares, that he knows not whether the virtues or vices of this prince preponderated. Offa died after a reign of 39 years in 794.

OGDEN (Samuel) was born at Mancheſter, in 1716; and was educated at the free-ſchool there. In 1733, he was admitted in King's college, Cambridge; and removed to St. John's in 1736; where, in the following year, he took the degree of B. A.; and, in 1739, was elected Fellow. He was ordained deacon at Cheſter in 1740; and in the following year he took his degree of M. A. and was ordained prieſt by the biſhop of Lincoln. In 1744, he was elected maſter of the free-ſchool at Halifax in Yorkſhire. In 1753, he reſigned his ſchool, and went to reſide at Cambridge; and at the enſuing commencement he took the degree of D. D. The late Duke of Newcaſtle, who was Chancellor of the Univerſity, having been preſent at the exerciſe he performed for the degree, was ſo much ſatisfied with it, that he ſoon after preſented him with the vicarage of Damerham in Wiltſhire, which was tenable with his fellowſhip. In 1764, Dr. Ogden was appointed Woodwardian profeſſor. In June 1766, he was preſented to the rectory of Lawford in Eſſex, and in the following month to that of Stansfield in Suffolk. He died March 23, 1778, in the 62d year of his age. In common

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life, there was a real or apparent ruſticity attending Dr. Ogden's addreſs, which diſguſted thoſe who were ſtrangers to his character; but this prejudice ſoon wore off, as the intimacy with him increaſed; and, notwithſtanding the ſternneſs, and even ferocity, he would ſometimes throw into his countenance, he was in truth one of the moſt humane and tender-hearted men ever known. To his relations, who wanted his aſſiſtance, he was remarkably kind in his life, and in the legacies he left them at his death. His father and mother, who both lived to an exceeding old age, owed almoſt their whole ſupport to his piety. During the latter part of Dr. Ogden's life, he laboured under much ill health. About a year before he died, he was ſeized with a paralytic fit as he was ſtepping into his chariot, and was judged to be in immediate and extreme danger. The chearfulneſs with which he ſuſtained this ſhock, and the indifference with which he gave the neceſſary orders on the event of his diſſolution, which ſeemed to be then ſo near, were ſuch as could only be aſcribed to a mind properly reſigned to the diſpoſals of Providence, and full of the hopes and happineſs of a future ſtate.

We copy this article from a deſerved tribute of reſpect paid to the memory of Dr. Ogden by his learned friend Dr. (afterwards Bp.) Haliſax, originally prefixed to an edition of his "Sermons, with a Vindication of his Writings againſt ſome late Objections, 1780," 2 vols. 8vo.

OGILBY (JOHN), an eminent Scotſman, was born in or near Edinburgh in November, 1600. He was of an ancient and genteel extraction in that country; but his father, having ſpent the eſtate, became a priſoner in the King's Bench, and could give his ſon but little education. The youth, however, being very induſtrious, got ſome inſight into the Latin grammar; and afterwards ſo much money, as not only to releaſe his father from the gaol, but alſo to bind himſelf apprentice to one Draper, a dancing-maſter in London. He had not been long under that maſter, before he had attained the art to perfection; and, by his obliging behaviour to the ſcholars, acquired money enough from them to buy out the remainder of his time, and ſet up for himſelf. He was now one of the beſt maſters in the profeſſion, and as ſuch was ſelected to dance in the Duke of Buckingham's great maſque; in which, by an unlucky ſtep in high capering, the mode of that time, he hurt the inſide of his leg, ſo as to occaſion a limp in his gait ever after. However, this misfortune was no hindrance to him in carrying on his profeſſion [A]. Among others, he

[A] Lord Bolingbroke ſomewhere remarks, that in his time the beſt dancing-maſter at Paris was ſo lame that he could not perform a dance.

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taught the ſiſters of Sir Ralph, afterwards Lord Hopton, at Wytham in Somerſetſhire; where, at leiſure-hours, he learned of that accompliſhed knight how to handle the pike and muſket. Alſo, when Wentworth earl of Stafford became lord deputy of Ireland in 1633, he took him into his family to teach his children; and, having a good command of his pen, was frequently employed by the earl to tranſcribe papers for him.

In this family it was, that he firſt gave a proof of his inclinations to poetry, by tranſlating ſome of "Æſop's Fables" into Engliſh verſe; and, being then one of the troop of guard belonging to his Lord, he compoſed a humorous piece, intituled, "The character of a trooper." About that time, he was appointed deputy-maſter of the revels in Ireland; upon which he built a little theatre in Dublin, and was much encouraged: but, upon the breaking-out of the rebellion in that kingdom ſoon after, in 1641, he loſt all, and was ſeveral times in danger of his life, and particularly had a narrow eſcape from being blown up by gunpowder in the caſtle of Refernhem, near Dublin. About the time that the war ended in England, he left Ireland; and, ſuffering ſhipwreck in the paſſage, arrived at London in a poor condition. However, after a ſhort ſtay, he walked to Cambridge; where his great induſtry, and greater love to learning, being diſcovered, he was encouraged by ſeveral ſcholars in that univerſity. By their aſſiſtance he became ſo complete a maſter of Latin, that he tranſlated the "Works of Virgil," and publiſhed them with his picture, in a large octavo volume, London 1649-50 [B]; with a dedication to William marquis of Hertford, whom he calls his moſt noble patron. Wood obſerves, that thereby he obtained a conſiderable ſum of money in his pocket. Thus encouraged, he proceeded to print "Æſop's Fables" in verſe, in 1651 [C]. This was publiſhed in 4to; and, as Wood archly obſerves, procured him a degree among the minor poets, being recommended in ſome verſes for the purpoſe, both by Sir William Davenant and James Shirley.

About 1654, he learned the Greek tongue of one of his countrymen, David Whitford, at that time uſher to James Shirley, who then taught ſchool in White Friers. This

[B] It was reprinted in 1654, in a royal folio; and, Wood ſays, was the faireſt edition that the Engliſh preſs ever produced. It has his picture before it, as moſt of his books have. He alſo publiſhed a beautiful edition of it in Latin, in 1658, folio; and again, with ſculptures and annotations, in a large 8vo.

[C] It was in 4to, with this title, "Fables of Æſop paraphraſed, in verſe, "&c." and in 1665, a ſecond volume, with ſeveral of his own in folio: both came out in two volumes 8vo, in 1673-4.

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was a remarkable inſtance of indefatigable induſtry at his age; and he made the beſt uſe of his new acquiſition, by tranſlating into Engliſh verſe "Homer's Iliad and Odyſſey [H];" in which, however, he was aſſiſted by his friend the above-mentioned James Shirley. This was printed in a moſt pompous manner, with a dedication to Charles II. in 1660; and the ſame year he printed alſo at Cambridge, with the aſſiſtance of Dr. John Worthington, and other learned men, a finer edition of the "Engliſh Bible" than had been extant before. This he adorned with chorographical and other ſculptures, and preſented a ſumptuous copy of it to his majeſty, on his firſt coming to the royal chapel at Whitehall. He preſented another copy to the houſe of lords, for which he received a gratuity from that houſe; as he did alſo, not improbably, from the Convocation, to whom he preſented a petition, with the king's recommendatory letters concerning the expence of printing the book.

In 1661, he received orders from the commiſſioners for the ſolemnity of his majeſty's coronation, to conduct the poetical part thereof, as the ſpeeches, emblems, mottoes, and inſcriptions; upon which he drew up, for the preſent, "The Relation of his Majeſty's Entertainment, paſſing through the City of London to his Coronation; with a Deſcription of the triumphal Arches and Solemnity:" in ten ſheets folio. This he alſo publiſhed, by his Majeſty's command, in a large folio volume, on royal paper, with admirable ſculptures, and ſpeeches at large, in 1692; and it hath been made uſe of in ſucceeding coronations. His intereſt was now ſo powerful with the king, that he obtained this year the patent for maſter of the revels in Ireland, againſt Sir William Davenant, who was his competitor. This poſt carried him once more into that kingdom; and, his former theatre in Dublin being deſtroyed in the troubles, he built a new one, at the expence of 1000l. On his return to London, he continued the employment of tranſlating and compoſing books in poetry [I], till the fire of London in 1666; in which his houſe in White-Friers was conſumed, and his whole fortune, except to the value of 5l. deſtroyed. However, riſing phœnix-like from

[H] The "Iliad" was publiſhed in 1660, and the "Odyſſey" in 1665, both on Imperial paper, adorned with ſculptures by Hollar and other eminent engravers; which recommended the "Iliad" to Pope, then a boy at ſchool, who, by reading it, was inſpired firſt with a reliſh for poetry [Warton on the writings and genius of Pope], though he afterwards ſaid it was beneath criticiſm. [Preface to his tranſlation of the Iliad.]

[I] Theſe were, the "Epheſian Matron," and the "Roman Slave," two heroic poems. 2. An Epic Poem, intituled, "Carolies," in twelve books, in honour of Charles I. but this was entirely loſt in the fire, which conſumed his houſe.

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the aſhes into a new life and fortune, he ſoon procured his houſe to be re-built, ſet up a printing-houſe therein, was appointed his Majeſty's coſmographer and geographic printer, and printed ſeveral great works, tranſlated or collected by himſelf and his aſſiſtance [K]. All which were printed on imperial paper, adorned with maps and curious ſculptures, by Hollar and others, and were carried on by way of propoſals and ſtanding lotteries. He muſt have been happy in a good conſtitution, otherwiſe he could not have held out under ſuch a continual courſe of labours, to ſuch an age as he did. He died September 4, 1676, and was interred in St. Bride's church, Fleet-ſtreet.

OISEL (James), born at Dantzic in 1631, of a family originally French, was profeſſor of civil law at Groningen. He was the intimate friend of Puffendorf, and was known and reſpected by the moſt learned men of his time. He was alſo an author, and publiſhed obſervations on various books, with a treatiſe which he called "Theſaurus ſelectorum numiſmatum antiquorum ære expreſſorum." This was printed at Amſterdam, in 1677, and is a curious and ſcarce performance. Oiſel died in 1686.

OKOLSKI (Simon), a Poliſh writer of the laſt century. He publiſhed a "Hiſtory of Poland," in 3 vols. folio, which he called, "Orbis Polonus." As a writer he ſhews, perhaps, too much partiality for his country; but his work contains many curious particulars of the moſt ancient families of Poland, as well as relating to the origin of the Sarmatians.

OLAHUS (Nicolas), born at Hermanſtadt, in 1493, of an ancient family. After different offices of truſt and credit, he was appointed, by Ferdinand king of Hungary, to the biſhopric of Zagrab. At the ſame time he was made chancellor of the kingdom of Hungary. The ſame monarch afterwards made him archbiſhop of Stregonia, after placing the crown of Hungary on the head of Maximilian. Olahus died at Tyrnau, in 1568. This prelate was the author of a "Chronicle of his Time," of a "Hiſtory of Attila," and a "Deſcription of Hungary."

OLDCASTLE (Sir John), called the good lord Cobham, the firſt author, as well as the firſt martyr, among our nobility, was born in the reign of Edward III. He obtained

[K] Theſe were his "Atlas," compriſed in ſeveral folio volumes; "The Traveller's Guide, or a moſt exact Deſcription of the Roads, &c. 1674." folio; afterwards improved by John Bowen, under the title of "Britannia Depicta, &c." in 1731, 8vo. There goes alſo in his name a new map of the city of London, as it is new built, in one ſheet folio; and, jointly with William Morgan, he made a new and accurate map of the city of London, diſtinct from Weſtminſter and Southwark; and a Survey of Eſſex, with the roads therein, having the arms of the gentry on the borders.

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his peerage by marrying the heireſs of that lord Cobham, who with ſo much virtue and patirotiſm oppoſed the tyranny of Richard II. and, with the eſtate and title of his father-in-law, ſeems alſo to have taken poſſeſſion of his virtue and independent ſpirit. The famous ſtatute againſt proviſors was by his means revived, and guarded by ſeverer penalties. He was one of the leaders in the reforming party, who drew up a number of articles againſt the corruptions which then prevailed among churchmen, and preſented them, in the form of a remonſtrance, to the commons. He was at great expence in collecting and tranſcribing the works of Wicliff, which he diſperſed among the people; and he maintained a great number of his diſciples as itinerant preachers in many parts of the country. Theſe things naturally awakened the reſentment of the clergy againſt him. In the reign of Henry IV. he had the command of an Engliſh army in France, which was at that time a ſcene of great confuſion, through the competition of the Orlean and Burgundian factions; and obliged the duke of Orleans to raiſe the ſiege of Paris. In the reign of Henry V. he was accuſed of hereſy, and the growth of it was particularly attributed to his influence. The king, with whom lord Cobham was a domeſtic in his court, delayed the proſecution againſt him; and undertook to reaſon with him himſelf, and to reduce him from his errors. Lord Cobham's anſwer is upon record. "I ever was," ſaid he, "a dutiful ſubject to your majeſty, and ever will be. Next to God, I profeſs obedience to my king; but, as to the ſpiritual dominion of the Pope, I never could ſee on what foundation it is claimed, nor can I pay him any obedience. It is ſure as God's word is true, he is the great antichriſt foretold in holy writ." This anſwer ſo exceedingly ſhocked the king, that, turning away in viſible diſpleaſure, he withdrew his favour from him, and left him to the cenſures of the church. He was ſummoned to appear before the archbiſhop; and, not appearing, was pronounced contumacious, and excommunicated. In hopes to avoid the impending ſtorm, he waited upon the king with a confeſſion of his faith in writing in his hand; and, while he was in his preſence, a perſon entered the chamber, cited him to appear before the archbiſhop, and he was immediately hurried to the Tower. He was ſoon after brought before the archbiſhop, and read his opinion of theſe articles on which he ſuppoſed he was called in queſtion, viz. the Lord's ſupper, penance, images, and pilgrimages. He was told, that in ſome parts he had not been ſufficiently explicit; that on all theſe points holy church had determined; by which determinations all chriſtians ought to abide; and that theſe determinations ſhould be given him as a direction of his faith;

faith; and in a few days he must appear again and give his opinion. At the time, he said among other things, "that he knew none holier than Christ and the apostles; and that these determinations were surely none of theirs, as they were against Scripture." In conclusion, he was condemned as an heretic, and remanded to the Tower, from which place he escaped, and lay concealed in Wales. The clergy, with great zeal for the royal person, informed the king, then at Eltham, that 20,000 Lollards were assembled at St. Giles's for his destruction, with lord Cobham at their head. This pretended conspiracy, though they were not above 100 persons found, and those poor Lollards assembled for devotion, was intirely credited by the king, and fully answered the designs of the clergy. A bill of attainder passed against lord Cobham; a price of a thousand marks was set upon his head; and a perpetual exemption from taxes promised to any town that should secure him. After he had been four years in Wales, he was taken at last by the vigilance of his enemies, brought to London in triumph, and dragged to execution in St. Giles's Fields. As a traitor, and a heretic, he was hung up in chains alive upon a gallows; and, fire being put under him, was burnt to death.

He wrote, "Twelve Conclusions addressed to the Parliament of England." At the end of the first book he wrote some monkish rhymes in Latin, which Bale has preserved, and which, he says, "were copyed out by dyverse men, and set upon theyr wyndowes, gates, and dores, which were then knowen for obstynate hypocrytes and fleshlye livers, which made the prelates madde."

OLDENBURG (Henry), who wrote his name sometimes GRUBENDOL, reversing the letters, was a learned German gentleman, and born in the duchy of Bremen in the Lower Saxony. During the long English Parliament in Charles I's time, he was appointed consul for his countrymen; in which post he continued at London, after the usurpation of Cromwell: but, being discharged from that employ, he was made tutor to the lord Henry Obryan, an Irish nobleman, whom he attended to the university of Oxford, where he was admitted to study in the Bodleian library, in 1656, when Cromwell was vice-chancellor. He was afterwards tutor to William Lord Cavendish, and was acquainted with Milton, for, among Milton's "Epistolæ familiares," there are four letters to Oldenburg. During his residence at Oxford, he became also acquainted with the members of that society there, which gave birth to the Royal Society; and, upon the foundation of this latter, he was elected fellow: and, when the society found it necessary to

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have two ſecretaries, he was choſen aſſiſtant to Dr. Wilkins. He applied himſelf with extraordinary diligence to the buſineſs of this office, and began the publication of the "Philoſophical Tranſactions," with No. 1. in 1664. In order to diſcharge this taſk with greater credit to himſelf and the ſociety, he held a correſpondence with more than ſeventy learned perſons, and others, upon a vaſt variety of ſubjects, in different parts of the world. This fatigue would have been inſupportable, had not he, as he told Dr. Liſter, managed it ſo as to make one letter anſwer another; and that, to be always freſh, he never read a letter before he had pen ink and paper ready to anſwer it forthwith: ſo that the multitude of his letters cloyed him not, nor ever lay upon his hands. Among others he was a conſtant correſpondent of Mr. Robert Boyle, with whom he had a very intimate friendſhip; and he tranſlated ſeveral of that gentleman's works into Latin.

About 1674, he was drawn into a diſpute with Mr. Robert Hooke; who complained, that the ſecretary had not done him juſtice in the "Tranſactions," with reſpect to the invention of the ſpiral ſpring for pocket-watches. The conteſt was carried on with great warmth on both ſides for two years, when it was determined much to Oldenburgh's honour, by a declaration of the council of the Royal Society, Nov. 20, 1676, in theſe words: "Whereas the publiſher of the Philoſophical Tranſactions hath made complaint, to the council of the Royal Society, of ſome paſſages in a late book of Mr. Hooke, intituled, 'Lampas, &c.' and printed by the printer of the ſaid ſociety, reflecting on the integrity and faithfulneſs of the ſaid publiſher, in his management of the intelligence of the ſaid Society; this council had thought fit to declare, in the behalf of the publiſher aforeſaid, that they knew nothing of the publication of the ſaid book; and farther, that the ſaid publiſher hath carried himſelf faithfully and honeſtly in the management of the intelligence of the Royal Society, and given no juſt cauſe for ſuch reflections."

Mr. Oldenburg continued to publiſh the Tranſactions as before, to No. xxxvi. June 25, 1677; after which, the publication was diſcontinued till Jan. following: then reſumed by his ſucceſſor in the ſecretary's office, Mr. Nehemiah Grew, who carried it on till Feb. 1678; our author dying at his houſe at Charleton, near Greenwich, in Kent, in Auguſt that year, was interred there. Beſides the things already mentioned, he tranſlated into Engliſh, 1. "The Prodromus to a Diſſertation by Nich. Steno, concerning Solids naturally contained within Solids, &c. 1671," 8vo. 2. "A Genuine Explication of the Book of Revelations, &c. 1671," 8vo, written by A. B. Piganeus. "The Life of the Ducheſs of Mazarine,"

zarine," in 8vo, tranſlated from the French. He left a ſon, named Rupert, from prince Rupert his godfather, and a daughter, named Sophia, by his wife, who was daughter and ſole heir to the famous John Durie, a Scotch divine.

OLDENBURGEN (PHILIP ANDREW), taught hiſtory and law at Geneva with great reputation, and was author of a great many works. Of theſe the moſt curious and moſt uſeful is "Theſaurus Rerumpublicarum totius Orbis," in 4 vol. 8vo. His other publications principally relate to the ſtudy of the civil law, and are in no mean repute. He died at Geneva, in 1678.

OLDERMAN (JOHN), a learned writer, was born in Saxony, in 1686. After laying the foundation of his ſtudies in the ſchool of Oſnaburgh, he went to Helmſtadt, where Mr. Vander Hardt, his maternal uncle, inſtructed him in the Oriental languages and the Jewiſh antiquities; ſo that he took the degree of M. A. in 1707, became Greek-profeſſor in 1717, and was appointed aſſiſtant library-keeper to his uncle. He was aided in his ſtudies by other learned men; and, by genius and induſtry, made an extraordinary progreſs. Here is an inſtance of his great capacity. He diſcovered the art of deciphering without any aſſiſtance, ſo that nothing could be written in that way which he was not able to read perfectly in a very ſhort time: but this muſt be taken with proper grains of allowance. Aſtronomy was his favourite ſtudy: he paſſed whole nights in viewing and contemplating the ſtars, and particularly obſerved the Lumen Boreale, or northern lights. He was perſuaded, that he had diſcovered the cauſe of this phænomenon; and, it is ſaid, would have preſented a ſyſtem of it to the learned world, had he not been hindered by a weak conſtitution; which, through a ſedentary life, ſunk into a dropſy, that carried him off in 1723. The titles of ſeveral of his diſſertations are, "De imperfectione ſermonis humani;" De Phraate fluvio;" "De mari Algoro;" "De Ophir;" "De feſtivitate Encæniorum;" "De ſpecularibus Veterum;" "De origine natalitiorum Jeſu Chriſti."

OLDFIELD (ANNE), a celebrated Engliſh actreſs, and moſt accompliſhed woman, was born in Pall-Mall, London, in 1683. Her father was once poſſeſſed of a competent eſtate, and was then an officer in the guards; but, being an extravagant man, ſpent it, and left his family, at his death, very ill-provided. In theſe unhappy circumſtances, the widow was forced to live with a ſiſter, who kept a tavern in St. James's market; and the daughter was placed with a ſempſtreſs in King-ſtreet, Weſtminſter. Miſs Oldfield, in the mean time, conceived an extraordinary fancy for reading

plays, and was entertaining her relations at a tavern with her talents in this way, when her voice chanced to reach the ear of captain George Farquhar, who, luckily for her, dined there that day. Farquhar immediately perceived ſomething uncommonly ſweet in it; and, ſtruck with her agreeable perſon and carriage, preſently pronounced her admirably formed for the ſtage. This concurring with her own inclinations, her mother opened the matter to Sir John Vanburgh, a friend of the family, who, finding the young votary's qualifications every way promiſing, recommended her to Mr. Rich, then patentee of the king's theatre, who without delay took her into the play-houſe. However, ſhe did not give any hopes of ever being an actreſs till 1703, when ſhe firſt ſhone out in the part of Leonora in Sir Courtly Nice; and eſtabliſhed her theatrical reputation, the following year, in that of Lady Betty Modiſh in the Careleſs Huſband.

It was a little before this time that ſhe engaged the particular regard and affection of Arthur Maynwaring, Eſq. who intereſted himſelf greatly in the figure ſhe made upon the ſtage; and it was in ſome meaſure owing to the pains he took in improving her natural talents, that ſhe became, as ſhe ſoon did, the delight and chief ornament of it. After the death of this gentleman, which happened in Nov. 1712, ſhe engaged in a like commerce with brigadier-general Charles Churchill, Eſq. She had one ſon by Maynwaring; ſhe had another by Churchill, who afterwards married the lady Anna Maria Walpole, natural daughter of the earl of Orford. About 1718, Mr. Savage, natural ſon to earl Rivers, being reduced to the extremeſt neceſſity, his very ſingular caſe was ſo much compaſſionated by Mrs. Oldfield, that ſhe ſettled on him a penſion of 50l. per annum, which was regularly paid as long as ſhe lived. This, added to ſeveral other tender, humane, and generous, actions, together with a diſtinguiſhed taſte in elegance of dreſs, converſation, and manners, have generally been ſpread as a veil over her failings; although it does not appear that ſhe had ever any love-affairs, except with the two gentlemen mentioned above, towards whom ſhe is ſaid to have behaved with all the fidelity, duty, and affection, of a good wife. However, with all her failings, ſhe was the darling of her time, as long as ſhe lived; and after her death, which happened Oct. 23, 1730, her corpſe was carried from her houſe in Groſvenor-ſtreet to the Jeruſalem Chamber, to lie in ſtate; whence it was conveyed to Weſtminſter Abbey, the pall being ſupported by lord De la Warr, lord Hervey, the right hon. George Bubb Doddington, Charles Hedges, Eſq. Walter Carey, Eſq. and captain Elliot, her eldeſt ſon Arthur Maynwaring, Eſq. being chief mourner. She was interred

towards

towards the weſt end of the ſouth aile, between the monuments of Craggs and Congreve: being elegantly dreſſed in her coffin, with a very fine Bruſſels laced head, a Holland ſhift, with a tucker and double ruffles of the ſame lace, a pair of new kid gloves, and her body wrapt up in a winding-ſheet. She left the bulk of her ſubſtance to her ſon Maynwaring, from whoſe father ſhe had received it; without neglecting, however, a proper regard to her other ſon Churchill, and her own relations.

In her perſon, ſhe was of a ſtature juſt riſing to that height where the graceful can only begin to ſhew itſelf; of a lively aſpect and command in her mien. Nature had given her this peculiar happineſs, that ſhe looked and maintained the agreeable at a time of life, when other fine women only raiſe admirers by their underſtanding. The qualities ſhe had acquired were the genteel and the elegant; the one in her air, the other in her dreſs. The Tatler, taking notice of her dreſs, ſays, "That, whatever character ſhe repreſented, ſhe was always well dreſſed. The make of her mind very much contributed to the ornament of her body. This made every thing look native about her; and her cloaths were ſo exactly fitted, that they appeared, as it were, part of her perſon. Her moſt elegant deportment was owing to her manner, and not to her habit. Her beauty was full of attraction, but more of allurement. There was ſuch a compoſure in her looks, and propriety in her dreſs, that you would think it impoſſible ſhe ſhould change the garb you one day ſaw her in for any thing ſo becoming, till you next day ſaw her in another. There was no other myſtery in this, but that, however ſhe was apparelled, herſelf was the ſame; for, there is an immediate relation between our thoughts and geſtures, that a woman muſt think well to look well."

OLDHAM (John), an Engliſh poet, was born Aug. 9, 1653, at Shipton, near Tedbury in Glouceſterſhire, where his father was a Nonconformiſt miniſter, and had a congregation. He educated his ſon in grammar-learning, till almoſt fit for the univerſity; but, to compleſe him for that, he was ſent to Tedbury ſchool, where he ſpent about two years more. June, 1670, he was removed to Oxford, and admitted of Edmund-hall; where he was ſoon diſtinguiſhed for a good Latiniſt, and made poetry and polite literature his chief ſtudy. May 1674, he proceeded B. A. but ſoon after was called home, much againſt his inclination. He continued ſome time with his father, ſtill cultivating his muſe: one of the firſt fruits of which was "A Pindaric Ode," the next year, upon the death of his friend and conſtant companion, Mr. Charles Morvent. Shortly after this, he became uſher to the free-

ſchool at Croydon in Surrey, yet found leiſure to compoſe ſeveral copies of verſes [L]; ſome of which, being ſeen in MS. by the earls of Rocheſter and Dorſet, Sir Charles Sedley, and other wits of diſtinction, were ſo much admired, that they ſurpriſed him with an unexpected viſit at Croydon. Mr. Shepherd (then maſter of the ſchool) would have taken the honour of this viſit to himſelf; but they ſoon convinced him, that he had neither wit nor learning enough to make a party in ſuch company. The adventure is ſaid to have been of ſome length, and to have brought him acquainted with other perſons of note, beſides thoſe already mentioned; ſo that, in 1678, he was taken from the drudgery of a ſchool, and appointed tutor to the two grandſons of Sir Edward Thurland, a judge, near Rygate in Surrey. He continued in this family till 1681; when, being out of all employ, he repaired to London among the wits, and was afterwards engaged as tutor to a ſon of Sir William Hickes. This gentleman, living near London, was intimately acquainted with Dr. Richard Lower, an eminent phyſician there, and who encouraged Oldham to ſtudy phyſic. Accordingly he applied his leiſure-hours this way for about a year, and made ſome progreſs in it; but the irreſiſtible bent of his genius made him quit all lucrative buſineſs for the ſake of his beloved miſtreſs, poetry. In this humour, as ſoon as he had diſcharged his truſt, in qualifying young Hickes for foreign travels, not caring, though earneſtly preſſed, to go abroad with him, he took leave of the family; and, with a ſmall ſum of money which he had ſaved, haſtened to London, and became a perfect votary to the bottle; for he was a moſt agreeable companion, yet without ſinking into the profaneneſs and debauchery of the wits of thoſe times [M]. However, he had not been long in the metropolis, before he was found out by the noblemen who had viſited him at Croydon, and who now brought him acquainted with Dryden, by whom he was particularly eſteemed.

[L] As "Some Verſes on preſenting a Book to Coſmelia;" "The Parting;" "Complaining of Abſence;" and "Promiſing a Viſit in 1676, a Dithryambic;" "The Drunkard's Speech at a Maſk, in 1677." See his Works.

[M] This is well touched, by Mr. Robert Gould, in the following lines to his memory:

The company of beauty, wealth and wine,
Were not ſo charming, not ſo ſweet as thine:
Unlike the wretch that ſtrives to get eſteem,
And thinks it fine and jaunty to blaſpheme,
Nor can be witty but when God's the theme.
Miſtaken men! but ſuch thou didſt deſpiſe,
That muſt be wicked to be counted wiſe.
Thy converſe from this reigning vice was free,
And yet was truly all that wit could be.
None had it, but even with a tear muſt own
The ſoul of dear ſociety is gone.

But

But what turned to his greater advantage was, his being made known to the earl of Kingſton, who became his patron, and entertained him with great reſpect at his ſeat at Holme-Pierpoint; apparently in the view of making him his chaplain, if he would qualify himſelf for it, by entering into the prieſthood. But he had the utmoſt averſion for that honourable ſervitude, as appears from his "Satire," addreſſed to a friend, who was about to leave the univerſity, and come abroad into the world; in which he lets him know, that he was deterred from the thought of ſuch an office by the ſcandalous treatment which often accompanies it. However, he lived with the earl till his death, which was occaſioned by the ſmall-pox, Dec. 9, 1683, in his 30th year. He was buried in the church of Holme-Pierpoint, the earl attending as chief mourner, who ſoon after erected a monument to his memory, with an inſcription expreſſing his eloge in Latin, to this effect: "No poet was more inſpired with the ſacred furor, none more ſublime in ſentiments, none more happily bold in expreſſion, than he [N]." As to his perſon, he was tall of ſtature, the make of his body very thin, long-viſaged, with a high noſe and prominent; his aſpect unpromiſing, but ſatire was in his eye. His conſtitution tender, and inclined to a conſumption; and not a little injured by application to learned authors, in whom he was well verſed. His genius lay chiefly to ſatire, where, however, he did not always keep within bounds, having ſome very licentious ſtrokes in his writings [O].

His works have been frequently printed in one volume 8vo; in 1722, in 2 vols. 12mo. with the "Author's Life;" and lately, under the inſpection of Captain Thomſon, in 3 vols. 12mo.

[N] To this we ſhall add the following lines of Dryden:

Farewel, too little and too lately known,
Whom I began to think and call my own:
For ſure our ſouls were near ally'd, and thine
Caſt in the ſame poetic mould with mine.
One common note on either lyre did ſtrike,
And knaves and fools were both abhorr'd alike.
To the ſame goal did both our ſtudies drive;
The laſt ſet out the ſooneſt did arrive.
O early ripe! to thy abundant ſtore
What could advancing age have added more?
It might, what Nature never gives the young,
Have taught the ſmoothneſs of thy native tongue:
But ſatire needs not thoſe; and wit will ſhine
Thro' the harſh cadence of a rugged line:
A noble error, &c.

Verſes to our poet's memory.

[O] His works conſiſt of no leſs than fifty pieces; the chief of which are, "The Four Satires upon the Jeſuits," written in 1679. They have been frequently printed in one vol. 8vo. and in two 12mo.

OLDISWORTH (WILLIAM). Of this writer, who was well known in the reigns of Queen Anne and George I. little is remembered but the titles of ſome few of his literary productions. He was one of the original authors of "The Examiner," and continued to write in that paper as long as it was kept up. He publiſhed, "A Vindication of the Biſhop of Exeter," (Dr. Blackall) againſt Mr. Hoadly. 2. A volume called "State Tracts;" and another called "State and Miſcellany Poems, by the Author of the Examiner, 1715," 8vo. He tranſlated, 3. The "Odes, Epodes, and Carmen Seculare, of Horace;" wrote, 4. The "Life of Edmund Smith," prefixed to his works, 1719; and, 5. "Timothy and Philatheus," 3 vols. 8vo. He died Sept. 15, 1734.

OLDMIXON (JOHN), Gentleman (diſtinguiſhed in the Tatler by the name of "the Unborn Poet"), deſcended from an ancient family of the name, originally ſeated at Oldmixon, near Bridgewater, in Somerſetſhire. In what year he was born is not mentioned by any of the writers, nor where he received his education. He was a violent party-writer, and a ſevere and malevolent critic. In the former light he was a ſtrong opponent of the Stuart family, whom he has, on every occaſion, as much as poſſible, endeavoured to blacken, without any regard to that impartiality which ought ever to be the moſt eſſential characteriſtic of an hiſtorian. In the other character he was perpetually attacking, with the moſt apparent tokens of envy and ill-nature, his ſeveral contemporaries; particularly Addiſon, Euſden, and Pope. The laſt of theſe, however, whom he had attacked in different letters which he wrote in "The Flying Poſt," and repeatedly reflected on in his "Proſe eſſays on Criticiſm," and in his "Art of Logic and Rhetoric," written in imitation of Bouhours, has condemned him to an immortality of infamy, by introducing him into his "Dunciad," with ſome very diſtinguiſhing marks of eminence among the devotees of dulneſs: for, in the ſecond book of that ſevere poem, where he introduces the dunces contending for the prize of dulneſs, by diving in the mud of Fleet-ditch, he repreſents our author as mounting the ſides of a lighter, in order to enable him to take a more efficacious plunge. His malevolence of abuſe entitled him to the above-mentioned honour; and his zeal, as a virulent party-writer, procured him a poſt in the revenue at Bridgewater, where he died in an advanced age, July 9, 1742.

Mr. Oldmixon, though rigid with regard to others, is far from unblameable himſelf, in the very particulars concerning which he is ſo free in his accuſations, and that ſometimes even

even without a ſtrict adherence to truth; one remarkable inſtance of this kind it is but juſtice to take notice of, and that is, his having advanced a particular fact to charge three eminent perſons with interpolation in "Lord Clarendon's Hiſtory," which fact was diſproved by Bp. Atterbury, the only ſurvivor of them; and the pretended interpolation, after a ſpace of almoſt ninety years, produced in his lordſhip's own hand-writing; and yet this very author himſelf, when employed by biſhop Kennet in publiſhing the hiſtorians in his "Collection," has made no ſcruple of perverting "Daniel's Chronicle" in numberleſs places.

Mr. Oldmixon was a man of learning and abilities; and, excluſive of his ſtrong-biaſſed prejudice, and natural moroſeneſs and petulance, far from a bad writer. Beſides his "Hiſtory of the Stuarts," folio, and his ſhare in "the Critical Hiſtory of England," he was author of 1. "Reflections on Dr. Swift's Letter to the Earl of Oxford about the Engliſh Language, 1712," 8vo. 2. "A Volume of Poems, 1714." 3. "The Life of Arthur Maynwaring, Eſq" whoſe "Poſthumous Works" were collected by Mr. Oldmixon, in 1715, and whom he had conſiderably aſſiſted in "The Medley." 4. "The Life of Queen Anne." 5. "A Review of Dr. Grey's Defence of our ancient and modern Hiſtorians." He wrote alſo a tragedy, an opera, and two paſtorals.

OLDYS (WILLIAM, Eſq.), Norroy king at arms, well verſed in Engliſh antiquities, a correct writer, and a good hiſtorian, was born in or about the year 1687. He was the natural ſon of William Oldys, LL. D. chancellor of Lincoln, 1683, commiſſary of St. Catharine's, 1698, official of Saint Alban's, and advocate of the Admiralty. By the following tranſcript of a note in the hand-writing of his ſon, it appears that Dr. Oldys was concerned with Dryden and others in the "Tranſlation of Plutarch." "Mem. To ſearch the old papers in one of my large deal boxes for Dryden's letter of thanks to my father, for ſome communications relating to Plutarch, when they and others were publiſhing a tranſlation of Plutarch's Lives," in 5 vols. 8vo. 1683. Dr. Oldys tranſlated, it appears, the "Life of Pompey." The ſon mentions his leaving London in 1724, to reſide in Yorkſhire, and his returning to London in 1730; but whether he reſided conſtantly in town from that time to the end of his life is not certain, though very probable. What follows is a tranſcript from a manuſcript note of Oldys: "Old Counſellor Fane, of Colcheſter, who, *in formâ pauperis*, deceived me of a good ſum of money which he owed me, and, not long after, ſet up his chariot, gave me a parcel of MSS. and promiſed me (among others, which he never gave me, nor any thing elſe beſides a barrel of

oiſters) a MS. copy of Randolph's Poems, an original, as he ſaid, with many additions, being devolved to him as the author's relation." His death was owing to his great age, rather than any other cauſe, for he was 74, though only 72 was put upon his coffin. He died at his apartments in the Heralds office, April 15, 1761; and was buried, April 19, in the North aile of the church of St. Bennet, Paul's Wharf. At the time of his death he was much ſtraitened in circumſtances; and Dr. Taylor the oculiſt, who adminiſtered as a principal creditor, obtained by that means poſſeſſion of his effects. The books having been diſpoſed of by public ſale, many of them, which were filled with marginal notes, were purchaſed by Dr. Birch and other curious collectors. The MSS. mentioned hereafter, were purchaſed, by the bookſellers, for the uſe of the "Biographia Britannica."

Of the writings of Mr. Oldys, the following account, the beſt which we can give, is probably very imperfect. 1. In the Britiſh Muſeum is Oldys's copy of "Langbaine's Lives. &c." not interleaved, but filled with notes written in the margin, and between the lines, in an extremely ſmall hand. It came to the Muſeum as a part of the library of Dr. Birch, who bought it at an auction of Oldys's books and papers for one guinea. It appears that a preceding and more imperfect copy of this book gave riſe to the publication of "The Lives of Engliſh Poets, 1753," 5 vols. 12mo, under the name of Mr. Cibber [P]. For the particulars of this curious anecdote in literary hiſtory, we are indebted to the edition of "The Tatler," with "Notes, &c." vol. I. No. 27.—2. Mr. Gough, in the firſt volume of his "Britiſh Topography," p. 567, tells us, that he had "been favoured, by George Steevens, Eſq. with the uſe of a thick folio of titles of books and pamphlets relative to London, and occaſionally to Weſtminſter and Middleſex, from 1521 to 1758, collected by the late Mr Oldys, with many others added, as it ſeems, in another hand. Among them," he adds, "are many purely hiſtorical, and many of too low a kind to rank under the head of topography or hiſtory. The reſt, which are very numerous, I have inſerted, marked O, with corrections, &c. of thoſe I had myſelf collected. Mr. Steevens purchaſed this MS. of T. Davies, who bought Mr. Oldys's

[P] It has been generally underſtood, that the book, which cauſed "The Lives of the Engliſh Poets" to be undertaken, was one of Coxeter's; and Coxeter's name ſtands in the title-page. We may add alſo, that Oldys's Notes have been tranſcribed into interleaved copies by Bp. Percy, Mr. Steevens, Mr. Malone, and Mr. Reed; and that each of theſe gentlemen has made conſiderable additions.

library.

library. It had been in the hands of Dr. Berkenhout, who had a deſign of publiſhing an Engliſh Topographer, and may poſſibly have inſerted the articles in a different hand. 5l. 5s. is the price in the firſt leaf. It has ſince become the property of Sir John Hawkins. In a ſmaller MS. Mr, Oldys ſays, he had inſerted 360 articles in the folio, April 12, 1747; and that the late Alderman Billers had a fine collection of tracts, &c. relating to London." In a MS. note on Langbaine he ſays, that, in June 1748, he had inſerted between four and five hundred articles; "and now" (he adds), "in October 1750, ſix hundred and thirty-ſix." He mentions, in a note on Langbaine, that he bought 200 volumes at the auction of lord Stamford's library, in St. Paul's Coffee-houſe; where formerly, moſt of the capital libraries were ſold. 3. In his MS. Notes on Langbaine, Oldys acknowledges, more than once, that he was the author of "The Britiſh Librarian, exhibiting a compendious Review of all unpubliſhed and valuable Books, in all Sciences," which was printed without his name, in 8vo, 1737. 4. A "Life of Sir Walter Raleigh," prefixed to his "Hiſtory of the World," in folio, was printed with Mr. Oldys's name to it.—5. He ſays himſelf, that he wrote the "Introduction to Hayward's Britiſh Muſe [1738];" and he adds, "that the penurious publiſhers, to contract it within a ſheet, left out a third part of the beſt matter in it, and made more faults than were in the original." 6. Oldys mentions "His Obſervations on the Cure of William Taylor, the blind Boy at Ightham, in Kent, by John Taylor, jun. oculiſt, 1753," 8vo. The title of the pamphlet here alluded to was, "Obſervations on the Cure of William Taylor, the blind Boy, of Ightham, in Kent, who, being born with Cataracts in both Eyes, was at Eight Years of Age brought to ſight on the 8th of October, 1751, by Mr. John Taylor, jun. Oculiſt, in Hatton-Garden; containing his ſtrange Notions of Objects upon the firſt Enjoyment of his new Senſe; alſo, ſome Atteſtations thereof; in a Letter written by his Father, Mr. William Taylor, Farmer, in the ſame Pariſh: Interſperſed with ſeveral curious Examples, and Remarks, hiſtorical and philoſophical, thereupon. Dedicated to Dr. Monſey, Phyſician to the Royal Hoſpital at Chelſea. Alſo, ſome Addreſs to the Public, for a Contribution towards the Foundation of an Hoſpital for the Blind, already begun by ſome noble Perſonages." 8vo. 7. There is no doubt but that he was the compiler of various lives in the "Biographia Britannica," with the ſignature, G, the initial letter of Gray's Inn, where he formerly lived. He mentions, in his Notes on Langbaine, his life of Sir George Etherege, of Caxton, of Thomas May, and of Edward Alleyn, inſerted in that work.

work. He compoſed the "Life of Atherton;" which, if it ever deſerved to have had a place in that work, ought not to have been removed from it any more than the "Life of Eugene Aram," which is inſerted in the ſecond edition. That the publiſhers of the ſecond edition meant no indignity to Oldys, by their leaving out his "Life of Atherton," appears from their having tranſcribed into their work a much ſuperior quantity of his writings, conſiſting of notes and extracts from printed books, ſtyled "Oldys's MSS." Of theſe papers no other account is given than that "they are a large and uſeful body of biographical materials;" but we may infer, from the known induſtry and narrow circumſtances of the writer, that, if they had been in any degree prepared for public conſideration, they would not have ſo long lain dormant.—8. Oldys, "at the importunity of Curll, gave him a ſketch of the Life of Nell Gwin, to help out his Hiſtory of the Stage; which (he adds) is now publiſhed, although the author, I hear, is become quite blind: but," ſays he, "Dick Leveridge's Hiſtory of the Stage and Actors, in his own time, for theſe 40 or 50 years paſt, as he told me he had compoſed it, is likely to prove, whenever it ſhall appear, a more perfect work." 9. Oldys ſays, he was concerned with Des Maizeau in writing the "Life of Mr. Richard Carew," the antiquary of Cornwall, in 1722. 10. Oldys mentions "Obſervations, Hiſtorical and Critical, on the Catalogue of Engliſh Lives." Whether this was ever printed we know not. 11. Oldys mentions, as a book of which he was the author, "Tables of the eminent Perſons celebrated by Engliſh Poets." He quotes, in a manuſcript note on Langbaine, the 6th and 7th pages of the firſt volume of his work, which ſeems therefore to have conſiſted of more volumes than one. 12. He mentions, *ibidem*, the firſt volume of his "Poetical Characteriſtics," on which work it is obvious to make the ſame remark as on the preceding. If theſe two works laſt mentioned ſtill continued in MS. during his life-time, it is probable that they were not finiſhed for publication, or that no bookſeller would buy them. 13. Oldys ſeems to have been concerned likewiſe as a writer in the "General Dictionary," for he mentions his having been the author of "The Life of Sir John Talbot," in that work. 14. He mentions likewiſe, in his Notes on Langbaine, that he was the author of a pamphlet againſt Toland, called "No blind Guides." 15. He ſays, *ibidem*, that he communicated many things to Mrs. Cooper, which ſhe publiſhed in her "Muſe's Library." 16. In 1746 was publiſhed, in 12mo, "Health's Improvement; or, Rules compriſing the Nature, Method, and Manner, of preparing Foods uſed in this Nation. Written by that ever famous Thomas Moffett, Doctor in Phyſic,

ſic, corrected and enlarged by Chriſtopher Bennet, doctor in phyſic, and fellow of the College of Phyſicians in London. To which is now prefixed, A ſhort View of the Author's Life and Writings, by Mr. Oldys; and an Introduction by R. James, M. D." 17. In the firſt volume of Britiſh Topography," page 31. mention is made of a tranſlation of "Camden's Britannia," in 2 vols. 4to. "by W. O. Eſq." which Mr. Gough, with great probability, aſcribes to Mr. Oldys. 18. Among the MSS. in the Britiſh Muſeum, deſcribed in Mr. Ayſcough's Catalogue, we find p. 24, "Some Conſiderations upon the Publication of Sir Thomas Roe's Epiſtolary Collections, ſuppoſed to be written by Mr. Oldys, and by him tendered to Sam. Boroughs, Eſq. with Propoſals, and ſome Notes of Dr. Birch." 19. In p. 736, "Memoirs of the family of Oldys [Q]." 20. In p. 741, "Two ſmall Pocket Books of ſhort Biographical Anecdotes of many Perſons, and "ſome Fragments of Poetry." Qu. Collected by Mr. Oldys? 21. In p. 750, and p. 780, are two MS. Letters "of Mr. Oldys," 1735 and 1751. 22. It is ſaid, in a MS. paper the compiler of this article received from Dr. Ducarel, F. R. and A. SS. who knew him well, that Oldys had by him, at the time of his death, ſome collections towards a "Life of Shakeſpeare [R]," but not digeſted into any order, as he told the Doctor a few days before he died. 23. On the ſame authority, he is ſaid to be a writer in, or the writer of, "The Scarborough Miſcellany," 1732, and 1734. 24. "The Univerſal Spectator," of which he was ſome time the publiſher, was a News-paper, a Weekly Journal, ſaid, on the top of the paper, which appeared originally in ſingle ſheets, to be "By Henry Stonecaſtle, in Northumberland," 1730—1732. John Kelly was concerned in it (ſee the "Biographia Dramatica.") It was afterwards collected into two volumes, 8vo; to which a third and fourth were added in 1747. 25. In one of his MS. we find the following well-turned anagram:

W. O.

In word and WILL I AM a friend to you,
And one friend OLD IS worth an hundred new.

[Q] Theſe memoirs are among the Birch MS. No 4240, and contain an account of the family, drawn up by W. Oldys himſelf. As they are too long for our limits, and will not bear an abridgement, we refer our readers to the MS. itſelf in the Britiſh Muſeum. Alexander Oldys, called "The Little Poet," and ſometimes "The Engliſh Scarron," appears by this MS. to have been a relation of our Oldys.

[R] It appears, from the laſt edition of Shakeſpeare, 1778, vol. I. p. 223, that Mr. Steevens had ſeen theſe papers; as that gentleman quotes from them, with a compliment to Mr. Oldys's "veracity," the firſt ſtanza of a "ſatirical ballad" by Shakſpeare, on his old friend Sir Thomas Lucy, the vain, weak, and vindictive, magiſtrate, who puniſhed him for deer-ſtealing.

26. It

26. It remains only to ſay, that he was ſome time librarian to the earl of Oxford; that he ſelected the pamphlets in the "Harleian Miſcellany," and was principally concerned in drawing up for Oſborne (who bought that nobleman's library for 13,000l.) the "Catalogus Bibliothecæ Harleianæ [s];" moſt of the curious notes in it being of his compoſition.

OLEARIUS (GODFREY), ſon of Godfrey Olearius, D. D. and ſuperintendant of Hall in Saxony [t], where this ſon [u] was born in 1639. After a good proficiency in the ſtudy of the languages, he was made doctor of that faculty in 1660. He was already acquainted with the Eaſtern tongues, ſtudied divinity under Holſeman, and preached ſeveral times. At length he viſited ſeveral univerſities in Germany, and converſed with the learned men in each. In 1661, he went to Leipſic; and, while he ſtudied under the profeſſors of that univerſity, began to teach himſelf philoſophy and humanities in private. In 1664, he was made profeſſor of Greek; and he ſhewed his knowledge in it by fifty-two "Exercitations upon the Dominical Epiſtles," and upon thoſe parts of the "Epiſtles" in the "New Teſtament," which are read in the public exerciſes, and among the Lutherans are the ſubject of part of their ſermons. He took the degree of B. D. in 1668; and, in 1677, was created profeſſor in that faculty, and doctor of divinity in 1679. An hundred and ſix "Theological Diſputations," ſixty-one in "Philoſophy," ſome "Programmas upon difficult Points," ſeveral "Speeches" and "Theological Counſels," "Moral Theology," "Introduction to Theology," and "Hermeneutica Sacra," ſufficiently evince his learning and induſtry. He was one of the firſt who furniſhed papers for the "Leipſic Acts," with Carpzovius Alberti and Iffigius. He diſcharged the moſt important poſts in the univerſity; and, among other dignities, was ten times rector of it: he lived to a good old age, eſcaping the hands of death till Auguſt 1713. He had married, in 1667, the daughter of Philip Muller, profeſſor of mathematics, who brought him ſix ſons, and as many daughters.

[s] Publiſhed in twelve numbers, at a ſhilling each (the firſt number in December 1742); or 5 vols. 8vo. at 10 ſhillings, intituled, "Bibliothecæ Harleianæ Catalogus in locos communes, diſtributus, cum Indice Autorum, 1743." The three laſt, though under the ſame title, were only ſhop-catalogues, in which the unſold articles were repeated.

[t] He died in 1687, aged 81; after publiſhing "A poſitive, polemical, exegetical, and moral, Theology," in 1676, and "Some theoretico-practical Remarks upon the Bible," in 1677.

[u] He had another ſon, John Godfrey Olearius, who was born alſo at Hall, in 1635; married a fourth wife in 1704; and died in 1710; having publiſhed, in 1673, a ſmall tract, intituled, "Abacus Patrologicus," much eſteemed, and afterwards enlarged by the author.

OLEARIUS (Godfrey), ſon of the preceding, was born at Leipſic, July 23, 1672. He diſcovered an extraordinary genius as well as inclination for letters early; and, having finiſhed his academical ſtudies, went firſt into Holland, and thence to England. It was the fame of the univerſity of Oxford and the Bodleian library which drew him into this kingdom; and he continued here above a year to improve himſelf, as well in the ſtudy of philoſophy as in the knowledge of the Greek language and ſacred antiquities. At his return to Leipſic, he was admitted, in 1699, a member of the firſt college there; and, ſhortly after, became profeſſor of Greek and Latin in that college. However, he reſigned this chair 1708, in order to take poſſeſſion of the theological chair. Beſides this employ, he had alſo the canonry of Meiſſen, and the direction of the ſtudents; to which was added, in 1714, the place of aſſeſſor in the electoral and ducal conſiſtory. But he poſſeſſed his laſt preferment only a ſhort ſpace, being ſeized with a conſumption, which put an end to his life, Nov. 10th, 1715, in the flower of his age; notwithſtanding which, he publiſhed ſeveral works, and tranſlated our "Stanley's Hiſtory of Philoſophy" into Latin, with "Notes and Diſſertations" of his own, Leipſ. 1712, 4to. He had before, in 1709, given an edition of "Philoſtratus's Works," in folio.

OLEARIUS (Adam), a German writer, and miniſter to the duke of Holſtein, who, having occaſion to ſend an embaſſador to the great duke of Muſcovy and the king of Perſia, appointed our author ſecretary to the embaſſy. Six years, from 1633 to 1639, were ſpent in this employ, which affording an opportunity to inform himſelf thoroughly in the ſtate of thoſe countries, he took an exact account of it. On his return home, he drew up "A Relation of his Journeys," which was publiſhed, with maps and figures, at Sleſwick, 1656, in folio, in the German tongue; and was ſo much eſteemed, that M. Wicquefort tranſlated it into French, and printed it at Paris, the ſame year, in two vols. 4to [x]. Afterwards he applied himſelf to the ſtudy of hiſtory; the fruits of which appeared in "An Abridgement of the Chronicles of Holſtein, from 1448 to 1663," written in the German tongue, and printed at Sleſwick that year in 8vo, and there again in 1674, 4to. The following year, the duke of Holſtein appointed him his library-keeper, which probably he held till his death, the date whereof we do not know. He has the character of an able mathematician, and one well

[x] The German edition was reprinted, in folio, in 1671; and the French edition, in 1726, in 2 vols. folio.

ſkilled

ſkilled in the Eaſtern languages, eſpecially the Perſian; as alſo a good maſter of muſic, playing with taſte upon ſeveral inſtruments.

OLEN, a Greek poet of Lyria, more ancient than Orpheus. He compoſed hymns which were ſung at Delphi upon ſolemn occaſions. It is indeed ſaid of him, that he was the firſt that founded at that place the oracle of Apollo; this, however, is very uncertain.

OLIVA (ALEXANDER), general of the Auſtin monks, and a celebrated cardinal, was born at Saxoferato, in 1408, of poor parents. At three years of age, he fell into the water, and was taken out for dead; but, being carried by his mother into the church of the Holy Virgin, he recovered wonderfully, or, according to the Papiſts, miraculouſly. He was admitted young amongſt the monks of Auguſtin, and ſtudied at Rimini, Bologna, and Peruſa: in which laſt place he was firſt made profeſſor of philoſophy, and afterwards appointed to teach divinity. At length he was choſen provincial, and ſome time after accepted, not without reluctance, the poſt of ſolicitor-general of his order. This office obliged him to go to Rome, where his learning and virtue became greatly admired, notwithſtanding he took all poſſible methods, out of an extreme humility, to conceal them. The cardinal of Tarentum, the protector of his order, could not prevail upon him to engage in any of the public diſputations, where every body wiſhed to ſee his great erudition ſhine; however, as he was a ſublime theologian and a moſt eloquent orator, he both wrote and preached with great force. He appeared in the pulpits of the principal cities in Italy, as Rome, Naples, Venice, Bologna, Florence, Mantua, and Ferrara; was elected firſt vicar-general, and then general of his order, in 1459; and at laſt created cardinal, in 1460, by pope Pius II. This learned pontiff gave him afterwards the biſhopric of Camerino, and made uſe of his abilities on ſeveral occaſion. Oliva died ſhortly after at Tivola, where the court of Rome then reſided, in 1463. His corpſe was carried to the church of the Auguſtin monks at Rome, where there is a marble monument, with an epitaph, relating his birth, breeding, and preferments; under which is a Latin tetraſtic by way of elogium. His works are, "De Chriſti ortu ſermones centum;" "De cœna cum apoſtolis facta;" "De peccato in ſpiritum ſanctum; Orationes elegantes."

OLIVA (JOHN), born in 1689, he had ſo diſtinguiſhed a taſte and talent for literature, that he was appointed profeſſor of humanity at Azalo. He afterwards went to Rome, where he was well received by Clement XI. He was a laborious and

and certainly a learned writer, though his works may not be much read or ſought after in this country.

OLIVER (ISAAC), an Engliſh painter, who flouriſhed about the end of queen Elizabeth's reign. He was eminent for hiſtory and houſe painting, many pieces of which were in the poſſeſſion of the late duke of Norfolk. As he was a very good deſigner, his drawings were finiſhed to an extraordinary perfection; ſome of them being admirable copies after Parmegiano, &c. He received ſome light in his art from Frederico Zuichero, who came into England in that reign. He was very neat and curious in his limnings, as might be ſeen from ſeveral of his hiſtory-pieces in the queen's cloſet. He was likewiſe a very good painter in miniature. He died between fifty and ſixty years old, in Charles I.'s reign, and was buried in Blackfriers, where there was a monument erected to his memory, with his buſto, but ſince deſtroyed by the fire in 1666.

OLIVER (PETER), the eldeſt ſon of Iſaac Oliver, an eminent portrait-painter.

The greater part of the collection of king Charles being diſperſed in the troubles, among which were ſeveral of the Olivers, Charles II. who remembered, and was deſirous of recovering them, made many enquiries about them after the Reſtoration: at laſt, he was told by one Rogers, of Iſleworth, that both the father and ſon were dead, but that the ſon's widow was living at Iſleworth, and had many of their works. The king went very privately and unknown with Rogers, to ſee them: the widow ſhewed ſeveral finiſhed and unfiniſhed: with many of which the king being pleaſed, he aſked if ſhe would ſell them: ſhe replied, ſhe had a mind the king ſhould ſee them firſt, and, if he did not purchaſe them, ſhe ſhould think of diſpoſing of them. The king diſcovered himſelf; on which ſhe produced ſome more pictures, which ſhe ſeldom ſhewed. The king deſired her to ſet a price; ſhe ſaid ſhe did not care to make a price with his majeſty; ſhe would leave it to him; but promiſed to look over her huſband's books, and let his majeſty know what prices his father, the late king, had paid. The king took away what he liked, and ſent Rogers to Mrs. Oliver with the option of 1000l. or an annuity of 300l. for her life. She choſe the latter. Some years afterwards, it happened, that the king's miſtreſſes having begged all or moſt of theſe pictures, Mrs. Oliver, who was probably a prude, and apt to expreſs herſelf like a prude, ſaid, on hearing it, that if ſhe had thought the king would have given them to ſuch whores and ſtrumpets, and baſtards, he never ſhould have had them. This reached the court, the poor woman's ſalary was ſtopped, and ſhe never received it afterwards.

OLIVER

OLIVER of Malmſbury, a Benedictine Monk, famous for mechanical knowledge. He made himſelf wings, like Dedalus of old, with which he ventured off the top of a tower, but fell and broke his legs. Died in 1060. Vide Wilkin's Math. Magic.

OLIVER (WILLIAM), an eminent phyſician, who wrote on the virtues of the Bath waters. He died in 1764.

OLIVET (JOSEPH), a Frenchman, diſtinguiſhed for giving an excellent edition of "Cicero's Works," *in uſum Delphini:* it was firſt printed at Paris, and then at Geneva, in 9 vols. 4to. Olivet was born in 1682, and entered early into the ſociety of the Jeſuits, which he quitted in 1715. He then went to Paris, where he ſoon became ſo eminent in polite literature, that he was choſen of the French academy, purely for his merit, and almoſt without any ſolicitation of his own. The French language, and the raiſing of it to purity and perfection, is ſaid to have been his firſt object: nevertheleſs, he was ſtrongly attached to the ancients; and had an admiration for Cicero even to enthuſiaſm. Beſides an edition of "Cicero," he tranſlated ſome of his pieces into French, together with the "Philippics" of Demoſthenes; and ſelected ſome "Thoughts of Cicero," or what might be called "Ciceroniana," for the benefit of youth. He wrote "Hiſtoire de l'Académie Françoiſe," by way of ſupplement to Peliſſon's. He was the editor of Huetius's book "Upon the Weakneſs of the Human Underſtanding," which ſeems to have drawn upon him ſome trouble and altercation with the orthodox. He died in 1768, reſpected by, as he had been acquainted with, the learned of his days.

OLIVEYRA (Chevalier FRANCIS DE) is ſuppoſed to have been born at Liſbon; in which city he ſtudied, under the celebrated father Pinto, about the years 1712, 13, and 14. His family was ancient and honourable, as he frequently mentions in his works, and had produced ſeveral miniſters in the eccleſiaſtical and civil departments of the ſtate. He was a ſlave (as he informs the world, in his "Oeuvres Mêlées," which contain much information on the manners and literature of Portugal) to the prejudices of Popery almoſt forty years; but extenſive reading, joined to his obſervations and converſations in Proteſtant countries, illuminated his mind, and diſſipated, by degrees, the clouds with which ſuperſtition had obſcured his intellects. The ſincerity of his abjuration need not be doubted, when it is conſidered he left his patrimonial eſtate, and relinquiſhed the honours and emoluments ariſing from conſiderable employments for the free profeſſion of the truth. The active part of his life was ſpent amidſt the hurry of an intriguing court; and he had the honour

honour to ſerve his maſter the king of Portugal in ſeveral important embaſſies. He has favoured the public with an account of his travels and official proceedings, in ſeveral volumes in the Portugueze language. When he had determined upon changing his religion, he ſought refuge, firſt in Holland, and afterwards in England, where he was enabled to reſt quiet from the terrors of arbitrary power, by the munificence of his late majeſty, and ſome of the principal nobility. He lived in retirement from the year 1744, when he firſt ſettled here, to the time of his death, interſperſing his leiſure with literary labours of the lighter kind, ſuch as Extracts from ſcarce and valuable publications, which he digeſted into methodical order, in ſeveral thick volumes in 4to MS. When that fatal cataſtrophe happened, the overthrow of Liſbon, he diſtinguiſhed himſelf by a very judicious and affecting addreſs to his countrymen, and formerly fellow-citizens. It is intituled, "Diſcours pathétique addreſſée à mes compatriotes," 4to. ſeveral times reprinted; to which he afterwards added a ſecond part, and the whole was tranſlated into Engliſh, and had as great ſucceſs in that language. It breathes a generous ſpirit of philanthropy, and ſhews the author's heart to have been replete with integrity and genuine piety. But it is much to be feared, his pious and laudable endeavours were very near fruſtrated (with reſpect to his country), by the narrow and inſidious bigotry of the Portugueze clergy. They uſed all their artifices to deſtroy their ſalutary effect, and actually got them prohibited by inquiſitorial authority. The holy office, conſcious of their iniquitous proceedings, and fearing the liberal diſplay of truth would prejudice them in the minds of a penetrating though ignorant people, cauſed all the copies to be confiſcated, and outlawed the author for life. They went farther; they procured the thunder of the Vatican to be levelled againſt him; but their rage was impotent, the bolt loſt all its force in the way, and never could reach to hurt him. In the evening of life, he was grown very deaf, and could hear nothing without an ear-trumpet. His converſation, however, was lively and agreeable; and he ſpoke of his works as of trifles, which had only engaged a few of his leiſure-hours. He died Oct. 18, 1783, aged about 83.

OLYBRIUS (Flavius Anicius), a perſon of ſo great worth, that Leo, emperor of the Eaſt, gave him in marriage to Placidia daughter of Valentinian. He afterward ſucceeded Anthemius in the empire, but did not enjoy that dignity long; for, ſeven months after he was killed by the Goths, who put Glycerius in his place in 472.

OLYMPIODORUS, a Peripatetic philoſopher and native of Thebes in Ægypt. He flouriſhed in the time of Theodoſius

odoſius the ſecond, and wrote "A Hiſtory of Honorius," in Greek. He alſo wrote "Commentaries upon the Meteora of Ariſtotle," which were printed by Aldus, in 1550; and, "Life of Plato," which contains many particulars not to be found in Diogenes Laertius.

OLZOFFSKI (ANDREW), an eminent Poliſh divine, was deſcended from an ancient family in Pruſſia, and born about 1618. In the courſe of his ſtudies, which were paſſed at Kaliſch, he applied himſelf particularly to poetry; for which he was ſo peculiarly formed, that, Ovid-like, his ordinary diſcourſe frequently ran into verſe. After he had finiſhed his courſes of divinity and juriſprudence, he travelled to Italy; where he viſited the beſt libraries, and took the degree of doctor of law at Rome. Thence he went to France, and was introduced at Paris to the princeſs Mary Louiſa; who being about to marry Ladiſlaus IV. king of Poland, Olzoffski had the honour of attending her thither. On his arrival, the king offered him the ſecretary's place; but he declined it, for the ſake of following his ſtudies. Shortly after, he was made a canon of the cathedral church at Gueſne, and chancellor to the archbiſhopric: in which poſt he managed all the affairs of that ſee, the archbiſhop being very old and infirm. After the death of this prelate, he was called to court, and made Latin ſecretary to his majeſty; which place he filled with great reputation, being a complete maſter of that language. In the war between Poland and Sweden, he wrote a piece againſt that enemy to his country, intituled "Vindiciæ Polonæ." He attended at the election of Leopold to the imperial crown of Germany, in quality of ambaſſador to the king of Poland, and there procured the eſteem of the three eccleſiaſtical electors. He went afterwards in the ſame character to Vienna, to ſolicit the withdrawing of the imperial troops from the borders of the Poliſh territories; and, immediately on his return, was inveſted with the high office of prebendary to the crown, and promoted to the biſhopric of Culm.

After the death of Ladiſlaus, he fell into diſgrace with the queen, becauſe he oppoſed the deſign ſhe had of ſetting a prince of France upon the throne of Poland; however, this did not hinder him from being made vice-chancellor of the crown. He did all in his power to diſſuade Caſimir II. from renouncing the crown; and, after the reſignation of that king, ſeveral competitors appearing to fill the vacancy, Olzoffski on the occaſion publiſhed a piece, called "Cenſura, &c." This was anſwered by another, intituled, "Cenſura Cenſuræ Canditatorum;" and the liberty, which our vice-chancellor had taken in his "Cenſura," was like to coſt him dear. It

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was chiefly levelled againſt the young prince of Muſcovy, who was one of the competitors, though no more than eight years of age; and the Czar was highly incenſed, and made loud complaints and menaces, unleſs ſatisfaction were made for the offence. Upon the election of Michel Koribut to the throne, Olzoffski was diſpatched to Vienna, to negotiate a match between the new-elected king and one of the princeſſes of Auſtria; and, on his return from that embaſſy, was made grand chancellor of the crown. He did not approve the peace concluded with the Turk in 1676, and wrote to the grand vizir in terms of which the grand ſeignor complained to the king of Poland.

After the death of Koribut, our high chancellor had a principal ſhare in procuring the election of John Sobieſki, who made him archbiſhop of Gueſne, and primate of the kingdom; and no doubt he had obtained a cardinal's hat, if he had not publicly declared againſt it. However, he had not been long poſſeſſed of the primacy before his right thereto was diſputed by the biſhop of Cracow; who laid claim alſo to other prerogatives of the ſee of Gueſne, and pretended to make the obſequies of the Poliſh monarchs. Hereupon Olzoffski publiſhed a piece in defence of the rights and privileges of his archbiſhopric. He alſo ſome time afterwards publiſhed another piece, but without putting his name to it, intituled, "Singularia Juris Patronatus R. Poloniæ," in ſupport of the king of Poland's right of nomination to the abbeys. In 1678, going by the king's command to Dantzic, in order to compoſe certain diſputes between the ſenate and people of that city, he was ſeized with a diſorder which carried him off in three days, aged about 60. He was particularly diſtinguiſhed by eloquence, and love for his country; and his death was lamented throughout all the palatinates.

ONESICRITUS, a Cynic philoſopher, who accompanied Alexander the Great to Aſia, and wrote a hiſtory of his ſovereign's life. He is mentioned by Plutarch and Quintus Curtius.

ONKELOS, ſurnamed the Proſelyte, a famous Rabbi of the firſt century, and author of the Chaldee Targum on the Pentateuch. He flouriſhed in the time of Jeſus Chriſt, according to the Jewiſh writers; who all agree that he was, at leaſt in ſome part of his life, contemporary with Jonathan Ben Uzziel, author of the ſecond "Targum upon the Prophets." Prideaux thinks, he was the elder of the two, for ſeveral reaſons; the chief of which is the purity of the ſtyle in his "Targum," therein coming neareſt to that part of Daniel and Ezra, which is in Chaldee. This is the trueſt ſtandard of that language, and conſequently the moſt antient;

ſince that language, as well as others, was in a conſtant flux, and continued deviating in every age from the original: nor does there ſeem any reaſon why Jonathan Ben Uzziel, when he underſtood his "Targum," ſhould paſs over the law, and begin with the prophets, but that he found Onkelos had done this work before him, and with a ſucceſs which he could not exceed.

Azarias, the author of a book, intituled, "Meor Enaïm, or the Light of the Eyes," tells us, that Onkelos was a proſelyte in the time of Hillel and Samnai, and lived to ſee Jonathan Ben Uzziel one of the prime ſcholars of Hillel. Theſe three doctors flouriſhed twelve years before Chriſt, according to the chronology of Gauz; who adds, that Onkelos was contemporary with Gamaliel the elder, St. Paul's maſter, who was the grandſon of Hillel, who lived twenty-eight years after Chriſt, and did not die till eighteen years before the deſtruction of Jeruſalem. However, the ſame Gauz, by his calculation, places Onkelos 100 years after Chriſt; and, to adjuſt his opinion with that of Azarias, extends the life of Onkelos to a great length. The Talmudiſts tell us, that he aſſiſted at the funeral of Gamaliel, and was at a prodigious expence to make it moſt magnificent. Some ſay, he burnt on the occaſion goods and effects to the value of 7000 crowns; others, that he provided ſeventy pounds of frankincenſe, which was burnt at the ſolemnity. But theſe do not conſider, that it was not uſual for the Jews to burn aromatics on this occaſion, which was a cuſtom of the Romans: whereas the cuſtom among the Hebrews was to burn the bed, and other movables belonging to their kings, after their death; in order perhaps to ſhew, that nobody elſe was worthy to make uſe of them. And as they did not ſhew leſs reſpect to the preſidents or rulers of their ſynagogues (and ſuch was Gamaliel), whom they ranked with their kings, they alſo burnt their bed and furniture at their funerals.

However, leaving this matter to the reader's judgement, we ſhall proceed to obſerve from Prideaux, that the "Targum" of Onkelos is rather a verſion than a paraphraſe; ſince it renders the Hebrew text word for word, and for the moſt part accurately and exactly, and is by much the beſt of all this ſort. It has therefore always been held in eſteem among the Jews, much above all the other Targums; and, being ſet to the ſame muſical notes with the Hebrew text, it is thereby made capable of being read in the ſame tone with it in their public aſſemblies. That it was accordingly there read alternately with the text (one verſe of which being read firſt in the Hebrew, the ſame was read afterwards in the Chaldee interpretation)

pretation) we are told by Levite; who, of all the Jews that have handled this argument, hath written the moſt accurately and fully. He ſays, that the Jews, holding themſelves obliged every week, in their ſynagogues, to read that paraſhah or ſection of the law, which was the leſſon of the week, made uſe of the "Targum" of Onkelos for this purpoſe; and that this was their uſage even down to his time, which was about the firſt part of the 16th century. And for this reaſon; that though, till the art of printing was invented, there were of the other Targums ſcarce above one or two of a ſort to be found in a whole country, yet then the "Targum" of Onkelos was every where among them.

From the excellence and accuracy of Onkelos's "Targum," Prideaux alſo concludes him to have been a native Jew; ſince, without being bred up from his birth in the Jewiſh religion and learning, and long exerciſed in all the rites and doctrines thereof, and alſo thorougly ſkilled in both the Hebrew and Chaldee languages, as far as a native Jew could be, he can ſcarce be thought thoroughly adequate to that work which he performed; and that the repreſenting him as a proſelyte ſeems to have proceeded from the error of taking him to have been the ſame with Akilas, or Aquila, of Pontus, author of the Greek "Targum," or verſion on the prophets and Hagiographia, who was indeed a Jewiſh proſelyte.

ONOMOCRITUS, a Greek poet, who deſerves to be mentioned as being the ſuppoſed author of the poems attributed to Orpheus and Muſæus. He flouriſhed in the year 516 before Chriſt.

ONOSANDER, a Greek author, and a Platonic philoſopher, who wrote commentaries upon "Plato's Politics," which are loſt; but his name is particularly famous, by his treatiſe, intituled, Λόγος Στρατηγικὸς, of the duty and virtues of the general of an army, which has been tranſlated into Latin, Italian, French, and Spaniſh. The firſt edition in Greek was publiſhed, with a Latin tranſlation, by Nicolas Rigault. The time when our author flouriſhed is not preciſely fixed, only it is certain that he lived under the Roman emperors. It is true, his book will determine the point, if Q. Veranius, to whom it is dedicated, be the ſame perſon of that name who is mentioned by Tacitus; who lived under the emperors Claudius and Nero, and died in the reign of the latter, being then Legatus Britanniæ: but this is not certain.

ONUPHRIUS (Panvinius), a celebrated Auguſtin monk of Italy, was born in 1529, at Verona; and, applying himſelf to the ſtudy of eccleſiaſtical hiſtory, continued the "Lives of the Popes, begun by Platina, which he publiſhed, with a dedication to Pope Pius V. in 1566. The work had been

printed before at Venice, in 1557, by his friend James Strada, who had forcibly taken the copy from him. Onuphrius afterwards marked ſeveral miſtakes in the piece, and intended to correct them in a general hiſtory of the Popes and Cardinals; in which he was employed when he died at Palermo in Sicily in 1568, aged only 39. He publiſhed ſeveral other books. Paulus Manutius, in Epiſtolis, calls him the "Helluo antiquarum hiſtoriarum; and it is ſaid that he acquired the title of The Father of Hiſtory. It is certain he was beloved by two emperors, Ferdinand and his ſon Maximilian, as alſo by Philip II. king of Spain. Onuphrius took for his emblem an ox ſtanding between a plough and an altar, with this motto, "In utrumque paratus," importing, that he was equally ready to undergo the fatigues of divinity or thoſe of human ſciences. A magnificent marble monument, with his ſtatue in bronze, was erected by his friends to his memory, in the church of the Auguſtin monks at Rome.

OORT (ADAM VAN), an ancient painter of perſpective and architecture, born at Antwerp, in 1557. He was the firſt inſtructor of Rubens, who uſed to ſay of him, that he would have ſurpaſſed all his contemporaries if he had formed his taſte by ſtudying at Rome. Van Oort painted a great many deſigns for the church in Flanders, which are ſtill admired by the beſt judges. He was alſo the tutor of Jordaens, who married his daughter, and who accommodated himſelf better than Rubens to the rough and ungracious manner of his maſter.

OOST (JACQUES VAN), an eminent painter of hiſtory, landſcape, and architecture, was born at Bruges, in 1600. He particularly attached himſelf to the ſtyle of Annibal Caracci, and was ſo ſucceſful in his imitation of him, that the connoiſſeurs at Rome were aſtoniſhed. The moſt admired picture of this artiſt is in the Jeſuits church at Bruges, the ſubject of which is the deſcent from the croſs. He underſtood perſpective or architecture remarkably well, and was fond of introducing columns and architecture, &c. in his backgrounds.

OPITIUS (HENRY), a Lutheran divine, born at Altemberg in Miſnia, 1642, became profeſſor of the Oriental languages and theology in Kiel, where he died in 1712. We have many Latin works of his upon Hebrew antiquities, and he was deſervedly reckoned one of the moſt learned men of his age: but what peculiarly marks him is an attempt to ſhew the relationſhip between the Greek and the Oriental languages, and the connection which the dialects of the one have with thoſe of the other. This chimerical ſcheme, of ſubjecting the Greek language to the rules of the Hebrew, engaged him

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to publiſh a ſmall work, intituled, "Græciſmus facilitati ſuæ reſtitutus, methodo novâ, eâque cum præceptis Hebraicis Waſmuthianis (for, it ſeems one *Waſmuth* was the firſt ſtarter of this curious ſyſtem) et ſuis Orientalibus quam proxime harmonica, adeoque regulis 34 ſuccinctè abſolutus."

OPITIUS (MARTIN), an elegant Latin poet, and who, was a writer of excellent verſes in his own native language, was a native of Breſlaw. His Latin and German compoſitions have been ſeparately publiſhed, and are both in much eſteem. He died of the plague, in Dantzic, in 1639.

OPITS (MARTIN), in Latin Opitius, of Boberfield, a famous Sileſian poet, was born at Buntſlow in that country, 1597. His parents had but a moderate fortune; but his father, obſerving his genius, educated him carefully in grammar-learning, in which he ſoon made great proficiency: and, having laid a good foundation, he went to Breſlaw for farther improvement, and thence to Francfort upon the Oder. He ſpent a year in that univerſity, and then removed to Heidelberg, where he puſhed his ſtudies with remarkable aſſiduity: but the fame of the celebrated Bernegger drew him, after ſome time, to Straſbourg; and Bernegger was ſo ſtruck with the learning and wit of Opits, that he pronounced he would one day become the Virgil of Germany. At length he returned, by the way of Tubingen, to Heidelberg; but, the plague beginning to appear in the Palatinate, this, together with the troubles in Bohemia, diſpoſed our ſtudent to travel with a Daniſh gentleman into the Low Countries; and thence he went to Holſtein, where he wrote his books of "Conſtancy." As ſoon as the troubles of Bohemia were a little calmed, he returned to his own country; and, that he might not live in obſcurity, he frequented the court. Gabriel Bethlen, prince of Tranſilvania, having founded a ſchool at Weiſſenberg, Opits was recommended by Gaſper Conrade, a famous phyſician and poet at Breſlaw, to that prince, who appointed him the ſchool-maſter or profeſſor; and in that employ he read lectures upon Horace and Seneca.

During his reſidence in Tranſilvania, he enquired into the original of the Daci; the hiſtory of the famous battle of Deudalus, an ancient king of Tranſilvania; the victory of Trajan, and the Roman columns which had been ſent thither. He made alſo exact reſearches after the ancient Roman inſcriptions, which he ſometimes recovered, and ſent them to Gruter, Grotius, and Bernegger. At length he grew tired of Tranſilvania, and returned to his own country; where he was meditating upon a journey to France, when it happened that a Burggrave, who was in the emperor's ſervice, made him his ſecretary. Notwithſtanding the multitude of his employ-

ments, he kept a regular correſpondence with Grotius, Heinſius, Salmaſius, Rigaltius, and other learned men. At laſt the Burggrave having furniſhed him with all the neceſſaries for his journey to France, he went thither, and particularly cultivated a friendſhip with Grotius, who then reſided at Paris: in this journey he collected a good number of manuſcripts and curious medals.

Upon the death of his patron the Burggrave, he entered into the ſervice of the count of Lignitz, and continued there ſome time; but at laſt, reſolving to retire, he choſe for his reſidence the town of Dantzic, where he finiſhed his work of the ancient "Daci," and died a bachelor, of the plague, 1639. He wrote many other pieces beſides the above-mentioned, the titles of ſome of which are "Sylvarum, libri duo;" "Epigrammatum, liber unus;" "Veſuvius, Poëma Germanicum;" "Barclay's Argenis," tranſlated into German verſe; a German tranſlation of "Grotius de Veritate, &c.;" "Opera poëtica;" "Proſodia Germanica; "The Pſalms of David," tranſlated into German verſe.

OPORINUS (JOHN), a famous German painter, was born at Baſil, 1507. His father, John Herbſt, was a painter; who, being of competent circumſtances, taught his ſon the elements of the Latin tongue himſelf, which he learned perfectly afterwards, as well as the Greek, at Straſbourg. He then for a maintenance firſt taught ſchool, and then tranſcribed manuſcripts, and became a corrector of the preſs. Shortly after, he married an old woman, the widow of a canon of Lucerne, named Xelotect. The old lady had a great deal of good ſtuff, but was ſo very croſs-grained in temper, that Oporinus had reaſon to repent of his bargain. At length, however, he was releaſed by her death, but had no ſhare in the inheritance; yet he entered into Hymen's yoke three times afterwards. His friends adviſing him to ſtudy phyſic, he engaged himſelf to Paracelſus, in the quality of his ſecretary; and, that chemical madman having promiſed to ſhew him the compoſition of his famous laudanum, he attended him to Alſace, and ſerved him two years; at the end of which, finding his maſter made no account of his promiſe, he left him. However, Paracelſus, at parting, made him a preſent of ſome doſes of his laudanum, which proved of great ſervice to him; for, being ſeized with a dangerous illneſs, he recovered his health by taking only three pills of it.

Upon leaving Paracelſus, he taught a Greek and Latin ſchool for ſome time at Baſil; but, the governors of that republic obliging all the profeſſors in their univerſity to take the degree of M. A. Oporinus, who was then paſt thirty, refuſed to ſubmit to the uſual examination, reſigned his office, and took

took up the trade of a printer. In this buſineſs he joined in partnerſhip with Robert Winter, and changed his family name of Herbſt, according to the humour of ſeveral learned men at that time, for Oporinus, a Greek word, ſignifying Autumn; as Winter alſo, for the ſame reaſon, took that of Chimerinus [Y]. Our partners, being both bad managers, met with conſiderable loſſes; ſo that Winter died inſolvent; and Oporinus was not able to ſupport himſelf without the aſſiſtance of his frends, in which condition he died in 1568. He had ſix preſſes conſtantly at work, uſually employed above fifty men, and publiſhed no book which he had not corrected himſelf. Notwithſtanding his great buſineſs, he died above 1500 livres in debt.

As Oporinus underſtood manuſcripts very well, he took care to print none but the beſt. He left ſome works of his own, as, "Notæ in Plutarchum;" "Polyhiſtoris ſcholia in priora aliqua capita Solini;" "Darii Tiberti epitome vitarum Plutarchi ab innumeris mendis repurgata;" "Scholia in Ciceronis Tuſculanas quæſtiones; "Annotationes ex diverſis doctorum lucubrationibus collectæ in Demoſthenis orationes;" "Propriorum nominum Onomaſticon." He alſo made notes to ſome authors, and large tables of contents to others; as Plato, Ariſtotle, Pliny, &c. and ſeveral letters of his may be ſeen in a collection of letters printed at Utrecht in 1697. An account of his life was written by Andrew Lociſcus, in an oration, "De vita et obitu Oporini."

OPPIAN, a Greek poet and grammarian, flouriſhed about the year 200 under the emperor Caracalla; and was a native of Anazarba in Cilicia. We have of this author five books of fiſhing, intituled, "Halieutics;" which he preſented to Caracalla, in the life-time of his father the emperor Severus: as alſo four books of hunting, preſented likewiſe to Caracalla after the death of Severus. Caracalla was ſo much pleaſed with Oppian's poems, that he gave a crown of gold for every line; whence, it is ſaid, they got the title of Golden verſes. However, they have been ſuppoſed to merit that appellation for their elegance. Some modern critics ſay, he was a particular favourite of the Muſes; he excels in ſentiments and ſimilitudes, but is particularly diſtinguiſhed by the great erudition which ſupports his verſes. He compoſed other pieces, which are loſt; for inſtance, "A Treatiſe upon Falconry." He died in his own country, of the plague, at thirty years of

[Y] Thoſe names were apparently aſſumed, to humour the two following lines in Martial's Ep. IX. xiii. 1.

"Si daret Autumnus mihi nomen, ὀπωρινος eſſem:
"Horrida ſi Brumæ ſidera, χειμερινός."

age;

age; and a ſtatue was erected in honour of him by his fellow-citizens; who alſo put an epitaph upon his tomb, importing, that the gods took him out of the world, becauſe he excelled all mortals. The beſt edition of his poems is that of Leyden in 1597, 8vo, with notes by Ritterſhuſius; to which is prefixed an account of his life. That upon "Fiſhing" was tranſlated into Engliſh heroic verſe by Jones and others, of St. John's college in Oxford, and printed there in 8vo, 1722, with his life prefixed.

OPSOPÆUS (JOHN), a German critic. He was originally corrector of the preſs to Wechel, whom he followed to Paris. Here he ſtudied phyſic, in which he made ſo great a progreſs, that, on his return to his country in the Palatinate, he was made profeſſor of medicine at Heidelberg. He publiſhed various tracts of Hippocrates, with notes and Latin tranſlations; but the work for which he is moſt known is an edition of the Sybilline Oracles, publiſhed at Paris in 1607.

OPTALUS, biſhop of Melevia, a town of Numidia in Africa, flouriſhed in the fourth century, under the empire of Valentinian and Valens. He wrote his book of the ſchiſm of the Donatiſts about the year 370, againſt Parmenian, biſhop of that ſect. We know nothing of the particulars of his life. He is commended by Auſtin, Jerom, and Fulgentius. In Jerom's time his work was divided into ſix books, to which a ſeventh was ſubjoined, from the additions which Optalus had made to his other books. This author has been publiſhed ſeveral times: the laſt, in 1700, by Dupin, who hath ſettled the text from four manuſcripts. He hath alſo put ſhort notes, with various readings, at the bottom of the page; and at the end inſerted the notes of Badoubin, Caſaubon, Barthius, and other former editors, together with a collection of all the acts of councils and epiſcopal conferences, letters of biſhops, edicts of emperors, proconſular acts, and acts of martyrs, which any way regard the hiſtory of the Donatiſts, diſpoſed in a chronological order, from the firſt riſe of the ſect to the time of Gregory the Great. There is alſo a preface, containing an account of the writings of Optalus, with their ſeveral editions; and two diſſertations, one containing the "Hiſtory of the Donatiſts," and the other upon "The ſacred Geography of Africa." This is the beſt edition of Optalus, whoſe ſtyle is noble, vehement, and cloſe; and his work ſhews him to have been a man of parts, improved by ſtudy.

ORELLANA (FRANCIS), the firſt European who diſcovered the river of the Amazons. The rage of diſcovering was the predominant paſſion of the times in which he lived. This induced him to deſert his commander Pizarro, and to form

form the ſcheme of ſurveying the vaſt regions through which the river Maragnon flows from the ſource to the ſea, a ſpace of near two thouſand leagues. He ſurmounted every difficulty, and got ſafe to the Spaniſh ſettlement in the iſland Cubagna, whence he ſailed to Spain. On his arrival, his vanity induced him to mingle with his narrative an extraordinary proportion of the marvellous. He pretended to have found a community of Amazons, from whom the river took its appellation. His voyage, however, when ſtripped of every embelliſhment, deſerves to be recorded as one of the moſt memorable occurrences of that enterprizing period, and as the firſt event which led to the knowledge of thoſe immenſe regions which ſtretch eaſtward from the Andes to the Ocean. Ten years afterwards, Orellana periſhed in an ineffectual attempt to diſcover, a ſecond time, the mouth of the river.

ORGANA (ANDREA), a good Italian painter, was born, in 1329, at Florence. He learned ſculpture in his youth, and was beſides a poet and architect. His genius was fruitful, and his manner much the ſame with the other painters of his time. The greateſt part of his works are at Piſa; and, in his picture of the univerſal judgement, he painted his friends in heaven and his foes in hell. He died, 1389, in his 60th year.

ORIBASIUS, Julian the Apoſtate's phyſician, was born at Pergamus, in the beginning of the fourth century. He firſt ſtudied in the ſchool of Zeno the Cyprian at Sardes; and then went to Alexandria in Ægypt, where he finiſhed his ſtudies, and afterwards became an eminent profeſſor there, about 150 years after the death of Galen, and was eſteemed the greateſt ſcholar and phyſician of his time.

He wrote 70 books of collections, which he chiefly compiled from the works of Galen, and the other phyſicians who preceded him, and his own experience, at the deſire of Julian the emperor, about A. D. 360; of which the firſt 15 are now only remaining, and two more on anatomy. Of theſe his works he made an epitome, for the uſe of his ſon Euſtathius, in nine books. His "Theory of Diſeaſes" is that of Galen, from whom he principally took it; yet ſomething new may be found in his works, not mentioned by any author before him; and both he and Ætius have preſerved ſeveral uſeful fragments of antiquity from Archigenes, Herodotus, Leonides, Eunapius, Poſidonius, Appollonius, and Antyllus, and ſome others. There is a good edition of his works in Greek and Latin, 4to, à Dundaſs, L. Bat. 1745.

ORIGEN, an illuſtrious father of the church, and a man of great parts and learning, was born at Alexandria in Egypt about the year 185; and afterwards obtained the ſur-

name

name of Adamantius, either becauſe of that adamantine ſtrength of mind which enabled him to go through ſo many vaſt works, or for that invincible firmneſs with which he reſiſted the ſharpeſt perſecutions. Porphyry repreſents him as having been born and educated a heathen; but Euſebius has clearly proved, that his parents were Chriſtan. His father Leonidas took him at firſt under his own management, and trained him at home for ſome time: he taught him languages and profane learning, but had a particular view to his underſtanding the holy ſcriptures; ſome portion of which he gave him to learn and repeat every day. The ſon's inclination and turn ſuited exactly with the father's deſign; for he purſued his ſtudies with a moſt extraordinary zeal and ardour: and, being endued with a quick apprehenſion and a ſtrong imagination, did not content himſelf with that ſenſe which at firſt preſented itſelf, but farther endeavoured to dive into myſterious and allegorical explications of the ſacred books. He would ſometimes even puzzle his father by too much ſoliciting him for recondite meanings; which obliged the good man to reprehend him a little, and withal to adviſe him not to attempt to penetrate too far in the ſtudy of the holy ſcriptures, but to content himſelf with their moſt clear, obvious, and natural, ſenſe. Hence it appears, how early he was ſeized with that "furor allegoricus," as a learned modern calls it; that rage of expounding the ſcriptures allegorically, which grew afterwards to be even a diſtemper, and carried him to exceſſes which can never be excuſed.

When he had been ſome time inſtructed by his father, and was a little advanced in age, other preceptors were ſought out for him: he had, for his maſter in philoſophy, Ammonius, the famous chriſtian philoſopher; and in divinity the no leſs famous Clemens of Alexandria. From the former he deeply imbibed the Platonic philoſophy, which afterwards ſo miſerably infected his chriſtianity, and gave birth to thoſe many ſingular and heretical opinions which have diſtinguiſhed him above all the primitive writers. Amidſt his philoſophical and theological purſuits, to which he applied himſelf moſt intenſely, he found time to cultivate ſeveral arts and ſciences: and ſo univerſal and powerful was his genius, that, as Jerom relates, he acquired very great ſkill and knowledge in geometry, arithmetic, muſic, grammar, rhetoric, &c. He was not above ſeventeen years of age, when the perſecution under the emperor Severus began at Alexandria in 202: and, his father being ſeized and impriſoned for his faith in Chriſt, Origen would alſo have offered himſelf to the perſecutors, out of the great zeal he had to ſuffer martyrdom. This his mother reſolutely oppoſed, yet was forced even to hide his clothes, in order

order to prevent his ruſhing forth: upon which, being thus detained againſt his will, he wrote a letter to his father to exhort him to martyrdom, in which he expreſſes himſelf thus: "Stand ſtedfaſt, my father, and let no regard to us alter your opinion, or ſhake your reſolution;" for he had ſix ſons beſides Origen. Leonidas, animated by his ſon, reſolved to perſiſt even to martyrdom, and was accordingly beheaded ſoon after: and though his family fell into extreme poverty, his goods being immediately confiſcated, yet Origen, applying himſelf ſoon after entirely to human learning, took up the teaching of grammar, and by that employment made a ſhift to maintain himſelf, his mother, and his brethren.

While he followed this profeſſion, the chair of the ſchool at Alexandria becoming vacant by the retreat of Clement, and by the flight of all thoſe who were diſperſed by the perſecution, ſome of the heathens, who were willing to be converted, made their application to him, though he was not then above eighteen years of age: and at length, the reputation and number of his converts increaſing every day, Demetrius, biſhop of Alexandria, confirmed him in the employment of catechiſt, or profeſſor of ſacred learning, in that church. When he ſaw himſelf ſettled in this charge, he left off teaching grammar, and ſold all his books of profane learning; contenting himſelf with four oboli a day, which were allowed him by the perſon who bought them. And now he began to lead a moſt ſtrict and ſevere life, which contributed no leſs than his learning to draw a great number of diſciples about him; although a violent perſecution was then begun at Alexandria under the government of Lætus, and was continued with great fury under that of Aquila his ſucceſſor. Several of his diſciples ſuffered martyrdom there, and he himſelf was expoſed to the rage of the heathens, when he went, as he conſtantly did, to the aſſiſtance and encouragement of the martyrs. He then practiſed all kind of auſterities, and carried the doctrine of mortification ſo far as even to commit an unnatural act of violence upon his perſon. For, as his employment obliged him to be often with women, whom he inſtructed as well as men, that he might be ſecure againſt falling into temptation, and alſo take away from the heathens all pretence to ſuſpect any ill conduct by reaſon of his youth, he actually caſtrated himſelf. He reſolved to attain that perfection, which he believed to be propoſed by Jeſus Chriſt in theſe words of the goſpel, viz. "There be ſome who make themſelves eunuchs for the kingdom of heaven:" but he never could have adhered to the letter of ſcripture more unfortunately; and it is pity, that the conſtant humour which he indulged of deſerting it did not influence him here. The fact is indiſputable;

ble: for, Euſebius, his great advocate, ſpeaks of it in ſuch a manner as ſhews he was aſhamed of it; and Origen himſelf afterwards condemned it.

It was about this time, in the beginning of Caracalla's reign, that he went to Rome, under the pontificate of Zepherinus; and began that great famous work, called the "Tetrapla." This was a Bible, wherein, by the ſide of the Hebrew text, he had tranſcribed in different columns four tranſlations, diſtinguiſhed by verſes; namely, the tranſlation of the Seventy, that of Aquila, that of Symmachus, and that of Theodotion. He afterwards added two other verſions, without any author's name, and a ſeventh upon the Pſalms only, which he found at Jericho in a barrel: and theſe verſions, with the Hebrew, which is written in Greek as well as Hebrew characters, make up what is called Origen's Hexapla. He was afterwards obliged ſeveral times to leave Alexandria; for, firſt, he was ſent for by an Arabian prince to come and inſtruct him. A little while after, the city of Alexandria being miſerably harraſſed by the emperor Caracalla for ſome affront put upon him, he retired into Paleſtine; and, ſettling in the city of Cæſarea, the biſhops of that province deſired him, though he was not yet a prieſt, to expound the ſcriptures publicly in that church, and to inſtruct the people in their preſence; with which requeſt he complied. Now, whether his biſhop Demetrius ſecretly envied him this honour, or was really perſuaded that they had violated the rules of the church, he wrote to theſe prelates, and told them, "it was a thing unheard of, and had never been practiſed till then, that laymen ſhould preach in the preſence of biſhops:" to which Alexander of Jeruſalem and Theoctiſtus wrote back, that "this had been often practiſed." Mean while, Demetrius had ordered Origen home, who obeyed, and betook himſelf to his firſt employment. Some time after, he was again diverted from it by order of the princeſs Mammæa, who cauſed him to come to Antioch, that ſhe might ſee and diſcourſe with him: but he ſhortly returned to Alexandria, where he continued till the year 228. Then he went again to Cæſarea about ſome eccleſiaſtical affairs; and, as he paſſed through Paleſtine, was ordained prieſt by Alexander and Theoctiſtus. This ordination of Origen by foreign biſhops ſo extremely incenſed his dioceſan Demetrius, that he never forgave it. However, Origen returned to Alexandria, where he continued, as he had long ago begun, to write "Commentaries upon the Holy Scriptures;" and he then publiſhed five books of "Commentaries upon St. John's Goſpel," eight upon "Geneſis," "Commentaries upon the firſt 25 Pſalms," and upon the "Lamen-

"Lamentations of Jeremiah;" his books "De Principiis," and his "Stromata."

All this while the biſhop of Alexandria continued to perſecute him as fiercely as ever. The truth is, Demetrius had long conceived envy and ill-will againſt him, on account of his ſhining merit and extenſive reputation, and took this opportunity of giving it full vent. He wrote letters every where againſt him: he reproached him with the affair of his caſtration, although he had formerly extolled that act as flowing from the greateſt prudence, zeal, and piety; and in a council, which he aſſembled in 231, it was ordained, that Origen ſhould not deſiſt only from teaching, but even quit the city. Baniſhed from Alexandria, he retired to Cæſarea, his ordinary place of refuge; where he was very well received by Theoctiſtus, biſhop of that city, and by Alexander biſhop of Jeruſalem, who undertook to defend him, and commiſſioned him to expound the ſcriptures publicly, hearing him all the while, as if he had been their maſter. The encouragement he received at Cæſarea ſeems to have exaſperated Demetrius ſtill more; who, not ſatisfied with the firſt judgement given againſt Origen, accuſed him in a council of the biſhops of Egypt: and, having cauſed him to be depoſed, and even excommunicated, according to Jerom, wrote at the ſame time to all parts againſt him, to procure his being thruſt out of the Catholic church. However, the biſhops of Paleſtine, Arabia, Phœnicia, and Achaia, who were particularly acquainted with his high merit, and many of them very intimate with him, reſolved at all adventures to ſupport him, although he was declared a reprobate in all other churches. He continued to explain the ſcriptures at Cæſarea with great reputation, both in the lifetime and after the death of Demetrius, who did not live long after he had condemned Origen. All ſorts of perſons, not only from that province, but even from remote countries, came to be his diſciples; the moſt famous of which were, Gregory, ſurnamed afterwards Thaumaturgus, and his brother Athenodorus. But though, after Demetrius's death, the perſecution he had raiſed againſt Origen abated a little, yet Origen was always conſidered by the Egyptians as an excommunicated perſon; and the ſentence given againſt him by Demetrius continued under his ſucceſſors, Heraclas and Dionyſius, although the former had been his diſciple, and the latter had a great regard for him.

After the death of Alexander Severus, under whoſe reign all this happened, his ſucceſſor Maximinus ſtirred up a perſecution againſt the church in 235. Origen concealed himſelf during this perſecution, and retired for ſome time to Athens, where he went on with his "Commentaries upon the Scriptures."

tures." Under the reign of Gordianus, which began in 238, Beryllus, biſhop of Boſtra in Arabia, fell into a very groſs error, affirming, that our Lord, before his incarnation, was not a perſon ſubſiſting: upon which ſome biſhops gathering themſelves together cauſed Origen to come thither alſo; who convinced him of his error ſo effectually, that the biſhop not only publicly acknowledged it, but ever after retained a kindneſs for Origen. Afterwards he was called, under the reign of Philip, to another aſſembly of biſhops, which was held againſt ſome Arabians; who maintained, that the ſouls of men died, and were raiſed again with their bodies. He was then ſixty years old, or thereabouts, yet purſued his ſtudies with his uſual vigour; and he not only compoſed ſeveral books in his ſtudy, but he made almoſt daily diſcourſes to the people, and for the moſt part without any preparation at all, which were nevertheleſs ſo well eſteemed, that they were taken down from his mouth, and afterwards publiſhed. Under the perſecution of Decius, he ſuffered with great conſtancy for the faith. He was ſeized, put into priſon, loaded with irons, had his feet in the ſtocks for the ſeveral days, where they were cruelly extended beyond their natural dimenſions. He was threatened to be burned alive, racked with various tortures; but he went through all with reſolution and firmneſs. Being releaſed from priſon, he held ſeveral conferences, and behaved in every reſpect like a confeſſor of Jeſus Chriſt: and, laſtly, after having laboured ſo much, and ſuffered with ſuch credit and glory, he died at Tyre, in the reign of Gallus, aged 69 years, according to Euſebius.

Though what we have at preſent of the works of Origen make ſeveral conſiderable volumes, yet they are nothing in compariſon of what he wrote. Jerom, ſpeaking of Origen, ſays, "Who is there among you, that can read as many books as he has compoſed?" We may diſtinguiſh his works into two kinds; the one upon the ſacred ſcriptures, the other into ſeparate treatiſes upon different ſubjects. Not to mention his "Tetrapla" and "Hexapla," which were rather a collection than a work of his own, he compoſed three ſorts of books upon the ſcriptures; and theſe were "Commentaries," "Scholia," and "Homilies." In his "Commentaries," he gave himſelf wholly up to all that heat and fire, all that genius and force of fancy, which was natural to him; the better, as he thought, to reach the height and depth of the ſcriptures, and their moſt recondite and myſterious interpretation. His "Scholia" were, on the contrary, only ſhort notes to explain the difficult places. Theſe two kinds of works were rather for the uſe of the learned than of the people; whereas the "Homilies," which the Latins call Treatiſes,

tiſes, and we Sermons, were moral lectures upon the holy ſcriptures. We have none of the "Scholia" remaining, nor hardly any of the "Homilies" in Greek; and thoſe which we have in Latin are tranſlated by Ruffinus, and others, with ſo much licence, that it is difficult, if not impoſſible, to diſcern Origen's own from what has been foiſted in by his interpreters. A great part likewiſe of his "Commentaries" are loſt. The other Treatiſes of Origen are not near ſo many in number as his works upon the ſcriptures, and yet they were very conſiderable; for, not to mention his "Commentaries upon the Philoſophers," which Euſebius ſpeaks of, he wrote two books upon the "Reſurrection;" a treatiſe "De Principiis," in four books; ten of "Stromata;" an "Exhortation to Martyrdom;" eight books againſt "Celſus;" "A Treatiſe upon Prayer;" "A Letter to Africanus concerning the Hiſtory of Suſannah, &c."

All Origen's work, which remain only in Latin, were collected by Merlinus, and afterwards by Eraſmus, and printed at Paris in 1512, and at Baſil in 1536, in 2 vols. folio. Genebrard has ſince made a larger collection, which was printed at Paris in 1574, 1604, 1619, 2 vols. folio. All the Greek fragments of Origen upon the Scriptures were publiſhed, with a Latin tranſlation by Huetius, and printed in 1668, 1679, and 1685, 2 vols. folio: to which are prefixed by the editor large Prolegomena, under the title of "Origeniana," in which are given, in three books, a very copious and learned account of the life, the doctrines, and the writings, of Origen. The eight books againſt "Celſus," an Epicurean philoſopher, which are by far the moſt valuable of his works, were publiſhed in Greek, with the "Tranſlation of Gelenius," and the "Notes of Hœſchelius," in 1605, 4to; and afterwards very correctly at Cambridge in 1658, 4to, by William Spencer, fellow of Trinity-college, who mended the tranſlation, and alſo added notes of his own. To this edition are ſubjoined the "Philocalia, ſive de obſcuris ſacræ ſcripturæ locis," of Origen. Wetſtenius, Greek-profeſſor at Baſil, cauſed to be printed there, with a Latin verſion and notes, in 1674, 4to, "The Dialogue againſt Marcion" (which, by the way, is ſuppoſed by Huetius to be a ſpurious piece), the "Exhortation to Martyrdom," and the "Letters of Africanus and Origen, concerning the "Hiſtory of Suſannah: and, laſtly, the book "De Oratione" was publiſhed at London in 1718, 4to. An edition of all Origen's works was undertaken by Carolus Delarue, a Benedictine monk, who began to publiſh it at Paris in 1733, folio: and, though the three volumes he has given us does not complete his plan, yet it contains the beſt, and indeed the only part of Origen's works worth any attention.

We muſt not forget to obſerve, that the celebrated Montfaucon has publiſhed, in 2 vols. folio, ſome remains and fragments of his "Hexapla."

Eccleſiaſtical hiſtory, as Fabricius obſerves, cannot furniſh another inſtance of a man, who has been ſo famous, through good report and ill report, as Origen. The quarrels and diſputes which aroſe in the church after his death, on account of his perſon and writings, are ſcarcely credible to any, who have not examined the hiſtory of thoſe times. The univerſal church was ſplit into two parties; and theſe parties fought as furiouſly for and againſt Origen as if the Chriſtian religion had itſelf been at ſtake. Huetius has employed the ſecond book of his "Origeniana," which conſiſts of above 200 pages in folio, in pointing out and animadverting on ſuch dogmas of this illuſtrious father as are either quite indefenſible or exceptionable: and it is confeſſed by all, that he ſwerved egregiouſly from the orthodox faith. Cave has collected within a ſhort compaſs the principal tenets which rendered him obnoxious; and thence we learn, that Origen was accuſed of maintaining different degrees of dignity among the perſons of the Holy Trinity; as, that the Son was inferior to the Father, and the Holy Spirit inferior to both, in the ſame manner that rays emitted from the ſun are inferior in dignity to the ſun himſelf; that the death of Chriſt was advantageous, not to men only, but to angels, devils, nay, even to the ſtars and other inſenſible things, which he wildly ſuppoſed to be poſſeſſed of a rational ſoul, and therefore to be capable of ſin; that all rational natures, whether devils, human ſouls, or any other, were created by God from eternity, and were originally pure intelligences, but afterwards, according to the various uſe of their free will, diſperſed among the various orders of angels, men, or devils; that angels, and other ſupernatural beings, were clothed with ſubtle and ethereal bodies, which conſiſted of matter, although, in compariſon of our groſſer bodies, they may be called incorporeal and ſpiritual; that the ſouls of all rational beings, after putting off one ſtate, paſs into another, either ſuperior or inferior, according to their reſpective behaviour; and that thus, by a kind of perpetual tranſmigration, one and the ſame ſoul may ſucceſſively, and even often, paſs through all the orders of rational beings: that hence the ſouls of men were thruſt into the priſon of bodies for offences committed in ſome former ſtate, and that, when looſed hence, they will become either angels or devils, as they ſhall have deſerved; that, however, neither the puniſhment of men or devils, nor the joys of the ſaints, ſhall be eternal, but that all ſhall return to their original ſtate of

pure

pure intelligences, then begin the ſame round again, and ſo on for ever.

Theſe errors, and others connected with and flowing from theſe, together with that "furor allegoricus," above mentioned, which puſhed him on to turn even the whole law and goſpel into allegory, are the foundation of all that enmity which has been conceived againſt Origen, and of all thoſe anathemas with which he has been loaded. His damnation has been often decreed in form; and it has been deemed heretical even to ſuppoſe him ſaved. John Picus, earl of Mirandula, having publiſhed at Rome, among his 900 propoſitions, that it is more reaſonable to believe Origen ſaved than damned, the maſters in divinity cenſured him for it; aſſerting, that his propoſition was raſh, blameable, ſavouring of hereſy, and contrary to the determination of the Catholic church. This is what Picus himſelf relates in his "Apolog. c. 7." Stephen Binct, a Jeſuit, publiſhed a book at Paris in 1629, concerning the ſalvation of Origen, in which he took the affirmative ſide of the queſtion, but not without diffidence and fear. This work is written in the form of a trial; witneſſes are introduced, and depoſitions taken; and the cauſe is fully pleaded pro and con. The witneſſes for Origen are Merlin, Eraſmus, Genebrard, and Picus of Mirandula: after this, cardinal Baronius, in the name of Bellarmine, and of all who are againſt Origen, makes a ſpeech to demand the condemnation of the accuſed; on whoſe crimes and hereſies having expatiated, "Muſt I," ſays he, "at laſt be reduced to ſuch an extremity as to be obliged to open the gates of hell, in order to ſhew that Origen is there? otherwiſe men will not believe it. Would it not be enough to have laid before you his crime, his unfortunate end, the ſentence of his condemnation delivered by the emperors, by the popes, by the ſaints, by the fifth general council, not to mention others, and almoſt by the mouth of God himſelf? Yet, ſince there is no other method left but deſcending into hell, and ſhewing there that reprobate, that damned Origen; come, gentlemen, I am determined to do it, in order to carry this matter to the higheſt degree of evidence: let us, in God's name, go down into hell, to ſee whether he really be there or not, and to decide the queſtion at once." The ſeventh general council has quoted a book, and by quoting it "has declared it to be of ſufficient authority, to furniſh us with good and lawful proofs to ſupport the determination of the council with regard to images. Why ſhould not we, after the example of that council, make uſe of the ſame book to determine this controverſy, which beſides is already but too much cleared up and decided? It is ſaid there, that a man, being in great per-

plexity about the ſalvation of Origen, after the fervent prayers of an holy old man, ſaw plainly, as it were, a kind of hell open; and looking in, obſerved the hereſiarchs, who were all named to him, one after another, by their own names: and in the midſt of them he ſaw Origen, who was there damned among the others, loaded with horror, flames, and confuſion." Thus it is, that mankind have been impiouſly quarrelling about the ſalvation of others, while they had been better employed in providing for their own.

In the mean while, this illuſtrious and excellent father, far from being univerſally condemned, has received the higheſt eloges from the beſt and greateſt men among both ancients and moderns. Euſebius is upon all occaſions his advocate, and therefore need not be particularly quoted. There was a time, when Jerom himſelf ſpoke highly of him, and declared him to be perſecuted, "non propter dogmatum novitatem, nec propter hæreſin, ut nunc adverſus eum rabidi canes ſimulant; ſed quia gloriam elequentiæ ejus et ſcientiæ ferre non poterant, et illo docente omnes muti putabantur:" but Jerom afterwards changed his party, and abuſed him as heartily as he had here commended him; although even then he was obliged to acknowledge, that he had been a moſt extraordinary perſon from his infancy; "magnus vir ab infantia." Eraſmus had the profoundeſt veneration for Origen; and declares, that he learned more from one page of him than from ten of Auguſtin: "Plus me docet," ſays he, "Chriſtianæ philoſophiæ unica Origenis pagina quam decem Auguſtini." Eraſmus affirms alſo, that "in the Expoſition of the Scriptures, allowing for ſome particular points of faith, he would prefer one Origen to ten Orthodox." Mr. Daillé, in his "Treatiſe on the Fathers," ſays, that "Origen alone, had we but his writings entire, would be able perhaps to give us more light, and ſatisfaction, in the buſineſs we are now upon, than all the reſt. We have but very little of him left us, and the greateſt part of that, too, moſt miſerably abuſed and corrupted; the moſt learned and almoſt innumerable writings of this great and incomparable perſon not being able to withſtand the violence of time, nor the envy and malice of men, who have dealt much worſe with him than ſo many ages and centuries of years that have paſſed from his time down to us." This corruption of his writings is a point, which his apologiſts have always inſiſted on ſtrongly: Ruffinus particularly, in his defence againſt Jerom. Nay, Origen himſelf heavily complained of this uſage in his lifetime; uncertain, as it ſhould ſeem, whether he was ſo ſerved by the Orthodox, with a view of being made more odious, or by the heretics, who were deſirous

ſirous to vent their heterodoxies under the great authority of his name.

We will conclude our account of this eminent father with what a learned and candid critic of our own has delivered concerning him. Origen, ſays Jortin, "was very learned and ingenious, and indefatigably induſtrious. His whole life from his early years was ſpent in examining, teaching, and explaining, the Scriptures: to which he joined the ſtudy of philoſophy, and all polite literature. He was humble, modeſt, and patient under great injuries and cruel treatment, which he received from Chriſtians and Pagans: for, though he ever had a conſiderable number of friends and admirers, on account of his amiable qualities and accompliſhments, he was perſecuted and calumniated by men, who had neither his learning nor his virtue, degraded from the order of preſbyters, driven from his home, and excommunicated by one Demetrius, biſhop of Alexandria, who envied him, ſays Euſebius, for the reputation which he had gained.—His inquiſitive genius, and his mixing philoſophy with chriſtianity, led him perhaps into ſome learned ſingularities and ingenious reveries; but he was by temper far from dogmatizing in ſuch points, from fomenting ſchiſms, and ſetting up himſelf for the head of a party. He lived in times, when Chriſtians were not ſo ſhackled with ſyſtems and determinations as they were afterwards, nor ſo much expoſed to diſingenuous and illiberal objections; and had more liberty to purſue their enquiries, and to ſpeak their mind.—He was ever extremely ſober and exemplary, practiſing what he preached to others; and he lived and died poor, and deſtitute even of common conveniences."

ORIGNY (Peter Adam), born at Rheims; having received a wound in military ſervice, he gave himſelf up to literature. He publiſhed "A Hiſtory of Ancient Egypt," and "A Syſtem of Egyptian Chronology." He died in 1774.

ORLEANS (Lewis Duke D'), a learned and pious prince of the blood royal of France, was the ſon of Philip duke of Orleans, afterwards regent, and of Mary Frances of Bourbon. He was born at Verſailles Aug. 4, 1703, and appeared firſt at court at the time the prince his father became regent of France. After the death of the regent, he married Auguſta Maria, of Baden, in 1724; a princeſs, whoſe amiable qualifications made her death juſtly lamented by her conſort, and people of all denominations. She died in 1726, having been married only two years. The prince, deeply affected with his loſs, and ſenſible of the infelicity of titles, pre-eminence, and all earthly enjoyments, ſought for that comfort in the exerciſes of religion which courts cannot beſtow. In 1730, he took, in the abbey of St. Genevieve, an

apartment mean and inconvenient, and in a manner ſequeſtered from the world. He firſt retired to it only at the ſolemn feſtival, but reſided in it more frequently after 1735; and, when he left the court in 1742, took up his conſtant reſidence there, nor returned more to his palace, except to attend the council, from which he ſeldom abſented himſelf. The beſt of men have their weakneſſes. Many may deem ſupererogatory works as uſeleſs; but they certainly proceeded (in him) from his ſelf-denial: he ſlept on a rough ſtraw-bed, roſe early, paſſed ſeveral hours in prayer, faſted, drank nothing but water, and conſtantly deprived himſelf of the comfortable convenience of fire, even in the moſt inclement ſeaſons; and was, in all his actions, an example of chriſtian penitence. His charity had no bounds; for, he relieved the indigent of every nation, and founded ſeveral public charities, and ſent miſſionaries to the remoteſt parts of the world. He remained ſteady to the plan of life he had preſcribed himſelf for upwards of twenty years, and died on the 4th of February, 1752, aged about 48 years. His works are very numerous.

ORLEANS (PETER-JOSEPH), a French Jeſuit, who falls under our cogniſance as having written an "Hiſtoire des Révolutions d'Angleterre," was born at Bourges in 1641; and, after having taught the "Belles Lettres" in his ſociety, devoted himſelf to the writing of hiſtory. This object he purſued till his death, which happened in 1698. He wrote alſo "A Hiſtory of the Revolutions of Spain;" "A Hiſtory of Two conquering Tartars, Chunchi and Camhi; the Life of Father Cotton, &c." His "Hiſtory of the Revolutions in England under the Family of the Stuarts, from the Year 1603 to 1690," was tranſlated into Engliſh, and publiſhed at London, 1711, in one vol. 8vo; to which is prefixed an "Introduction by Laurence Echard, M. A." Echard ſays, that "the great varieties and wonderful changes in theſe reigns are here judiciouſly compriſed in a moderate volume with no leſs perſpicuity than ſtrictneſs, and with a beautiful mixture of ſhort characters, nice reflections, and noble ſentences, which render the whole agreeable and inſtructive. But, while the reader is entertained with ſo much ſkill and fineneſs, we ought to caution him with relation to the education and religion of the author. For, though he has great marks of a generous candour, and a laudable deference to all ſuperiors, yet he is to be conſidered in all places as one in favour with the *French* king, and not only a true *Papiſt*, but a complete *Jeſuit*."

OROBIO (BALTHASAR), a famous Spaniſh Jew, was carefully educated in that religion by his parents, who were Jews, though they outwardly profeſſed themſelves Roman Catholics; abſtaining from the practice of Judaiſm in every thing, except only the obſervation of the faſt of expiation, in the

the month Tiſis, or September. Our author ſtudied the ſcholaſtic philoſophy as it is taught in Spain, and became ſuch an adept therein, that he was made profeſſor of metaphyſics in the univerſity of Salamanca: but, afterwards applying himſelf to the ſtudy of phyſic, he practiſed that art at Seville with ſucceſs, till, being accuſed of Judaiſm, he was thrown into the inquiſition, and ſuffered the moſt dreadful cruelties, in order to force him to confeſs. According to his own account, he was put into a dark dungeon, ſo ſtraight, that he could ſcarce turn himſelf in it; and ſuffered ſo many hardſhips, that his brain began to be diſturbed. He talked to himſelf often in this manner; "Am I indeed that Don Balthaſar "Orobio, who walked freely about in Seville, who was in-"tirely at eaſe, and had the bleſſings of a wife and children!" ſometimes imagining that his paſt life was only a dream, and that the dungeon where he then lay was his true birth-place, and which to all appearance would prove the place of his death. At other times, as he had a very metaphyſical turn, he firſt formed arguments of that kind, and then reſolved them, acting thus the three different parts of opponent, reſpondent, and moderator, at the ſame time. In this whimſical way he diverted himſelf from time to time, and conſtantly denied that he was a Jew. After having appeared twice or thrice before the inquiſitors, he was put to the queſtion, the manner of which he repreſented as follows: At the bottom of a ſubterraneous vault, lighted with two or three ſmall torches, he appeared before two perſons, one of whom was judge of the inquiſition, and the other ſecretary; who, having aſked him whether he would confeſs the truth, proteſted, that, in caſe of a criminal's denial, the holy office would not be deemed the cauſe of his death, if he ſhould expire under the torments, but that it muſt be imputed entirely to his own obſtinacy. This done, the executioner ſtript off his cloaths, tied his feet and hands with a ſtrong cord, and ſet him upon a little ſtool, while he paſſed the cord through ſome iron buckles, which were fixed in the wall; then drawing away the ſtool, he remained hanging by the cord, which the executioner ſtill drew harder and harder, to make him confeſs, till a ſurgeon, who was preſent, aſſured the court of examinants, that he would not be able to bear any more without expiring. Theſe cords, it will be imagined, put him to exquiſite tortures, by cutting into the fleſh, and making the blood burſt from under his nails. As there was manifeſt danger that the cords would tear off his fleſh, to prevent the worſt, care was taken to gird him with ſome bands about the breaſt; which, however, were drawn ſo extremely tight, that he would have run the riſk of not being able to fetch his breath, if he had not held it in, while the executioner put the bands round him; by

which device his lungs had room enough to perform their functions. In the ſevereſt extremity of his ſufferings, he was told that this was but the beginning of his torments, and that he would do well to confeſs before they proceeded to extremities. Orobio added farther, that the executioner, being mounted upon a ſmall ladder to do his office, in order to frighten him, frequently let it fall againſt the ſhin-bones of his legs; ſo that the ſtaves, being ſharp, created exquiſite pain. At laſt, after three years confinement, finding themſelves baffled by his perſeverance in denying his religion, they ordered his wounds to be cured, and ſo diſcharged him. As ſoon as our Jew had got his liberty, he reſolved to quit the Spaniſh dominions; and, going to France, was made profeſſor of phyſic at Thouloufe. The theſes, which he made as candidate for this place, were upon putrefaction; and he maintained them with ſuch a metaphyſical ſubtlety as embarraſſed all his competitors. He continued in this city ſome time, ſtill outwardly profeſſing the Popiſh religion: but at laſt, growing weary of diſſembling, he repaired to Amſterdam, where he was circumciſed, took the name of Iſaac, and profeſſed Judaiſm; ſtill continuing here alſo to practiſe phyſic, in which he was much eſteemed. Upon the publication of Spinoza's book, he made ſlight of a ſyſtem, the falſeneſs of which he eaſily diſcovered; and, when Bredenbourg's anſwer to it came to his hands, Orobio, being perſuaded that the writer, in refuting Spinoza, had alſo admitted ſome principles which tended to Atheiſm, took up his pen againſt both the authors, and publiſhed a piece to that purpoſe, intituled, "Certamen philoſophicum adverſus J. B. principia." But the diſpute which he held with the celebrated Philip Limborch againſt the Chriſtian religion made the moſt noiſe. Here he exerted the whole force of his metaphyſical genius, and carried it on with great temper; and the three papers which he wrote on the occaſion were afterwards printed by his antagoniſt, in an account which he publiſhed of the controverſy, under the title of "Amica collatio cum Judæa, &c." Orobio died in 1687.

OROSIUS (Paul), a learned Spaniſh eccleſiaſtic, who flouriſhed in the fifth century, and was born at Terragona in Catalonia. He was a diſciple of St. Auguſtin; and, in 414, was ſent to Africa by Eutropius and Paul, two Spaniſh biſhops, to ſolicit Auguſtin's aſſiſtance againſt heretics who infeſted their churches. He continued a year with this doctor, and in that time made a great proficiency in the knowledge of the Scriptures. In 415, Auguſtin diſpatched him to Jeruſalem, to conſult St. Jerom upon the origin of the ſoul; and Oroſius on his return brought into Africa the reliques

reliques of the martyr St. Stephen; whoſe body, as well as thoſe of Nicomedes, of Gamaliel, and his ſon Abiba, had been found during Oroſius's reſidence in Paleſtine. At length, by the advice of Auguſtin, our author undertook the hiſtory we have of his in ſeven books, under the title, as is ſaid, of "Miſeria humana [A];" containing an account of the wars, plagues, earthquakes, floods, conflagrations, thunder and lightning, murder, and other crimes, which had happened from the beginning of the world to the year of Chriſt 416. The purpoſe of it was to ſhew, againſt ſome heathen objectors, that theſe calamities had not been more frequent, after the commencement of Chriſtianity, than before; and farther, that it was owing to the Chriſtian religion, that the Roman commonwealth, which did not deſerve to continue, was nevertheleſs then ſtill ſubſiſting. Oroſius alſo wrote "A Defence of Free Will," againſt Pelagius, in which he inſerted part of St. Auguſtin's book "De natura "& gratia:" he alſo wrote a tract in the form of a letter, addreſſed to Auguſtin, againſt the Priſcillianiſts and Origeniſts. The time of his death is not known. Caſaubon gives him the character of a very good man, and very zealous for the houſe of God; but cenſures him as too eaſy of belief, and credulous, having advanced many particulars in his hiſtory without foundation.

ORPHEUS of Thrace, an ancient Greek poet, who flouriſhed before Homer, and before the ſiege of Troy. He was the ſcholar of Linus, and the maſter of Muſæus; and, it is ſaid, wrote thirty-nine poems, which, however, are all loſt. In ſhort, we have ſo little left either about him or his writings, that his very exiſtence has been called in queſtion, even by Ariſtotle and other ancients. Voſſius follows this opinion, to ſupport which, he obſerves that Orpheus is a Phœnician word, denoting a learned man in general; and that the word Ariph ſignifies the ſame thing among the Arabs at this day. However, the deficiency in his true hiſtory has been ſupplied by fable, according to which, it is written that he was the ſon of Apollo, an excellent muſician, poet, and phyſician; that rivers ſtopt their courſes, that rocks and mountains, with all the trees upon them, followed, to hear him; that the moſt ſavage wild beaſts grew tame at his muſic: that he went down to hell, in order to bring back thence his wife Eurydice; that the ſweetneſs of his melody ſoftened the hearts of Pluto

[A] This title appears in a very ancient manuſcript. It has gone through ſeveral editions: as, Paris 1506, 1524, and 1526, folio; Cologne, 1536, 1542, and 1561, 8vo. The laſt by Francis Fabricius, with good notes, and reprinted there again in 1572, 8vo, with the "Apology de Arbitrii libertate;" at Mentz, in 1615.

and

and Proſerpine, who ſuffered her to follow him into life again, on condition that he did not look back upon her in the way; but that, not being able to reſiſt the force of his love, he broke the condition, and loſt her; that, after this loſs, he became indifferent to the whole ſex; and that, in revenge of this contempt, the Thracian dames tore him to pieces.

Thoſe writers, who derive the name of Orpheus from the Hebrew word Rapha, to heal, aſcribe to him a perfect knowledge in phyſic as well as other ſciences; and ſome of the ancients took him to be an Egyptian ſkilled in magic: upon which foundation the "Hymns" which bear his name are aſcribed to him. They are rather magical invocations of the gods than hymns in honour of them. Another opinion, that there was ſuch a perſon as Orpheus, who brought ſeveral ſecret ſciences into Greece, gave riſe to the practice of putting his name to ſeveral ſuperſtitious books, the titles whereof may be ſeen in "Voſſius," and in the beginning of the books of the "Argonautics," which bear the name of Orpheus. Stobæus and Suidas pretend that the "Hymns," "Argonautics," and other poetical pieces which go under his name, are the works of Onomacritus, who lived in the time of Piſiſtratus; while others aſcribe them to Pythagoras, or to ſome of his followers.

To conclude with ſomething, and the whole that is certain, about his works, ſeveral of them are mentioned by the ancients; who, by citing, have preſerved fragments of them. Plato ſpeaks of the "Hymns of Orpheus" in his "Laws;" and Pauſanias tells us they were ſhort. But the "Orphic "Verſes," cited by Juſtin, Clement of Alexandria, and others of the fathers, are judged to be forgeries by a late author of our own; who at the ſame time has attempted to ſave the credit of thoſe fathers, by obſerving, that they knew them to be ſuppoſititious, and only uſed them as an argument *ad homines*, againſt thoſe who held them for genuine.

ORSATO (Sertorio), an Italian writer, and eſtimable for many works in Latin as well as Italian, was born at Padua, in 1617, of one of the firſt families there. Poetry was his amuſement, and we have ſeveral volumes of his Lyric and other poems in Italian; but his ſerious object was, Antiquities, and Ancient Inſcriptions. Towards the latter part of his life, he was profeſſor of philoſophy at Padua. He wrote the "Hiſtory of Padua" in Italian, and preſented it to the doge and ſenate of Venice: but, during a long diſcourſe he made upon this occaſion, a natural call came upon him, the checking of which occaſioned a ſuppreſſion of urine; and of this he died in 1678. His principal works in Latin are, 1. "Commentarius de notis Romanorum;" a very uſeful

work, to be found in the 11th vol. of "Grævius's Roman "Antiquities," and reprinted at Paris, 1723, in 12mo. 2. "Prænomina, Cognomina, et Agnomina, Antiquorum Roma-"norum." 3. "Orationes et Carmina, &c. &c."

ORSATO (JOHN BAPTIST), a skilful physician, and eminent antiquary, was born at Padua in 1673. He was author of some very learned disputations, the titles of which were, "de Lucernis Antiquis." "de Strenis Veterum, & de patera "Antiquorum." All these are deservedly in great esteem. He died in 1720.

ORSI (JOHN JOSEPH), an ingenious philologer, and accomplished poet, was born at Bologne in 1652. He was distinguished for his taste and knowledge in all the branches of polite literature; and for all ingenious persons who delighted in such pursuits his house was a kind of academy. He wrote many pastoral pieces in charming Italian verse; a Defence of the poets of his country, and in particular of Tasso; and a volume of letters. He died in 1733.

ORSI (FRANCIS JOSEPH AUGUSTINE), a cardinal, born in Tuscany in 1692. He was honoured with the purple by Pope Clement XIII. He is principally known by his Ecclesiastic History, in 20 volumes, 4to. written in Italian. He published also, "Infallibilitas act. Romani Pontifici," in 3 vols. 4to. He was a good and amiable man, and by no means contemptible as a writer.

ORTELIUS (ABRAHAM), a celebrated geographer, was descended from a family originally seated at Augsburg: but William Ortelius settled, in 1460, at Antwerp, and, dying there in 1511, left Leonard, the father of Abraham, who was born in that city, April 1527. Being bred to learning, he acquired it with great ease, and particularly excelled in the languages and mathematics; and he became so famous for his knowledge in geography, that he was called the Ptolemy of his time. He travelled a great deal in England, Ireland, France, Italy, and Germany, suffering no curiosity to escape his enquiries. When he had finished his travels, he fixed at Antwerp, where he first published his "Theatrum "orbis terræ." This work procured him the honour of being appointed geographer to Philip II. of Spain; and he afterwards enriched the public with the following pieces: "Thesaurus Geographicus;" "Deorum dearumque capita "ex veteribus numismatibus;" "Aurei seculi imago, sive "Germanorum veterum mores, vita, ritus, et religio;" "Itinerarium per nonnullas Belgiæ partes." He was possessed of many rarities, in antique statues, medals, and shells, both prodigiously large and inconceivably small. The greatest men of that age were friends to him to his death, which happened

happened June 1598. Juſtus Lipſius, the deareſt friend he had, wrote his epitaph; and ſeveral funeral eloges were made of him, which were publiſhed, under the title of "Lachrymæ," by Francis Sweerts, who annexed an account of his life. All his works are in Latin. He left no iſſue, being never married.

ORVILLE (James-Philip de), a Dutch critic, of a family originally French, was born at Amſterdam in 1696. His taſte for polite letters diſcovered itſelf early; and he travelled into England, France, and Germany, in order to improve it. He procured acceſs to all the learned, and viſited all libraries, as well as cabinets of antiquities and medals. Returning to his country, he obtained at Amſterdam, in 1730, the profeſſorſhip of hiſtory, eloquence, and the Greek tongue; which he held till 1742, and then reſigned, in order to purſue his favourite objects. He was concerned in "Obſervationes Miſcellaneæ;" a work of profound erudition and criticiſm. It was begun by ſome learned men in England, and continued by Burman and D'Orville; who, having publiſhed 10 vols. with his colleague, added four more after his death. In this collection are, by him, "A Diſſertation upon the "Antiquity of the Iſle of Delos," and "Remarks upon the "Greek Romance of Chariton." There is alſo a very learned, but a very ſatirical piece of his againſt Cornelius de Pauw, intitled "Critica Vannus, in inanes Joannis Cornelii Pavonis Paleas." D'Orville was learned; but, like many other critics, was faſtidious and inſolent.

OSBORNE (Francis), an Engliſh writer of great abilities, was born about 1588. He was deſcended from an ancient family, who had been long ſeated at Chickſand, near Shefford in Bedfordſhire, where his grand-father, and father, Sir John Oſborne, both enjoyed a quiet, happy, and plentiful fortune; but, theſe being puritanically inclined, Francis, who was a younger ſon, was bred carefully in thoſe principles at home, without the advantage of either ſchool or univerſity. As ſoon as he became of years to make his fortune, he frequented the court; and, being taken into the ſervice of the Pembroke family, became maſter of the horſe to William earl of Pembroke. Upon the breaking out of the civil wars, he ſided with the parliament, and had public employments conferred upon him by them, as alſo by Cromwell afterwards; and, having married a ſiſter of one of Oliver's colonels, he procured his ſon John a fellowſhip in All Souls college, Oxford, by the favour of the parliamentary viſitors of that univerſity, in 1648. After this he reſided there himſelf, purpoſely to have an eye over his ſon; and alſo to print ſome books of his own compoſition. Accordingly, among others, he publiſhed there his "Advice to a ſon," the firſt part in 1656;

1656; which going through five editions within two years, he added a ſecond, 1658, in 8vo. Though this was not liked ſo well as the firſt, yet both were eagerly bought and admired at Oxford, eſpecially by the young ſtudents; which being obſerved by the godly miniſters, as Wood calls them, they preſented a public complaint againſt the ſaid books, as inſtilling atheiſtical principles into the minds of the youth, and propoſed to have them publicly burnt. This did not take effect; yet an order paſſed the 27th of July, 1658, forbidding all booksellers, or any other perſons, to ſell them; which however, as is commonly the caſe, made them ſell the better. But our author did not long ſurvive this order, being arreſted by death Feb. the 11th following, aged about 70. His other works are theſe: 1. "A ſeaſonable Expoſtulation with the Netherlands, "&c. 1652," 4to. 2. "Perſuaſive to mutual compliance "under the preſent government." 3. "Plea for a free State "compared with Monarchy." 4. "The private Chriſtian's "non ultra, &c. 1656," 4to. 5. A volume in 8vo. containing, "The Turkiſh policy, &c. a Diſcourſe upon Machi-"avel, &c. Obſervations upon the King of Sweden's deſcent "into Germany; a Diſcourſe upon Piſo and Vindex, &c. "a Diſcourſe upon the greatneſs and corruption of the Court "of Rome; another upon the Election of Pope Leo X. "Political occaſion for the defection from the Church of "Rome; a Diſcourſe in viudication of Martin Luther." Beſides theſe, were publiſhed, 1. "Hiſtorical Memoirs on the "Reigns of Queen Elizabeth and King James." 2. "A Miſ-"cellany of ſundry Eſſays, &c. together with political Deduc-"tions from the Hiſtory of the Earl of Eſſex, &c." The other pieces aſcribed to him are not well warranted. A collection of his works was publiſhed in 1689, 8vo; and again, 1722, in 2 vols. 12mo.

OSIUS, or OSIO, (FELIX,) profeſſor of rhetoric at Padua, was a very learned man, born at Milan in 1587. He publiſhed many works both in proſe and verſe, the principal of which was called, "Romano-Græcia. He died in 1631.

OSMOND (ST.), born in Normandy, of a noble family, and diſtinguiſhed for his learning, ſagacity, and military accompliſhments. He followed William the Conqueror to England, by whom he was made firſt earl of Dorſet, and afterwards biſhop of Saliſbury. He corrected the Liturgy for his Dioceſe, which was afterwards received univerſally through the kingdom. He appears to have been an amiable, and excellent prelate, and was after his death canonized by Pope Calixtus III. St. Oſmond died in 1099.

OSORIO (JEROME), a learned Portugueſe divine, and excellent writer, was ſprung from illuſtrious families, and born

born at Liſbon in 1506. Shewing an extraordinary inclination for literature, he was ſent, at thirteen, to the univerſity of Salamanca; where having learned Greek and Latin, and ſtudied the law, he removed at nineteen to Paris, to be inſtructed in Ariſtotle's philoſophy, which was then the vogue. From Paris he went to Bologna, where he devoted himſelf to theology, learned Hebrew, and ſtudied the Bible; in which he became ſo great a maſter, that, on his return home, John III. king of Portugal appointed him profeſſor of divinity at Coimbra. Taking prieſt's orders, the care of the church of Tavora was giving him by Don Lewis infant of Portugal; and, ſoon after, the archdeaconry of Evora by cardinal Henry, archbiſhop of that province, and brother to king John; and at laſt he was nominated to the biſhopric of Sylves by Catharine of Auſtria that king's widow, who was regent of the kingdom during the minority of her grandſon Sebaſtian. When this prince became of age to take the adminiſtration of the kingdom into his own hands, he reſolved upon an expedition againſt the Moors in Africa, much againſt the perſuaſions of Oſorio; who thereupon, to avoid being an eye-witneſs of the calamities he dreaded, made various pretences to go to Rome. Here Pope Gregory XIII. gave him many teſtimonies of his eſteem: but he had not been abſent above a twelvemonth, when the king recalled him home; not long after which, Sebaſtian was ſlain in a battle againſt the Moors, Aug. 4, 1578. The tumults in Portugal, which ſucceeded this fatal event, are well known. Our prelate laboured inceſſantly to prevent the people of his dioceſe from joining in them. In a word, he laid ſo deeply to heart the miſeries of his country at this juncture, that he died of grief, Aug. 1580.

He is much commended for his piety and charity. He maintained ſeveral learned men in his palace, and at meals had ſome portion out of St. Barnard's works read; after which all preſent were at liberty to propoſe any difficulties that occurred upon it. As a writer, Du Pin obſerves, that his diction is eaſy and elegant; for which reaſon he is called the Cicero of Portugal, as being a great imitator of Cicero, both in ſtyle, choice of ſubjects, and manner of treating them. His compoſitions are not intermixed with quotations, but conſiſt of connected reaſonings. He does not endeavour, in his "Commentaries" and "Paraphraſes," to explain the terms of the text, but to extend the ſenſe of it, and ſhew its order and ſeries fully, that young divines may improve their diction, and learn to write elegantly, both as Chriſtian philoſophers, orators, and divines, by ſtudying his works. Theſe were collected and publiſhed at Rome, 1592, in 4 vols. folio, by Jerome Oſorio his nephew, who prefixed his uncle's life to

to the edition. The titles of his works are, "De nobilitate "civili, et de nobilitate Chriſtiana;" "De gloria," printed with the foregoing. Some have thought this laſt to have been written by Cicero; and that Oſorio found it, and publiſhed it as his own. "De regis inſtitutione et diſciplina;" "De rebus Emanuelis regis invictiſſimi virtute et auſpicio geſ- "tis;" "Item, cum præfatione Joannis Metelli, de reperta "India;" "De juſtitia cæleſti, lib. x. ad Reginaldum Polum "Cardinalem;" "De vera ſapientia, lib. v. ad Gregorium XIII. P. M.;" beſides paraphraſes and commentaries upon ſeveral parts of ſcripture. He wrote a piece, to exhort our Queen Elizabeth to turn Papiſt; which was anſwered by Walter Haddon, maſter of the requeſts to that queen.

OSORIO (JEROME), nephew to the preceding, was canon of Evora; and, having been educated by his uncle, endeavoured to imitate his ſtyle; but he is not ſo fine a writer, though he ſeems to have had more learning. He is author of the following works, beſides his uncle's "Life;" 1. "Notati- "ones in Hieronymi Oſorii Paraphraſin Pſalmorum," ſubjoined to his uncle's "Paraphraſe" in the third volume of his works. Du Pin ſays, theſe "Remarks" are valuable, and filled with critical obſervations on the Hebrew language. 2. "Paraphraſis et Commentaria ad Eccleſiaſten nunc pri- "mum edita." 3. "Paraphraſis in Canticum Canticorum, Lugd. 1611," 4to.

OSSAT (ARNAUD D'), a moſt celebrated cardinal, and one of the greateſt men of his time, was born at a ſmall village in the county of Almagnac, Aug. 23, 1526. He was deſcended of indigent parents, and left an orphan at nine years of age, in very hopeleſs circumſtances: but Thomas de Maria, a neighbouring gentleman [A], having obſerved his promiſing genius, took care of him, and put him to ſtudy in company with the young lord of Caſtlenau de Mugnone, his nephew and ward. D'Oſſat made ſuch a quick progreſs, that he became preceptor to his companion; and was ſent in that character with the young lord and two other youths to Paris, where they arrived in May 1559. He diſcharged this truſt with fidelity and care, till they had completed their courſe of ſtudy; and then ſent them back to Gaſcony in 1562. Mean while, in teaching them he had taught himſelf, was a maſter of rhetoric and philoſophy, and a good mathematician; ſo that, being now at liberty to follow his own inclinations, he repaired to Bourges, where he ſtudied the law under Cujacius [B];

[A] When D'Oſſat became cardinal, he ſent his picture from Rome to this gentleman; and it is ſtill preſerved in that family.

[B] About this time he wrote "A "Defence of the Logic of Peter Ra- "mus," under whom he had learned philoſophy.

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till, having obtained his diploma, he returned to Paris in 1568, and applied himſelf to the bar. In this ſtation his merit procured him the acquaintance and eſteem of many diſtinguiſhed perſons; and, among the reſt, of Paul de Foix, then counſellor to the parliament of Paris, who took him in his company to Rome in 1574.

This was the firſt ſtep towards making his fortune; for, the ſame friend being afterwards made archbiſhop of Thouloufe, and appointed by Henry III. ambaſſador in ordinary at the court of Rome in 1580, engaged D'Oſſat to be ſecretary to the embaſſy; and, the archbiſhop dying in 1581, his ſecretary was employed in the ſame character by cardinal d'Eſte, protector of the French affairs at Rome. He continued in this ſervice till the death of the cardinal protector, in 1586; who by will left him 4000 crowns, and offered him a diamond worth 20,000 crowns, to keep as a ſecurity till the legacy ſhould be paid: but D'Oſſat generouſly refuſed the pledge, though he had no hopes of ever receiving the legacy. It is true, that at this time he was in no want of money; he had entered into the church, and been ordained prieſt, ſome time before; and, during his reſidence with the cardinal, had got a thorough inſight into all the intrigues of the court of Rome, and began to diſplay his political abilities; ſo that he was continued in the ſecretaryſhip under cardinal de Joyeuſe, who ſucceeded d'Eſte as protector of the French nation. This was done by the expreſs command of Henry III. in the view of his aſſiſting that cardinal, who, being then only twenty-ſix years of age, had not gained ſufficient experience: and he behaved ſo much to the ſatisfaction of the cardinal, that he preſented him, in 1588, to the priory of St. Martyn du Vieux Belleſme; and the ſame year he was a ſecond time inveſted with the poſt of counſellor to the preſidial court of Melun, which he had obtained before he left Paris.

Upon Henry IV's abjuring the Proteſtant religion in 1593, the papal abſolution for him was obtained by d'Oſſat; which was deemed a maſter-ſtroke of his abilities. The favour was ſtrongly oppoſed both by the Spaniards and the princes of the houſe of Lorrain, and alſo by the Hugonots, who could not bear the thoughts of their beloved prince's being reconciled to the ſee of Rome; but every difficulty was conquered by the artful management of this miniſter, who diſſipated all the ſcruples of Clement VIII. a pope by nature extremely diffident: ſo that the affair was reſolved on before the arrival of James Davi, afterwards cardinal Du Perron, who indeed, by the figure that he made, quickened the execution [c]. The

[c] The verbal proceſs of the king's abſolution is given in "Du Perron's Letters." The penance decreed by the Holy See on this occaſion was in this manner:

king, in conſideration of this ſervice, nominated D'Oſſat, in 1596, to the biſhopric of Rennes, to which the bull was ſigned gratuitouſly by the pope. Sept. 1597, he was appointed counſellor of ſtate, on which occaſion he took the oath before the duke of Luxemburg, then the French ambaſſador at Rome; who, having leave to return home in 1598, the ſuperintendency of the French affairs was committed to D'Oſſat, till another ambaſſador ſhould be appointed; and, May the following year, he was created a cardinal. The king had ſolicited this favour for ſome time, to which his low birth was made an objection. Nor indeed was his fortune ſtill equal to this high ſtation; but he reſolved not to lay aſide the modeſty and temperance he had hitherto obſerved, and in that ſpirit refuſed a coach and horſes, together with a red damaſk bed, which were ſent him three weeks after his promotion by cardinal de Joyeuſe, in whoſe houſe he had received the compliments of the cardinals upon his election. The legacy, however, already mentioned of cardinal d'Eſte happened unexpectedly to be paid to him the following year, 1600: and it came ſo ſeaſonably, that, as he himſelf declared, he ſhould otherwiſe have been almoſt ruined. Some time after, the pope gave him the abbey of Nant in Rouerge. Upon cardinal de Joyeuſe returning to France this year, he was appointed vice-protector of the French nation; and in that quality did all ſorts of good offices to ſuch as had occaſion to apply to him. All theſe preferments were highly agreeable to Henry IV. who the ſame year added to them the biſhopric of Bayeux, the revenues of which were better than thoſe of Rennes. This, however, he reſigned in 1603, finding the affairs of his ſovereign would not permit him to reſide in his dioceſe. But he was taken from theſe important affairs, and from the world, March 1604, in his 68th year. His corpſe was interred in the church of St. Lewis at Rome, where there is a monument erected to his memory.

Father Tarquinio Galucci made his funeral oration, or panegyric; the ſum of which is, that he united the moſt exact probity with the moſt conſummate policy, and therefore was univerſally eſteemed. He was a man, ſays Perrault, of an incredible penetration; and he laid his meaſures with ſuch true diſcernment, and executed them with ſuch diligence, that it is ſcarce poſſible to mark a ſingle falſe ſtep in the numerous

manner: while the "Miſerere" was ſung in preſence of the pope and conſiſtory, Du Perron and D'Oſſat, the king's proxies, being proſtrate with their faces to the earth, received each at every verſe a ſtroke of a ſwitch over his head, ſhoulders, and back, down to the feet, from the beginning of the pſalm to the end: but D'Oſſat declares, they felt the blows no more than if a fly had crept over their clothes, D'Oſſat's Letters, fol. 1721.

affairs which he negotiated. Wicquefort, ſpeaking of his abilities, obſerves, that he had given proofs of his ſkill in negotiations in that which he tranſacted, with the grand duke of Tuſcany, for the reſtitution of the iſland of If; in that with pope Clement VIII. in order to reconcile Henry IV. to the church of Rome; in that of the invalidity of the ſaid king's marriage with queen Margaret of Valois, which had been valid near thirty years; in that of the diſpenſation with regard to the marriage between Catharine of Bourbon, ſiſter to Henry, with the duke of Bar, a Papiſt, then a proteſtant; and in ſeveral other very important and delicate affairs. His diſpatches, continues this writer, are as uſeful to an ambaſſador, who hopes to ſucceed in his employment, as the Bible and the Corpus Juris to ſuch lawyers and divines as would ſucceed in their reſpective profeſſions [D]. Theſe letters of our miniſter were firſt publiſhed under the title of "Lettres du Cardinal D'Oſſat," at Paris, 1624, folio, and have been enlarged and publiſhed at ſeveral times and places ſince. They were publiſhed at Paris 1697, 4to, with his life, and notes by Amolet de la Houſſac [E]; and, laſtly, in 1708, at Amſterdam, 12mo, five volumes. This is the beſt and moſt ample edition.

OSSIAN, a celebrated name which has occaſioned numberleſs diſputes among the moſt ingenious of modern critics. He is ſuppoſed to have flouriſhed about the end of the ſecond and commencement of the third century. He was the ſon of Fingal, and is believed to have accompanied his father in many of his military expeditions, this appears from what have been publiſhed as his poems. He is ſaid alſo to have lived to an extreme old age, and to have been towards the end of his life blind. A volume might eaſily be written upon his real and imputed poems. They were tranſlated, about 1758, by Mr. Macpherſon, from the original Gaelic, and immediately attracted the attention of the public. Many have not heſitated to compare Oſſian with Homer, whilſt others on the contrary have treated what are called his "Effuſions" with contempt.

[D] In one of his letters to Henry IV. he informs him, that the pope had a deſign to raiſe Arabella Stuart to the throne of England, and to marry her to cardinal Farneſe, brother to the duke of Parma; and, ſays he, as in every thing there muſt be ſome ſhew of juſtice, it is pretended, that theſe two princes are by their mothers ſide deſcended from the true and lawful kings of England *; and for this reaſon have ſome right to that crown. Letter 199. This particular is not mentioned in any of the hiſtories of England. In another letter upon the acceſſion of king James, he obſerves, that the Spaniards, who were vexed at it more than any body elſe, would be the moſt forward to congratulate him, which the event ſhewed, as is well known, was a true preſage.

[E] This ingenious editor remarks, that D'Oſſat's ſtyle is nervous, and that of a perſon formed by nature for negociations: ſo his diction is wholly conſecrated to the uſe of the cabinet.

* They were deſcended from the daughter of a baſtard of Edward IV.

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They have been tranſlated into the different languages of Europe; and the queſtion concerning their authenticity will perhaps never be decided.

OSTADE (ADRIAN VAN), an eminent Dutch painter, was born at Lubec in 1610, and came to Haerlem very young, to ſtudy under Frank Hals, who was then in eſteem as a painter. Oſtade formed under him a good taſte in colouring, adopted the manner of the country, and ſettled there. Nature guided his pencil in every thing he undertook: he diverted himſelf with clowns and drunkards, whoſe geſtures and moſt trifling actions were the ſubjects of his deepeſt meditations. The compoſitions of his little pictures are not more elevated than thoſe of Teniers, Brower, and the other Flemings: they are always ſmokings, alehouſes, or kitchens. He is perhaps one of the Dutch maſters who beſt underſtood the chiaro oſcuro: his figures are very lively, and he often painted them in the landſcapes of the beſt painters among his countrymen. Nothing can excel his pictures of ſtables; the light is ſpread ſo judiciouſly, that the ſpectator is ſurprized. All that one could wiſh in this maſter, is a lighter ſtroke in his deſigning, and not to have made his figures ſo ſhort. He exerciſed his art ſeveral years at Haerlem with great reputation and ſucceſs, till the approach of the French troops alarmed him in 1672; ſo that, in the reſolution to return into his own country, to ſecure himſelf againſt all hazards from the events of war, he ſold his pictures, furniture, and other effects. Arriving at Amſterdam to embark, he met with a lover of painting, who engaged him to accept a lodging in his houſe. Oſtade, obliged by his civilities, quitted the project of his voyage, and worked ſeveral years in making that beautiful ſet of coloured deſigns, which has ſince paſſed into the cabinet of Jonas Witzen; where there are ſeveral inns, taverns, ſmoking-houſes, ſtables, peaſants houſes, ſeen from without, and often within, with an uncommon underſtanding of colour and truth, beyond expreſſion. The pictures of this maſter are not equal; the middling ones, which are aſcribed improperly to him, are of his brother Iſaac, who was his diſciple, and painted in the ſame taſte, without being able to attain the excellence of Adrian. He was born at Lubec, and lived uſually at Haerlem, where death ſurprized him very young, denying him time to perfect himſelf.

The city of Amſterdam loſt Adrian Van Oſtade in 1685, aged 75, very much regretted by all true lovers of painting. His prints, engraved by his own hand in aqua fortis, large and ſmall, make a ſet of fifty-four pieces. Vicher, and Synderhoef, and others, have alſo engraved after him.

OSTERVALD (JOHN FREDERIC), a celebrated Proteſtant miniſter, born at Neufchatel in 1663, of an ancient family, became a paſtor in 1699. He formed a ſtrict friendſhip with Turretin of Geneva, and ſoon after with Werenfels of Baſil; and the union of theſe three divines, which was called "The triumvirate of Swiſs theologians," laſted to their deaths. Oſtervald's talents, virtues, and zeal to form diſciples and eſtabliſh diſcipline, made him a perfect model for Proteſtant miniſters. He was the author of many excellent works for the purpoſe; the principal of which are, 1. "Catéchiſme, ou Inſtruction dans la Religion Chrétienne." This catechiſm has been tranſlated into German, Dutch, and Engliſh. Prefixed to it was an "Abridgement of the Sacred Hiſtory," which was tranſlated and printed in Arabic, in order to be ſent to the Eaſt Indies, by the care of the Society for the Propagation of the Goſpel, at London, of which Oſtervald had been admitted a member. 2. An edition of the "French Bible of Geneva, in folio." 3. "Sermons;" and many treatiſes upon piety and morality. He died in 1747. He had a ſon, paſtor of the Engliſh church at Baſil, who maintained with honour the reputation of his father; and publiſhed a piece, much eſteemed by the Reformed, called "Les Devoirs des Communians."

OSWALD (king of Northumberland) flouriſhed in the year 634; and is much praiſed by monkiſh writers for his ſanctity and benevolence. It is even ſaid of him that his reliques wrought miracles. He was killed in a battle which he fought againſt Penda, king of Mercia.

OSWALD (ERASMUS), profeſſor of Hebrew and Mathematics, at Fribourg. He publiſhed a tranſlation of the New Teſtament in Hebrew, and various other works. He died in 1579.

OSYMANDYAS, a great king of Egypt, deſerves to be recorded as the firſt monarch who formed a library. The account which Diodorus Seculus gives of his munificence is really aſtoniſhing. He erected an enormous ſtatue of himſelf, the length of one of the feet of which was ſeven cubits. It had this inſcription—"I am Oſymandyas, king of kings, whoever will diſpute this title with me let him ſurpaſs me in my works. The time when he lived is uncertain.

OTHO (a Roman emperor,) born in 32. He was deſcended from the antient kings of Etruria. He was raiſed to the higheſt offices of the ſtate by Nero, whoſe favourite he was. On Nero's death, Otho became alſo the favourite of his ſucceſſor Galba; but, as Galba refuſed to make him his heir, he reſolved to make himſelf emperor. He procured the aſſent of the ſenate and people of Rome, but was oppoſed by Vitellius; and, being defeated

defeated in a general engagement, ſtabbed himſelf in the 37th year of his age, after a reign of no more than three months.

OTHO (VENIUS), a Dutch painter of great eminence, was deſcended of a conſiderable family in Leyden, and born in 1556. He was carefully educated by his parents in the belles lettres, and at the ſame time learned to deſign of Iſaac Nicolas. He was but fifteen, when the civil wars obliged him to leave his country. He retired to Liege, finiſhed his ſtudies, and there gave the firſt proofs of the beauty of his mind. He was particularly known to cardinal Grooſbeck, who gave him letters of recommendation when he went to Rome, where he was entertained by cardinal Maduccio. His genius was ſo active, that he at once applied himſelf to philoſophy, poetry, mathematics, and painting. He became a great proficient in deſigning, under Frederico Zuchero. He acquired an excellence in all the parts of painting, eſpecially in the knowledge of the claro obſcuro; by which means he came to be accounted one of the moſt ingenious and moſt univerſal men of his age. He lived at Rome ſeven years, during which time he performed ſeveral rare pieces; and then, paſſing into Germany, was received into the emperor's ſervice. After this the duke of Bavaria and the elector of Cologn employed him: but all the advantages he got from the courts of foreign princes could not detain him there. He had a deſire to return into the Low Countries, whereof Alexander Farneſe, prince of Parma, was then governor. He drew the prince's picture armed cap-à-piée, which confirmed his reputation in the Netherlands. After the death of that prince, Venius returned to Antwerp, where he adorned the principal churches with his paintings. The archduke Albert, who ſucceeded the prince of Parma in the government of the Low Countries, ſent for him to Bruſſels, and made him maſter of the mint, a place which took up much of his time; yet he found ſpare hours for the exerciſe of his profeſſion. He drew the archduke and the infanta Iſabella's portraits at large, which were ſent to James I. of Great Britain: and, to ſhew his knowledge of polite learning, as well as of painting, he publiſhed ſeveral treatiſes, which he embelliſhed with cuts of his own deſigning [A]. Lewis III. made him very fair offers to tempt him into his ſervice; but he would never leave his own country, ſatisfying himſelf with the character and employments he held there. He was the firſt, after Polydore Caravaggio, who reduced the claro obſcuro to a principle of the art of painting.

[A] As "Horace's Emblems;" "the ſane;" all finiſhed with great art and
Life of Thomas Aquinas;" and "the grace.
Emblems of Love, both divine and pro-

Rubens perfected what he began, and the whole Flemiſh ſchool learned it of him. Venius died at Bruſſels, 1634, in his 78th year. He had two brothers; Gilbert, who was an engraver; and Peter, a painter. He had alſo the honour of breeding up the famous Rubens in his art.

OTT (Henry), a noted divine of Zurich in Switzerland, was born in 1617. His father, who was a miniſter in the country, put him to board at Zurich with the celebrated Breitinger, whoſe advice was very ſerviceable to him. In 1636, he was ſent to ſtudy at Lauſanne, and went ſome time after to Geneva and Groningen, in the company of Hottinger; and, having made prodigious improvements under the profeſſors Gomar and Alting, he paſſed to Leyden and Amſterdam. Here he applied himſelf to rabbinical learning, and the oriental languages, for five years: at the end of which, he made the tour of England and France, in his way to his own country. Soon after his arrival, he was preſented to the church of Dietlickon, of which he continued miniſter for twenty-five years. He was nominated profeſſor of eloquence in 1651, of Hebrew in 1655, and of eccleſiaſtical hiſtory in 1668. He held a literary correſpondence with ſeveral learned men, till his death, which happened in 1682.

OTTER (John), a Swede, born at Chriſtianſtadt in 1707. He was profoundly learned in the Oriental languages. He was in 1748 admitted as a member of the academy of Inſcriptions and Belles Lettres, and publiſhed the ſame year his "Travels in Turkey and Perſia, with an account of the expeditions of Kouli Khan."

OTWAY (Thomas), an eminent dramatic writer, was the ſon of a clergyman of Woolbeding in Suſſex; in which county he was born, at a place called Trotting, March 1651. He had his education firſt at Wincheſter ſchool, and then at Chriſt-Church college in Oxford, where he was entered a commoner in 1669; but, leaving the univerſity without any degree, he went to London; and, applying himſelf to the playhouſes, both wrote and acted in plays for a ſupport. Shadwell was a friend to him [A]. After ſome time, he procured a patron in Charles Fitz-Charles earl of Plymouth, one of the natural ſons of Charles II. and obtained a cornet's commiſſion in a new-raiſed regiment deſtined for Flanders. He accordingly went thither, with the reſt of the forces, in 1677; but, not being cut out for a ſoldier, returned the following year in very indigent circumſtances, ſo that he was obliged to take up his pen again for a ſuſtenance. He continued writing

[A] Lord Rocheſter, in his "Seſſion of the Poets," calls him Shadwell's Zany.

plays

plays and poems till his death, which happened April 14, 1685, "in a manner," ſays Dr. Johnſon, "which I am unwilling to mention. Having been compelled by his neceſſities to contract debts, and hunted, as is ſuppoſed, by the terriers of the law, he retired to a public houſe on Tower-hill, where he died of want, or, as it is related by one of his biographers, by ſwallowing, after a long faſt, a piece of bread which charity had ſupplied. He went out, as is reported almoſt naked, in the rage of hunger, and, finding a gentleman in a neighbouring coffee-houſe, aſked him for a ſhilling. The gentleman gave him a guinea; and Otway going away bought a roll, and was choaked with the firſt mouthful. All this, I hope, is not true; but that indigence, and its concomitants, ſorrow and deſpondency, brought him to the grave, has never been denied."

Dryden had ſome pique againſt him, probably on account of his friend Shadwell; and in that humour ſpoke frequently of him with contempt, but changed his note at laſt, and declared in his favour. Langbaine obſerves very well, "that his genius in comedy leaned a little too much to libertiniſm; but that in tragedy he made it his buſineſs for the moſt part to obſerve the decorum of the ſtage: that he was a man of excellent parts, and daily improved in his writing, but yet ſometimes fell into plagiariſm as well as his cotemporaries, and made uſe of Shakſpeare to the advantage of his purſe at leaſt, if not his reputation." It is univerſally agreed, that he excells in touching the tender paſſions in tragedy; of which his "Orphan" and "Venice Preſerved" contain the ſtrongeſt ſpecimens. Mrs. Barry, the celebrated actreſs, uſed to ſay, that, in her part of Monimia in the "Orphan," ſhe never ſpoke theſe three words, "Ah! poor Caſtalio!" without tears. Theſe two tragedies, and they only, are ſtill in poſſeſſion of the ſtage. His dramatic pieces, ten in number, are particularized in the "Biographia Dramatica." Beſides theſe, Otway made ſome tranſlations, and wrote ſeveral miſcellaneous poems. His whole works are printed in three volumes 12mo. 1757. In 1719 appeared a piece aſcribed to Otway, but certainly not written by him, called "Heroic Friendſhip, a Tragedy." At the time of his death, however, he had made ſome progreſs in a play, as will appear from the following advertiſement, printed in "L'Eſtrange's Obſervator," Nov. 27, 1686: "Whereas Mr. Thomas Otway, ſome time before his death, made four acts of a play; whoever can give notice in whoſe hands the copy lies, either to Mr. Thomas Betterton or to Mr. William Smith, at the theatre-royal, ſhall be well rewarded for his pains."

Otway had not much cultivated verſification, nor much repleniſhed his mind with general knowledge. His principal power was in moving the paſſions, to which Dryden in his latter years left an illuſtrious teſtimony. He appears, by ſome of his verſes, to have been a zealous royaliſt: and had what was in thoſe times the common reward of loyalty, neglect and poverty.

OUDIN (Casimir), a learned French monk, was born at Mezieres, in 1638. His father was a weaver, and deſigned to breed him to his own buſineſs; but, the ſon's inclination leading him to literature, he retired in 1656, againſt the will of his parents, among the Remonſtrants; paſſed his noviciate in the abbey of Verdun, and made his profeſſion in 1658. He was afterwards ſent into France, where he ſpent four years in the ſtudies of philoſophy and theology; and then applied himſelf particularly to eccleſiaſtical hiſtory, which was his favourite ſtudy. Thus employed, he had lain buried in obſcurity for twenty years, when an incident fell out, which produced him to the world. His ſuperiors placed him, in 1678, in the abbey of Boucilly in Champagne: Lewis XIV. on a journey in 1680, coming to this abbey, ſtopped to take a dinner; and, becauſe the monks were all afraid to appear, in order to make him the compliments and honours of the houſe, the office was undertaken by Oudin, who acquitted himſelf ſo well, that the king and court were ſurprized to find, in ſo ſavage and ſolitary a place, a perſon of ſo much addreſs and good ſenſe: and his majeſty, greatly pleaſed with his reception, ordered the abbey a purſe of fifty louis d'ors. Oudin's abilities being thus diſcovered, he was ſent, in 1614, by Michael Colbert, the principal and reformer-general of this order, to viſit the abbeys and churches belonging to them, and to take from their archives whatſoever he found might be of uſe in his hiſtory. On this occaſion, he went to all the convents in the Netherlands, returned to France with a large heap of materials, and, in 1685, made the ſame reſearches in Lorrain, Burgundy, and Alſace. In 1688, he publiſhed "A Supplement of the Eccleſiaſtical Writers, omitted by Bellarmine;" a work which did him much honour [A.]

In 1690, he quitted France, and went to Leyden; where he embraced the Proteſtant religion, and was made under-

[A] The title is, "Supplementum de ſcriptoribus vel ſcriptis eccleſiaſticis a Bellarmino omiſſis, ad annum 1460, vel ad artem typographicam inventam." He publiſhed afterwards a complete body of thoſe works, with the title of, "Commentarius de ſcriptoribus eccleſiæ antiquis illorumque ſcriptis, adhunc extantibus in celebrioribus Europæ bibliothecis, a Bellarmino, Poſſevino, Phil. Labbeo, Gul. Caveo, Ellio, Du Pin, &c." 3 vols. folio. This is his principal work; but, if we may believe Le Clerc, our author did not underſtand either Greek or Latin ſufficient for it.

librarian

librarian of the univerſity; and continued at Leyden till his death, which happened in 1717. He was the author, or rather collector, of ſome other ſmall things, among which are, "Veterum aliquot Galliæ & Belgiæ ſcriptorum opuſcula ſacra," &c.

OVERALL (JOHN), a learned Engliſh biſhop, was born in 1559 [A], and, after a proper foundation in grammar-learning, was ſent to St. John's college, Cambridge, and became a ſcholar there: but, afterwards removing to Trinity-college, was choſen fellow of that ſociety. In 1696, he was appointed regius profeſſor of divinity, when he took the degree of D.D. and, about the ſame time, was elected maſter of Catharine-hall in the ſame univerſity. In 1601, he was preferred to the deanry of St. Paul's, London, by the recommendation of his patron Sir Fulk Greville, and Queen Elizabeth; and, in the beginning of James's reign, choſe prolocutor of the lower houſe of convocation. In 1612, he was appointed one of the firſt governors of the Charter-houſe hoſpital, then juſt founded by Thomas Sutton, eſq. April 1614, he was made biſhop of Litchfield and Coventry; and, in 1618, tranſlated to Norwich, where he died in May 1619. He was buried in that cathedral, where he lay unnoticed till ſome time after the reſtoration of Charles II. when Coſin, biſhop of Durham, who had been his ſecretary, erected a monument in 1669, with a Latin inſcription, in which he is declared to be, "Vir undequaque doctiſſimus, et omni encomio major.

Wood obſerves, that he had the character of being the beſt ſcholaſtic divine in the Engliſh nation; and Coſin, who perhaps may be thought to rival him in that learning, calls himſelf his ſcholar, and expreſſly declares that he derived all his knowledge from him. He is alſo celebrated by Smith, for his diſtinguiſhed wiſdom, erudition, and piety. In the controverſy, which in his time divided the Reformed churches, about predeſtination and grace, he held a middle opinion, inclining rather to Arminianiſm; and ſeems to have paved the way for the reception of that doctrine in England, where it was generally embraced a few years afterwards, chiefly by the authority and influence of archbiſhop Laud. Overall had a particular friendſhip with Gerard Voſſius, and Grotius; and was much grieved to ſee the love of peace, and the projects of this laſt great man to obtain it, ſo ill requited. He laboured heartily himſelf to accord the differences in Holland, upon what is known by the name of the Quinquarticular controverſy; as appears in part by his letters to the two learned

[A] In the inſcription on his monument, he is ſaid to die in 1619, aged ſixty years.

corre-

correſpondents juſt mentioned, ſome of which are printed in the "Epiſtolæ præſtantium virorum," &c.

But our biſhop is known in England chiefly by his "Convocation-Book," concerning which the following account, from biſhop Burnet, will not, it is preſumed, be unacceptable: "this book," ſays that hiſtorian, "was written on the ſubject of government, the divine inſtitution of which was very poſitively aſſerted. It was read in convocation, and paſſed by that body, in order to the publiſhing of it; in oppoſition to the principles laid down in the famous book of Parſons the Jeſuit, publiſhed under the name of "Doleman." But king James did not like a convocation entering into ſuch a theory of politics, ſo he diſcouraged the printing of it; eſpecially ſince, in order to juſtify the owning of the United Provinces, who had lately thrown off the Spaniſh yoke, to be a lawful government, it was laid down, that, when a change of government was brought to a thorough ſettlement, it was then to be owned and ſubmitted to as a work of the providence of God. Here it ſlept, till archbiſhop Sancroft, who had got the book into his own hands, and not obſerving the laſt-mentioned paſſage in it, reſolved to publiſh it in the beginning of king William's reign, as an authentic declaration the Church of England had made in the point of non-reſiſtance. Accordingly, it was publiſhed in 4to, as well as licenſed, by him, a very few days before he was under ſuſpenſion for not taking the oaths."

OVERBURY (Sir THOMAS), a polite Engliſh writer, memorable chiefly for his tragical end, was of an antient family, and born in 1581, at Compton-Scorſen in Warwickſhire, the ſeat of Giles Palmer, eſq. whoſe daughter was his mother. He had his ſchool-learning there, and at the age of fourteen was entered a gentleman commoner of Queen's College in Oxford, where he applied himſelf diligently to his ſtudies; and, having acquired a competent ſtock of logic and philoſophy, had a bachelor of arts degree conferred on him in 1598. Afterwards, he went to the Middle Temple, his father deſigning him for his own profeſſion, the law; but, his genius leading him to polite literature, the ſplendor and elegance of a court preſently engaged his whole attention; and it was not long before he reſolved to puſh his fortune in it. Accordingly, about the time of the coronation of James I. in 1604, he commenced an acquaintance with Car, afterwards earl of Somerſet; and that gentleman, finding Overbury's accompliſhments very ſerviceable to his ambitious views, entered into the moſt intimate connexion with him. Every one knows, from what a low ſtation Car was raiſed, and that his ignorance in literature was one motive for king James's taking him into his favour; who propoſed not only to teach him Latin,

Latin, but to make him as able a ſtateſman as the beſt of his miniſters: ſo that it is no wonder, if this favourite was glad to cultivate a familiarity with Overbury, whoſe uncommon parts and learning could not but be of uſe to him.

Car, growing in a few years into high favour with the king, made uſe of it, in 1608, to obtain the honour of knighthood for Overbury: whoſe father he likewiſe procured at the ſame time, to be made one of the judges for Wales. The year following, Sir Thomas made a tour through Holland, Flanders, and France, and publiſhed his "Obſervations" upon thoſe travels the ſame year in 4to. In 1612, he aſſiſted his friend, then become viſcount Rocheſter, in his amour with the counteſs of Eſſex: but, being afterwards diſpleaſed with his lordſhip's deſign of marrying her, he took the ſame liberty of opening his mind upon this as he had always done upon other ſubjects, and declared with great warmth againſt the match. The courtier made no ſcruple of ſacrificing his friend to his miſtreſs; and diſcloſing all to the lady, his idol, it was immediately reſolved, that the ſucceſsful iſſue of their intrigue neceſſarily required the diſpatching of Sir Thomas. Accordingly, after ſome fruitleſs trials to that purpoſe, poiſoning was reſolved on, as ſureſt in the attempt, and ſafeſt from a diſcovery, if they could get him into their power. With this view, the minion firſt obtained for him the offer of an embaſſy to Ruſſia from his majeſty; and, then prevailing on him to refuſe it, eaſily procured his impriſonment for a contempt of the king's commands. He was ſent to the Tower the 21ſt of April 1613, and all engines ſet at work to compaſs the villanous deſign. After ſome time, his father came to town, and petitioned the king for his diſcharge. He likewiſe applied to the viſcount, to whom ſeveral preſſing letters were alſo written by Sir Thomas himſelf; but all to no purpoſe. Sir Thomas had no ſuſpicion at firſt, that his impriſonment was his friend's contrivance; but, diſcovering it at length, by his delays to procure his liberty, he expoſtulated with him by letter in the ſevereſt manner, and even proceeded to threats. This terrified Rocheſter ſo much, that he charged the lieutenant of the Tower to look to Overbury well; for, if ever he came out, it would be his ruin, or one of the two muſt die. Mean while, many attempts by poiſon were made upon Overbury; none of which ſucceeded, till a glyſter was given him, Sept. the 14th, under a pretence of removing thoſe complaints, which, unknown to him, were occaſioned by their former mal-practices on him. He never ceaſed vomiting and purging till he expired; and, being of a ſtrong conſtitution, ſtruggled many hours in the agonies of death, which at length put an end to him about five the next morning. His corpſe, being

being exceedingly noiſome, was interred about three the ſame day in the Tower chapel. Immediately after his death, ſome ſuſpicion of the true cauſe of it was rumoured about; but the great perſonages concerned prevailed ſo far as to make it believed that he died of the venereal diſeaſe. Nevertheleſs, the whole was diſcovered about two years after, when the under-agents were all apprehendeed, tried, and executed. The favourite, now earl of Somerſet, as well as his counteſs (for he had married the lady ſome time before), were both tried and condemned, but pardoned by the king the following year, 1616. The counteſs, however, underwent a much more miſerable fate in her death, occaſioned by a gangrene in that part, in which ſhe had almoſt beyond all example ſhameleſsly offended. Some curious particulars on this ſubject may be ſeen in the "Extracts from the MS. Journal of Sir Simonds D'Ewes."

Sir Thomas was the author of ſeveral works in verſe and proſe; all which have been reprinted, 1753, in 8vo. His character is repreſented by an hiſtorian of thoſe times, who, having related the occaſion and circumſtances of his death, proceeds in the following terms: "in this manner fell Sir Thomas Overbury, worthy of a longer life and a better fate; and, if I may compare private men with princes, like Germanicus Cæſar; both by poiſon procured by the malice of a woman, both about the 33d year of their age, and both celebrated for their ſkill and judgement in poetry, their learning, and their wiſdom. Overbury was a gentleman of an ancient family, but had ſome blemiſhes charged upon his character, either through a too great ambition, or the inſolence of a haughty temper.——After the return from his travels, the viſcount Rocheſter embraced him with ſo entire a friendſhip, that, exerciſing by his majeſty's ſpecial favour the office of ſecretary proviſionally, he not only communicated to Sir Thomas the ſecrets, but many times gave him the packets and letters unopened, before they had been peruſed by the king himſelf: which, as it prevailed too much upon his early years, ſo as to make him, in the opinion of ſome, thought high and ambitious, yet, he was ſo far from violating his truſt and confidence, that he remains now one example among others, who have ſuffered in their perſons or their fortunes for a freedom of advice, which none but ſincere friends will give, and many are ſuch ill friends to themſelves as not to receive."

Being never married, he left no iſſue; ſo that the family-eſtate came to his younger brother, whoſe ſon, Sir Thomas Overbury, was alſo the author of ſome pieces. Theſe are, 1. "A true and perfect Account of the Examination, Trial, Condemnation, and Execution of Joan Perry and her two Sons,

Sons, for the ſuppoſed Murder of William Harriſon, written by way of Letter to Thomas Shirley, M. D. in London, 1676," 4to. This is one of the moſt remarkable incidents in ſtory. Harriſon was not really murdered, but conveyed away alive by a gang of Mohocks, and carried to Turkey; where, coming into the hands of a phyſician, he acquired ſome ſkill in that faculty; and at length, after many years abſence, found means of getting away, and returned home, to the great aſtoniſhment of every body, ſince the ſufferers for his ſuppoſed death had actually confeſſed the murder. 2. "Queries propoſed to the ſerious Conſideration of thoſe, who impoſe upon others in Things of divine and ſupernatural Revelation, and proſecute any upon the Account of Religion; with a Deſire of their candid and Chriſtian Reſolution thereof;" printed in 1677. In anſwer to which there came out the ſame year, "Ataxiæ Obſtaculum; an Anſwer to certain Queries, intituled, Queries propoſed, &c." Upon this, Sir Thomas wrote a reply, intituled, 3. "Ratiocinium Vernaculum, or, a Reply to Ataxiæ Obſtaculum, &c."

OUDRY (JOHN BAPTIST), a French painter, diſciple of Largiliere; he painted hiſtory, landſcapes, and animals, equally well—but none extraordinarily ſo. He had a great facility of *characteriſing*, with a few touches. His adoration of the Magi is his beſt hiſtory-piece. The prints of Fontaine's Fables in fol. were done from his ſketches, but not ſo well finiſhed as deſigned. He died in 1755.

OUGHTRED (WILLIAM), an Engliſh divine, celebrated for his uncommon ſkill in the mathematics, was born, about 1573, at Eton, in Buckinghamſhire; and, being bred a ſcholar upon the foundation of that ſchool, was elected thence, in 1592, to King's College in Cambridge; of which, after the regular time of probation, he was admitted perpetual fellow. He did not neglect the opportunity his education gave him, of improving himſelf in claſſical learning, as appears from ſome of his works, written in very elegant Latin; but, his genius leading him particularly to the mathematics, he applied himſelf chiefly to that ſtudy. He began at the fountain-head, and read all the ancient authors in the ſcience, as Euclid, Apollonius, Archimedes, Diophantus, and the reſt; in peruſing whoſe works, he did not content himſelf, as he tells us in the preface to his "Clavis," with barely learning their poſitions, but was diligent in looking into the ſagacity of their invention, and careful to comprehend the peculiar force and elegance of their demonſtrations.

After he had been at Cambridge about three years, he invented an eaſy method of geometrical dialling; which, though he did not publiſh it till 1647, was yet received with ſo much eſteem,

eſteem, that Mr. afterwards Sir Chr. Wren, then a gentleman-commoner of Wadham College in Oxford, immediately tranſlated it from the Engliſh into Latin. This treatiſe was added to the ſecond edition of his "Clavis," with this title, "A moſt eaſy way for the Delineation of plain Sun-dials, only by Geometry," &c. In 1599, he commenced maſter of arts, having regularly taken his bachelor's degree three years before. In 1600, he projected an horizontal inſtrument for delineating dials upon any kind of plane, and for working moſt queſtions which could be performed by the globe: which inſtrument was afterwards publiſhed, together with his "Circles of Proportion," in 1633, 4to. by William Forſter, who had been taught the mathematics by Oughtred, but was then himſelf a teacher of thoſe ſciences.

About 1603, he was preſented to the living of Aldbury, near Guilford in Surry; to which he repaired forthwith, and continued his mathematical purſuits, as he had done in college. The mathematical ſciences were the darling object of his life, and what he called "the more than Elyſian Fields." He became extremely eminent in them; inſomuch that his houſe, we are told, was continually filled with young gentlemen, who came thither for inſtruction. Lord Napier, in 1614, publiſhing at Edinburgh his "Mirifici logarithmorum canonis deſcriptio, ejuſque uſus in utraque trigonometria, &c." it preſently fell into the hands of Mr. Briggs, then geometry-reader of Greſham-College in London; and that gentleman, forming a deſign to perfect Lord Napier's plan, conſulted Oughtred upon it; who probably wrote his "Treatiſe of Trigonometry" about the ſame time, ſince it is evidently formed upon the plan of Lord Napier's "Canon." In proſecuting the ſame ſubject, he invented, not many years after, an inſtrument called "The Circles of Proportion," which was publiſhed with the horizontal inſtrument mentioned above. All ſuch queſtions in arithmetic, geometry, aſtronomy, and navigation, as depended upon ſimple and compound proportion, might be wrought by it; and it was the firſt ſliding rule that was projected for thoſe uſes, as well as that of gauging.

In 1631, our author publiſhed, in a ſmall octavo, "Arithmeticæ in numeris et ſpeciebus inſtitutio, quæ tum logiſticæ tum analyticæ, atque totius mathematicæ clavis eſt." About 1628, the earl of Arundel living then at Weſt-Horſely, though he afterwards bought a houſe at Aldbury, ſent for Oughtred to inſtruct his ſon Lord William Howard in the mathematics; and this "Clavis" was firſt drawn up for the uſe of the young nobleman. In this little manual, although intended for a beginner, were found ſo many excellent theorems, ſeveral of

which

which were entirely new, both in algebra and geometry, that it was univerſally eſteemed, both at home and abroad, as a ſurprizingly-rich cabinet of mathematical treaſures: and the general plan of it has been ſince followed by the very beſt authors upon the ſubject; by Sir Iſaac Newton, in his "Arithmetica Univerſalis," and in Mr. Maclaurin's "Algebra," printed 1748. There is in it, particularly, an eaſy and general rule for the ſolution of quadratic equations, which is ſo complete as not to admit of being farther perfected: for which reaſon it has been tranſcribed, without any alteration, into the elementary treatiſes of algebra ever ſince. It is no wonder, therefore, that the "Clavis" became the ſtandard-book with tutors for inſtructing their pupils in the univerſities; eſpecially at Cambridge, where it was firſt introduced by Seth Ward, afterwards biſhop of Saliſbury. It underwent ſeveral editions, to which the author ſubjoined other things.

Notwithſtanding all Oughtred's mathematical merit, he was, in 1646, in danger of a ſequeſtration by the committee for plundering miniſters; in order to which, ſeveral articles were depoſed and ſworn againſt him: but, upon his day of hearing, William Lilly, the famous aſtrologer, applied to Sir Bulſtrode Whitelocke and all his old friends, who appeared ſo numerous in his behalf, that though the chairman and many other Preſbyterian members were active againſt him, yet he was cleared by the majority. This Lilly tells us himſelf, in the "Hiſtory of his own Life," where he ſtyles Oughtred the moſt famous mathematician then of Europe. "The truth is," continues this writer, "he had a conſiderable parſonage; and that alone was enough to ſequeſter any moderate judgement: beſides, he was alſo well known to affect his majeſty." He died in 1660, aged 86, and was buried at Aldbury. Collier, in his "Dictionary," tells us, that he died about the beginning of May 1660; for that, upon hearing the news of the vote at Weſtminſter, which paſſed for the Reſtoration of Charles II. he expired in a ſudden extacy of joy. David Lloyd, in his "Memoirs," has given the following ſhort character of him; "that he was as facetious in Greek and Latin as ſolid in arithmetic, geometry, and the ſphere of all meaſures, muſic, &c. exact in his ſtyle as in his judgement; handling his tube and other inſtruments at eighty as ſteadily as others did at thirty; owing this, as he ſaid, to temperance and archery: principling his people with plain and ſolid truths, as he did the world with great and uſeful arts; advancing new inventions in all things but religion, which, in its old order and decency, he maintained ſecure in his privacy, prudence, meekneſs, ſimplicity, reſolution, patience, and contentment." He had one ſon, whom he put an apprentice to a watchmaker, and wrote a book of inſtructions in that art for his uſe.

He left behind him a great number of papers upon mathematical ſubjects; and, in moſt of his Greek and Latin mathematical books, there were found notes in his own handwriting, with an abridgement of almoſt every propoſition and demonſtration in the margin, which came into the muſeum of the late William Jones, eſq. F. R. S. Theſe books and manuſcripts then paſſed into the hands of Sir Charles Scarborough, the phyſician; the latter of which were carefully looked over, and all that were found fit for the preſs, printed at Oxford, 1676, under the title of, "Opuſcula Mathematica hactenus inedita." This collection contains the following pieces; 1. "Inſtitutiones mechanicæ." 2. "De variis corporum generibus gravitate et magnitudine comparatis." 3. "Automata." 4. "Quæſtiones Diophanti Alexandrini, libri tres." 5. "De triangulis planis rectangulis." 6. "De diviſione ſuperficiorum." 7. "Muſicæ elementa." 8. "De propugnaculorum munitionibus." 9. "Sectiones angulares." In 1660, Sir Jonas Moore annexed to his arithmetic, then printed in octavo, a treatiſe, intituled, "Conical ſections; or, the ſeveral ſections of a cone; being an analyſis or methodical contraction of the two firſt books of Mydorgius, and whereby the nature of the parabola, hyperbola, and ellipſis, is very clearly laid down. Tranſlated from the Papers of the learned William Oughtred."

OVIDIUS (Publius Naso), one of the fineſt poets of the Auguſtan age, was the ſon of a Roman knight, and born at Sulmo, a town in the country of the Peligni. He was born in the year of Rome 710; that memorable year, when the conſuls, Hirtius and Panſa, were ſlain in the battle of Mutina againſt Antony. From his youth, his inclinations lay towards poetry; which, however, upon his father's intreaties, he forſook, and ſtudied the law, forming himſelf to the bar. How his father diſſuaded him from poetry is pleaſantly deſcribed by himſelf:

Sæpe pater dixit, ſtudium quid inutile tentas?
Mæonides nullas ipſe reliquit opes:

alluding to the meanneſs of Homer's circumſtances. He ſtudied eloquence under thoſe eminent maſters, Aurelius Fuſcus and Porcius Latro, whoſe characters are finely drawn by Seneca, who alſo mentions Ovid's improvements under them; inſomuch that he determined ſeveral private cauſes very judiciouſly, and frequently pleaded with great force of eloquence in the court of the centumviri. He was likewiſe made one of the triumviri, who were magiſtrates of great authority, and tried capital cauſes.

Soon

Soon after he had put on the *toga virilis*, which was done at ſeventeen, Auguſtus honoured him with the *latus clavus*, an ornament only worn by perſons of quality; but, upon the death of his elder brother, by which he came to an eaſy fortune, he bad adieu to law and the bar, and devoted himſelf entirely to the Muſes. His fine parts were ſoon diſtinguiſhed by the Roman wits, and introduced him to Tibullus, Severus, Sabinus, Flaccus, &c. all men of quality and polite letters: and the learned Hyginus is ſaid likewiſe to have been his intimate friend. He ſoon diſcovered a genius adapted to all kinds of poetry; in which he might have excelled, if he had had but calmneſs and application, to correct the luxuriance of a moſt fertile fancy. He was exceedingly amorous in his youth, and addicted beyond meaſure to venereal pleaſure. Bayle ſays, it was almoſt his only vice; and it is very well it was, ſince he ſeems to have known no bounds in tranſgreſſing. He did not content himſelf with loving, and making conqueſts in the way of gallantry, but he likewiſe taught the art of loving, and of being beloved; that is, he reduced into a ſyſtem a moſt pernicious ſcience, of which nature gives us but too many leſſons, and which only tends to the diſhonour of families. This poet's writings on love are the obſceneſt pieces we have remaining of antiquity: not that we find in them the obſcene expreſſions of Catullus, Horace, Martial, and Juvenal, or the ſcandals of the ſin againſt nature, of which theſe poets ſpeak ſo freely; but the delicacy, the well-choſen terms which Ovid excelled in, render his works the more dangerous, ſince by this means they repreſent, in a very intelligible and elegant manner, all the moſt laſcivious tricks and impurities of love. Nor does he write in all this upon the credit of others, but from his own practice. It is true, that in his "Apology," which he compoſed in the place of his exile, he proteſts he had not committed the actions he deſcribed, and that his head had a greater ſhare in theſe deſcriptions than his heart: but he is hardly to be credited in this, ſince it is not eaſy to conceive that any man, who had not been deeply immerſed in lewdneſs, ſhould have been able to deſcribe its various tricks and habits in the manner he has done.

In the mean time, he found leiſure from his gallantries to indulge his paſſion for poetry; and wrote ſeveral things of various kinds. He wrote "Heroic Epiſtles," and "Faſti." He wrote a poem "De Piſcibus," which Oppian is ſaid to have imitated in his "Halieutics;" and ſome ſay other things, which are loſt. There was alſo a tragedy of his compoſing, called "Medea;" much commended by Quintilian, and generally admired by the ancients as an excellent piece. His laſt work before his baniſhment was the "Metamorphoſes," which

is in many reſpects his fineſt work, although it did not receive his laſt hand. It was chiefly from this work, that he expected immortality; but, finding himſelf condemned to baniſhment, he threw it into the fire, either out of ſpite, or becauſe he had not put the finiſhing hand to it. Some copies, which had been taken of it, were the cauſe of its not being loſt. Ovid lived moſtly at Rome, near the capital, or only retired to his fine gardens a little out of the town in the Appian way; though he had another villa in his native country. He married young, and had three wives, two of whom he repudiated ſoon after marriage: his laſt wife Perilla, who remained inviolably faithful to him even after he was baniſhed, he tenderly loved, and has frequently celebrated her beauty and virtue.

Thus the poet paſſed the better part of his life, in a full enjoyment of his friends and the Muſes; when, by ſome indiſcretion in his conduct, or by an accidental diſcovery of ſome paſſages at court, he incurred the diſpleaſure of Auguſtus; and by him was baniſhed at fifty years of age to Tomi, a town in Pontus, ſituated on the Black Sea. He was baniſhed for writing looſe verſes, and corrupting the Roman youth; but it is agreed on all hands, and is in effect owned by himſelf, that this was rather the pretence than real cauſe of his exile. He ſays, in ſeveral parts of his works, that the cauſes of his miſery were two: his having compoſed books on "the Art of Love," and his having ſeen ſomething. He does not tell us what it was he ſaw, but gives us to underſtand, that his books contributed leſs to his diſgrace than that did; and, on his complaining to Love, that, after labouring to enlarge his empire, he obtained nothing for his reward but baniſhment, Love anſwers, "You know very well, that was not the thing which did you moſt harm."

Utque hoc, ſic utinam defendere cætera poſſes,
Scis aliud, quod te læſerit, eſſe magis.

He compares himſelf to Actæon, who had undeſignedly ſeen Diana naked, and ſuffered for it:

Cur aliquid vidi? cur noxia lumina feci?
Cur imprudenti cognita culpa mihi eſt?
Inſcius Actæon vidit ſine veſte Dianam:
Præda fuit canibus non minus ille ſuis.

Various conjectures have been made upon what it was he ſaw. Some have perſuaded themſelves, that he ſurpriſed Auguſtus in a flagrant crime with his daughter Julia; and this perſuaſion they ground upon a paſſage of Suetonius, where

where the emperor Caligula is ſaid to have declared his mother to have ſprung from the inceſtuous commerce of Auguſtus with Julia. But Suetonius ſays nothing to countenance this report of Caligula; rather otherwiſe, for he calls it "inſectatio Auguſti:" nay, Suetonius does not ſay, that there was any report of ſuch a commerce, which, if there had, he certainly would have made known; for he took a particular pleaſure in relating ſuch anecdotes. Others again have fancied, that he himſelf had been too familiar with that wanton princeſs: but this ſuppoſition is attended with inſuperable difficulties, and plainly inconſiſtent with all he has hinted about the cauſe of his exile, which was not love, but ſomething he had ſeen; ſo that we, like others before us, muſt be content to leave this matter juſt as we find it.

But, let the fault be what it would, Auguſtus continued inexorable; nor could his moſt ſubmiſſive importunities and flattering addreſſes, although often repeated, get him recalled, or ſo much as removed to a better place of baniſhment. He praiſed the emperor with ſuch extravagance as bordered even upon idolatry; and made an idol of him literally, as ſoon as he heard of his death: for, he not only wrote his elogy, but conſecrated a chapel to him, where he went every morning to invocate him. The ſucceſſor, no doubt, had his ſhare in this adoration, and was probably the real motive to it: but all would not do; the court continued as inexorable under Tiberius as before; and the unhappy Ovid died in exile at near ſixty years of age. His death, according to Apuleius, happened the ſame day with that of Livy. He was, as he has deſcribed himſelf, of a pale complexion, middle ſtature, ſlender, and not large-limbed, yet ſtrong and nervous. He was greatly honoured and reſpected by the Barbarians, who made a general mourning at his death, and buried him in a ſtately monument before the gates of their city. He wrote an infinite number of verſes in his exile, of which remain his "Triſtium," and "Epiſtles ex Ponto:" and, as Cowley remarks, one may ſee, by the ſtyle of theſe, very unlike that of his "Metamorphoſes," the humble and dejected ſpirit with which he wrote. The cold of the country, and his own deſpair, had benumbed his faculties; and, though it is indeed Ovid that writes at Tomi, yet how much changed from Ovid who wrote at Rome!

His works are well known, and his poetical talents have with juſtice ranked him among the firſt of Roman poets. It is allowed, that he was the beſt-bred gentleman of all the geniuſes of the age he lived in. No man, as Scaliger ſays, ever did or can imitate the eaſineſs of Ovid's ſtyle: his great fault was, that he had too much wit, and too much luxuri-

ancy of fancy, which he either knew not how, or had not patience, to correct. The moſt celebrated of the elegiac writers were, Tibullus, Propertius, and Ovid: Tibullus is elegant and polite; Propertius, high and noble; but Ovid, more natural and moving. The ſix books of his "Faſti," which he ſent to Germanicus, contain variety of choice learning. Selden calls this poet "a great canon lawyer," merely from theſe books; as giving the beſt account of the religion and feſtivals of the old Romans. The "Epiſtles" are reckoned the moſt polite part of his works: Rapin calls them "the flower of the Roman wit." His "Art of Love," and "Amorous Poems," are finely written, but infinitely pernicious to morals. The emperor Ælius Verus was ſo delighted with his "De arte amandi," that he often read it in bed, and laid it under his pillow when he went to ſleep: it is much to be feared, that many others have done the ſame. Ciofanus ſays, Ovid was ſo exquiſitely ſkilled in the Latin tongue, that, if the Roman language was utterly loſt, and nothing left but his works, they alone would be ſufficient to retrieve it. He is much nearer the truth than thoſe critics, who have deſpiſed the Latin of this poet as if he were as corrupt in his ſtyle as in his morals. Theſe, as Bayle ſays, would have met with a ſorry reception from Alphonſo, king of Naples; who, being with his army in the neighbourhood of Sulmo, aſked if it is certain that Ovid was born there? and, being informed it was, ſaluted the town, and paid his acknowledgements to the genius of the country, which had produced ſo great a poet. He added, that he would willingly reſign part of his territories, to call to life again that man, whoſe memory was dearer to him than the poſſeſſion of Abruzzo.

The beſt editions of "Ovid" are, that of Daniel Heinſius by Elzevir, 1629, three vols. 12mo.; that in uſum Delphini, 1688, four vols. 4to.; that of Leyden, 1702, three vols. 8vo.; and that of Burman, Leyden, 1714, four vols. 4to.

OWEN (Dr. JOHN), an eminent Engliſh divine among the Independents, and ſometimes ſtyled the Prince, the Oracle, and the Metropolitan, of that ſect, was born in 1616 at Hadham in Oxfordſhire, of which place his father was vicar. He had his ſchool-learning at Oxford; and, being a boy of extraordinary parts, made ſo quick a proficiency, that he was admitted into Queen's College at twelve years of age, under Dr. Barlow, afterwards biſhop of Lincoln. He took his firſt degree in arts in 1632, and his ſecond in 1635: but, being ſoon after diſſatisfied with the new ſtatutes of archbiſhop Laud their chancellor, he refuſed to comply with them. Upon this, his friends forſook him, as infected with Puritaniſm; and, from the reſentment of the Laudean party, his ſituation in the college

college became by degrees ſo uneaſy, that he was forced to leave it in 1637. This he eſteemed a ſuffering for conſcience-ſake; and hence gave way to unfavourable thoughts of the church-eſtabliſhment.

He had hitherto been educated by an uncle, a gentleman of a fair eſtate in Wales, who had a deſign alſo to make him his heir: but, all ſupplies from him being diſcontinued, ſomething was to be done for a ſupport. Accordingly he took orders, and became chaplain, firſt to Sir Robert Dormer of Aſcot, in Oxfordſhire, being tutor at the ſame time to his eldeſt ſon; and, next, to John Lord Lovelace of Hurley in Berkſhire. He was in this laſt gentleman's ſervice at the breaking-out of the civil wars, when he openly avowed the cauſe of the Parliament; and this conduct was ſo vehemently reſented by his uncle, a zealous Royaliſt, that he abſolutely diſcarded him, and left his eſtate to another. Lord Lovelace, however, though ſiding with the king, yet continued to uſe his chaplain with great civility; but, going at length to the king's army, Owen went up to London, and ſhortly after was perfectly converted to the principles of the nonconformiſts.

In 1642, came out his book, called, "A Diſplay of Arminianiſm," which met with ſuch a reception, that it laid the foundation of his future advancement. The committee for purging the church of ſcandalous miniſters paid ſuch a regard to it, that White their chairman ſoon after ſent a ſpecial meſſage to the author; with a preſentation to the living of Fordham, in Eſſex, which he accepted, and took a wife ſoon after. He had been at Fordham about a year and a half, when, upon a report that the ſequeſtered incumbent was dead, the patron, who had no kindneſs for Owen, preſented another to the living; upon which the earl of Warwick, being patron of the church of Coggeſhall, a market-town about five miles diſtant, very readily gave him that living. Hitherto he had followed the Preſbyterian way; but he had not been long at Coggeſhall, when he declared on the ſide of independency; and he formed a church there upon theſe principles, which continued long in a flouriſhing ſtate, and was in good condition ſo lately as 1721.

His fame began now to ſpread through the city and country; and, the Independent party prevailing, he was ſent for to preach before the Parliament, on one of their faſt-days, April 29, 1646. When Colcheſter was beſieged in 1648, Fairfax, quartering ſome days at Coggeſhall, became acquainted with our miniſter; and, upon the ſurrendry of the town to the Parliament-forces, he preached the thankſgiving-ſermon there upon that occaſion. He was again required to preach before the houſe of commons, Jan. 31, 1648-9, the

day after the murder of king Charles; and afterwards on Feb. the 28th, being the day of humiliation for the intended expedition to Ireland. Cromwell, who had never heard Owen preach before, was preſent at this laſt diſcourſe, and was extremely pleaſed with it. Our preacher deſigned to go to his cure at Coggeſhall within two days, but thought himſelf obliged to make his compliments to Fairfax firſt. While he was waiting for admiſſion, in comes Cromwell, who at ſight came directly up to him; and, laying his hand familiarly on his ſhoulder, ſaid, "Sir, you are the perſon that I muſt be acquainted with." Owen replied, "that will be more to my advantage than yours, Sir." "We ſhall ſoon ſee that," ſays Cromwell; and, taking him by the hand, led him into Fairfax's garden, and from that time held a moſt intimate friendſhip with him as long as he lived.

For the preſent, Cromwell deſired his company into Ireland, and that he would reſide there in the college of Dublin, which he did, but returned in about half-a-year. Sept. 1650, he went, by Cromwell's appointment, into Scotland; but returned thence alſo after about half-a-year's ſtay at Edinburgh. By an order of Parliament, ſoon after, he was promoted to the deanry of Chriſt-church; whither he went to reſide in 1651. Cromwell was now the chancellor of the univerſity; and, Sept. 1652, nominated our dean his vice-chancellor. He was created doctor of divinity by diploma, Dec. 1653. In the Protector's Parliament, which met Sept. 3, 1654, our vice-chancellor offered himſelf a candidate for the univerſity; and, to remove the objection of his being a divine, it is ſaid, he renounced his orders, and pleaded that he was a layman. Accordingly, he was returned; but, his election being queſtioned by the committee of elections, he ſat only a ſhort time in the houſe. He was continued in the poſt of vice-chancellor for five years, by which office he had it in his power to ſhew his diſlike to the habits and other forms required by the Laudean ſtatutes. He exerted this power to the utmoſt; nevertheleſs, it muſt be obſerved, in juſtice to him, that he gave many inſtances of moderation. Though he was often urged to it, yet he never moleſted the meeting of the Royaliſts at the houſe of Dr. Willis the phyſician; where divine ſervice was performed, according to the liturgy of the church of England, not far from his own lodgings at Chriſt-Church. In his office alſo of commiſſioner for ejecting ſcandalous miniſters, for ſuch he was, he frequently over-ruled his brethren in favour of ſuch Royaliſts as were eminently deſerving; and particularly in the caſe of Dr. Edward Pococke.

Richard Cromwell ſucceeding his father as chancellor in 1657, Owen was removed from the vice-chancellorſhip; as he

he was alſo from Richard's favour, when he became protector the following year. This blow came from the preſbyterians, who were exceedingly bitter againſt him. Burnet relates an extraordinary piece of behaviour in Owen, upon the death of Oliver. He tells us, that Tillotſon, happening to be at Whitehall on a faſt-day of the houſehold, about a week after, went out of curioſity into the preſence-chamber, where the ſolemnity was kept; and ſaw there on one ſide of the table the new Protector, with the reſt of his family; and, on the other, ſix preachers, among whom were Dr. Owen, Dr. Goodwin, Mr. Caryl, and Mr. Sterry, with whoſe ſallies of enthuſiaſm Tillotſon was much diſguſted, God being in a manner reproached with the late Protector's ſervices, and challenged for taking him away ſo ſoon. Goodwin, who had pretended to aſſure them in a prayer, a few minutes before he expired, that he was not to die, had now the confidence to ſay to God, "Thou haſt deceived us, and we are deceived." And Sterry, praying for Richard, uſed words next to blaſphemy, "Make him the brightneſs of the father's glory, and the expreſs image of his perſon." No particular expreſſion of Owen is recorded; yet no one can doubt of his boldneſs after the peruſal of his "Sermon upon the death of Ireton," whom he canonizes for a ſaint, and compares with the prophet Daniel.

At the dawn of the Reſtoration in 1659, he was ejected from the deanry of Chriſt-church: however, he had taken care to provide himſelf a comfortable retreat at Stadham, having a little before purchaſed a good eſtate with an handſome houſe upon it. He employed his talents in preaching, as oft as he had opportunity; and in writing books, ſome of which had a real uſe and value. One of theſe, intituled, "Animadverſions on Fiat Lux," in 1662, coming to the hands of lord Clarendon, ſo much pleaſed him, that he ſent for Owen by Sir Bulſtrode Whitelocke; and, acknowledging the ſervice done to Proteſtantiſm by this book, offered to prefer him in the church, if he would conform: but Owen refuſed the condition. It would be wrong, however, to form a judgement of the book upon this compliment, ſince it is more than probable, that the chancellor acted herein from principles of policy. Nevertheleſs, it muſt be confeſſed, that Owen had uncommon parts and learning; and what would have ſufficed to have made him an uſeful and valuable man in his generation, if they had not been employed in the cauſe of fanaticiſm and rebellion. Yet he had moderation enough in his temper to draw reſpect and eſteem from perſons of oppoſite principles; and he had alſo friends among nobility and biſhops; among the latter of whom were Wilkins biſhop of Cheſter, and Barlow biſhop of Lincoln, formerly his tutor.

Some years before he died, he was often ill, and even kept his chamber and bed; yet, whenever he was able to ſit up, would be continually writing. He had lived in London almoſt ever ſince the Reſtoration; but, his infirmities growing upon him, he went to Kenſington for the benefit of the air, and ſpent ſome time there. Thence he removed to Ealing, to a houſe of his own, where he died Aug. 24, 1683, in his 67th year.

He was a very voluminous writer; his works amounting to ſeven volumes in folio, twenty in quarto, and about thirty in 8vo. They are now ſeldom to be ſeen, much leſs read. His character is repreſented differently, according to the affections of the deſigner. Wood, after cenſuring him in many reſpects, declares however, that, "to ſpeak impartially, he was a perſon well ſkilled in the tongues, Rabbinical learning, and Jewiſh rites and cuſtoms; that he had a great command of his Engliſh pen, and was one of the genteeleſt and faireſt writers who have appeared againſt the Church of England."

OWEN (JOHN), in Latin called Audoënus, an Engliſh epigrammatiſt, was born at Armon in Caernarvonſhire; and, being bred at Wincheſter ſchool, was choſen thence a ſcholar of New-college in Oxford, of which he became fellow in 1582. He proceeded LL. B. in 1690, but, quitting his fellowſhip the next year, taught ſchool at Trylegh near Monmouth; and, about 1594, was choſen maſter of the free ſchool founded by Henry VIII. at Warwick. He conſtantly laboured under that epidemical diſeaſe of the poets, indigence; which too proceeded from the ordinary cauſe, of having more wit than wiſdom. He had a rich uncle, upon whom lay his chief dependence, who was either a Papiſt, or at leaſt popiſhly inclined: yet, Owen's genius being peculiarly turned for epigrams, he was not able to reſiſt the charm of the following ſatirical diſtich upon that religion:

"An fuerit Petrus Romæ ſub judice lis eſt:
"Simonem Romæ nemo fuiſſe negat."

Whether at Rome Peter e'er was or no,
Is much diſputed ſtill, I trow:
But Simon's being there, on neither ſide
Was ever doubted or denied.

This he printed, among others, in 1606, at London; whence the book, coming quickly into the inquiſitor's hands at Rome, was put into the "Index Expurgatorius;" whereupon the uncle ſtruck him out of his will, and reſolved to take no more

more notice of him [A]. However, he found a patron in his relation and countryman Williams, biſhop of Lincoln, and lord keeper of the great ſeal, who contributed to ſupport him ſeveral years during his life; and, after his death, which happened in 1622, erected a monument to his memory, with his buſt in braſs, crowned with laurel, on the pillar next to the conſiſtory ſtairs in St. Paul's cathedral, London, where he was interred. Under the buſt is an hexaſtic epigram, from which we learn, that his perſon was little as well as his fortune, but not ſo his fame.

His epigrams firſt came out in the following order of time: 1. "Epigram. lib. 3. ad Mariam Nevill comitis Dorceſtriæ filiam dicati, 1606," 8vo. printed twice that year. 2. "Epigram. liber ſingularis, ad doctiſſimam heroinam D. Arabellam Stuart." 3. "Epigram. lib. 3. ad Hen. principem Cambriæ duo; ad Carolum Ebor. unus." 4. "Epigram. ad tres Mæcenates, libri tres, &c." 5. "Monaſtica quædam Ethica et Politica veterum ſapientium:" all which, coming out as ſucceſſive additions to the ſeveral editions of the three firſt books, were at length publiſhed in one volume 8vo. and 12mo. both in England and foreign countries. A ſelect number of them were tranſlated into Engliſh verſe by John Vicars, uſher of Chriſt-church hoſpital, London, and publiſhed in 1619. Thomas Beck alſo, of the Inner Temple, gent. tranſlated 600 of them into Engliſh verſe, which were printed with Martial "de Spectaculis," or the rarities to be ſeen in Rome, and with the moſt ſelect epigrams of Sir Thomas More; to which is annexed a century of heroic epigrams, all publiſhed under the title of "Parnaſſi Puerperium, London, 1659," 8vo. Laſtly, Thomas Harvey engliſhed moſt or all of them. There is alſo a Spaniſh tranſlation of them, printed under this title, "Agadezas du Juan Owen traduzidas par Fr. de la Torre, Madrid, 1674, and 1682," in two vols. 4to. Laſtly, a French tranſlation of a ſelect number of them, intituled, "Les Epigrams d'Owen, traduis en François par N. le B. [Brun]," was printed at Paris in 1709, 12mo.

OWEN (HENRY Dr.) was the ſon of Mr. John Owen, a gentleman of a good eſtate in Merionethſhire. He was educated firſt at Ruthin ſchool, and afterwards at Jeſus-college, Oxford. The natural bent of his inclination led him to mathematical ſtudies, which he purſued with great ardour and perſeverance during the firſt part of his reſidence at the uni-

[A] Moreri tells us, that this ſtory is treated as a fable by La Monnoye, who defends Owen againſt Baillet's virulence, in reſpect to his obſcenities; remarking, that they are nothing in compariſon of thoſe of Aretin, Franes, Molza, and Bernia; all which Baillet had paſſed in ſilence, under the articles of thoſe authors.

verſity.

verſity. He was ordained deacon and prieſt at the uſual age, but took his doctor's degree in phyſic, which he practiſed for a ſhort time, though he afterwards acceptedof a curacy in Glouceſterſhire. From this time he gave himſelf wholly up to the ſtudy of divinity; and they, who have ſearched the deepeſt into the truth of revelation, will be the beſt judges of the extent of his knowledge. His firſt publication was a ſhort "Treatiſe on Trigonometry;" his ſucceeding works were entirely confined to divinity. Of theſe, the principal were "Obſervations on Scripture Miracles." "Remarks on the Four Goſpels." "Directions to Young Students in Divinity." "An Enquiry into the Septuagint Verſion." "Two Volumes of Sermons preached at Boyle's Lectures." "An Introduction to Hebrew Criticiſm." His laſt publication was "The Modes of Quotation, uſed by the Evangelical writers, explained and vindicated." Dr. Owen married the daughter of Dr. Butler, firſt, biſhop of Norwich, and afterwards of Ely; and left a ſon and five daughters. He had a truly great and pious frame of mind, and perhaps was ſuperior, in biblical erudition, to moſt of his contemporaries. He died at the cloſe of the year 1795, in the 80th year of his age. It ought not to be omitted that the valuable "Conjectures on the New Teſtament," by Bowyer, were enriched with many valuable notes by Dr. Owen; and Mr. Bowyer teſtified his gratitude by leaving his friend the doctor a legacy of 100l. It is no violation of candour to ſay, that Dr. Owen's worth, talents, and piety, will tranſmit his name to poſterity. He had, through his long and uſeful life, no other preferment than the vicarage of Edmonton, and the living of St. Olaves's in London.

OWEN (George), an eminent phyſician in his day, was born in the dioceſe of Worceſter, and educated at Oxford. He became probationer-fellow of Merton-college in 1519, and took the ſeveral degrees in phyſic, being made doctor in 1527. He was, ſoon after his graduation, made phyſician to Hen. VIII. whoſe will he witneſſed, and who left him therein a legacy of 100l. He ſerved alſo, as phyſician to Edw. VI. and Queen Mary, the former of whom he brought into the world by means of the Cæſarian operation which he performed on his mother. By this it would appear, ſays Mr. Aikin, that he performed as a man-midwife. In 1544, he was made a fellow of the college of phyſicians, and ſome time after was conſulted, in the caſe of a difference between the college of phyſicians and the univerſity of Oxford, concerning the admiſſion of an illiterate perſon to a degree, who was rejected by the college upon their examination. Cardinal Pole, then chancellor of the univerſity, was appealed to, and obliged the gentlemen to conſult Dr. Owen, and Dr. Huys, the queen's phyſician,

phyſician, *de inſtituendis rationibus quibus Oxonienſis academia in admittendis Medicis uteretur*. An agreement was accordingly made, which the chancellor approved and ratified by his authority. He died Oct. 10, 1558, and was buried in St. Stephen's Walbrook. Tanner mentions the following work of his writing, "A meet Diet for the new Ague, ſet forth by Dr. Owen," fol. 1558.

OWEN (CHARLES), was born in Montgomeryſhire, 1654, and educated at a private academy in Shrewſbury, in 1680. He was privately ordained miniſter of a congregation at Bridgnorth; but the violence of the times drove him from his people, and obliged him to take ſhelter in London, where he continued till king James publiſhed his toleration, when he returned to Bridgnorth, and afterwards removed to Eleſmere, in Shropſhire. There he continued to officiate till his death, which happened in 1712, when he was 58 years old. He wrote ſeveral controverſial tracts in favour of the diſſenters.

OWTRAM (WILLIAM), prebendary of Weſtminſter in the reign of Charles II. He was a man of great charity and piety, and a moſt excellent preacher. He was eminent for his knowledge in almoſt every branch of ſcience; particularly for his Rabbinical learning, of which he has given a proof to the world in his book "de Sacrificiis." Dr. Outram died in 1679.

OZANHAM (JAMES), an eminent French mathematician, was deſcended from a family of Jewiſh extraction, but which had long been converts to the Romiſh faith, and ſome of whom had held conſiderable places in the parliaments of Provence. He was born at Boligneux, in Breſſia, in 1640; and being a cadet, though his father had a good eſtate, it was thought proper to breed him to the church, in order to qualify him for ſome ſmall benefices which belonged to the family. Accordingly he took the tonſure; and ſtudied divinity four years: but this was purely in obedience to his father; upon whoſe death, he devoted himſelf entirely to the mathematics, which had ever been his inclination. Some mathematical books, which fell into his hands, firſt excited his curioſity; and, genius concurring, he made ſo great a progreſs without any maſter, that, at fifteen, he wrote a treatiſe of that kind. He now reſolved to ſtick to mathematics without a patrimony; and, for a ſupport, therefore, went to teach them at Lyons. The project ſucceeded very well there, and after ſome time his generoſity procured him a better reſidence. Among his ſcholars were two foreigners, who, being diſappointed of ſome bills of exchange for a journey to Paris, expreſſed their uneaſineſs to him. He aſked them how much would do; and, being told

fifty

fifty piſtoles, he lent them the money immediately, even without their note for it. Upon their arrival at Paris, mentioning this generous action to Mr. Dagaeſſeau, father of the chancellor, this magiſtrate was touched with it; and engaged them to invite Ozanham to Paris, with a promiſe of his favour. The opportunity was eagerly embraced; and he was ſcarcely arrived at that city, when his mother falling ſick deſired to ſee him. He haſtened to her, but found her dead: ſhe had deſigned to make him her heir, but was prevented by her eldeſt ſon. Our cadet therefore returned to Paris, and broke off all correſpondence with a family, of which he enjoyed nothing but the name.

The buſineſs of teaching the mathematics brought him in a conſiderable income; but he wanted prudence for ſome time to make the beſt of it. He was young, handſome, and ſprightly; loved both gaming and gallantry, which continually drained his purſe. Among others, he had a love-intrigue with a woman, who lodged in the ſame houſe with him, and ſet herſelf out for a perſon of condition. She and her gallant were not ſparing of his louis-d'ors to ſupport it. However, this expence in time led him to think of matrimony; and thus, being born under an unthriving planet, he married a woman with almoſt no fortune. It is true, ſhe made amends for that defect by her modeſty, virtue, and ſweet temper; ſo that, though the ſtate of his purſe was not amended, yet he had more home-felt enjoyment than before, being indeed completely happy in her as long as ſhe lived, and made very much otherwiſe by her death, in 1701. Neither did this misfortune then come ſingle: for, the war breaking out at the ſame time, on account of the Spaniſh ſucceſſion, ſwept away all his ſcholars, who, being foreigners, were obliged to leave Paris. Thus he ſunk into a very melancholy ſtate; under which indeed he received ſome relief, from the honour of being admitted, this ſame year, an eleve of the Royal Academy of Sciences.

He ſeems to have had a preſentiment of his death, from ſome lurking diſorder within, of which there appeared no outward ſymptoms. In that perſuaſion, he refuſed to engage with ſome foreign noblemen, who propoſed to be his ſcholars; alleging, that he ſhould not live long enough to carry them though their intended courſe. Accordingly, he was ſeized ſoon after with an apoplexy, which carried him out of the world in leſs than two hours, April 3, 1717, aged 77. He was of a mild and calm diſpoſition, a cheerful and pleaſant temper, endeared by a generoſity almoſt unrivalled. His manners were irreproachable after marriage; and he was ſincerely pious, and zealouſly devout, ſtudiouſly avoiding to meddle in theological queſtions. He uſed to ſay, that it was the buſineſs of

of the Sorbonne doctors to diſcuſs them, of the Pope to decide them, and of a mathematician to go ſtraight to heaven in a perpendicular line. He left no iſſue; for, though his wife brought him no leſs than a dozen children, yet they all died young.

OZELL (JOHN), a writer to whoſe induſtry, if not to his genius, the world lies under very conſiderable obligations, received the firſt rudiments of his education from Mr. Shaw, an excellent grammarian, and maſter of the free-ſchool at Aſhby de la Zouch, in Leiceſterſhire. He afterwards completed his grammatical ſtudies under the rev. Mr. Mountford, of Chriſt's Hoſpital, where having attained a great degree of perfection in the dead languages, viz. the Latin, Greek, and Hebrew, it was the intention of his friends to have ſent him to the univerſity of Cambridge, there to finiſh his ſtudies, with a view to his being admitted into holy orders. But Mr. Ozell, averſe to the confinement of a college-life, and perhaps diſinclined to the clerical profeſſion, and deſirous of being ſooner brought out into and ſettled in the world than the regular courſe of academical gradations would permit, ſolicited and obtained an employment in a public office of accounts; with a view to which, he had taken previous care to qualify himſelf, by a moſt perfect knowledge of arithmetic in all its branches, and a great degree of excellence in writing all the neceſſary hands. Notwithſtanding, however, this grave attention to buſineſs, he ſtill retained an inclination for, and an attention to, even polite literature, that could ſcarcely have been expected; and, by entering into much converſation with foreigners abroad, and a cloſe application to reading at home, he made himſelf maſter of moſt of the living languages, more eſpecially the French, Italian, and Spaniſh, from all which, as well as from the Latin and Greek, he has favoured the world with many valuable tranſlations. His plays, though all tranſlations, are very numerous, there being included in them a complete Engliſh verſion of the dramatic pieces of that juſtly-celebrated French writer, Moliere, beſides ſome others from Corneille, Racine, &c. the titles of which are to be found in the "Biographia Dramatica."

Mr. Ozell had the good fortune to eſcape all thoſe viciſſitudes and anxieties in regard to pecuniary circumſtances which too frequently attend on men of literary abilities; for, beſides that he was, from his earlieſt ſetting out in life, conſtantly in poſſeſſion of very good places, having been for ſome years auditor-general of the city and bridge accounts, and, to the time of his deceaſe, auditor of the accounts of St. Paul's cathedral and St. Thomas's Hoſpital, all of them poſts of conſiderable emolument; a gentleman, who was a native of the

ſame

ſame country with him, who had known him from a ſchool-boy, and it is ſaid lay under particular obligations to his family, dying when Mr. Ozell was in the very prime of life, left him ſuch a fortune as would have been a competent ſupport for him, if he ſhould at any time have choſen to retire from buſineſs entirely, which, however, it does not apear he ever did. He died Oct. 15, 1743, and was buried in the vault of a church belonging to the pariſh of St. Mary Aldermanbury; but in what year he was born, and conſequently his age at the time of his death, are particulars that we do not find on record.

That Mr. Ozell was rather a man of application than genius is apparent from many circumſtances; nor is any thing, perhaps, a ſtronger proof of it than the very employment he made choice of; ſince it has been much oftener ſeen, that men of brilliant talents have quitted the more ſedentary avocations they have fortuitouſly been bred to than that they have fixed on any ſuch by their own election; and perhaps our author is the only inſtance of a perſon, even of a turn to the heavier and more abſtruſe branches of literature, who ever choſe to bury the greateſt part of his hours behind the deſk of a compting-houſe. Notwithſtanding this obſervation, however, Mr. Ozell's abilites, if leſs entertaining, were not perhaps leſs uſeful to the world than thoſe of other writers; for, though he produced nothing originally his own, yet he has clothed in an Engliſh habit ſeveral very valuable pieces; and, though his tranſlations may not, perhaps, have all that elegance and ſpirit which the originals poſſeſs, yet, in general, it muſt be confeſſed that they are very juſt, and convey, if not the poetical, at leaſt the literal meaning of their reſpective authors: and indeed, it were rather to be wiſhed that this writer had confined himſelf to the tranſlation of works of a more ſerious nature than have engaged in thoſe of humour and genius, which were qualities he ſeemed not to poſſeſs himſelf, and therefore could not do juſtice to in others. Moliere, more particularly, is an author of that ſuperior genius, that it would require abilities almoſt equal to his own to tranſlate him in ſuch a manner as to give him, in the clothing of our own language, the perfect air and manner of a native.

Mr. Ozell ſeems to have had a more exalted idea of his own abilities than the world was willing to allow them, for, on his being introduced by Mr. Pope into the "Dunciad," (for what cauſe, however, does not appear,) he publiſhed a very extraordinary advertiſement, ſigned with his name, in a paper called "The Weekly Medley," Sept. 1729, in which he expreſſes his reſentment, and at the ſame time draws a compariſon, in his own favour, between Mr. Pope and himſelf,

ſelf, both with reſpect to learning and poetical genius. The advertiſement at length may be ſeen in the notes to the "Dunciad." But, though we cannot readily ſubſcribe to this ſelf-aſſumed preference, yet, as Mr. Coxeter informs us that his converſation was ſurprizingly agreeable and his knowledge of men and things conſiderable, and as it is probable that, with an underſtanding ſomewhat above the common rank, he poſſeſſed a conſiderable ſhare of good-nature, we readily allow, that a perſon of this character might be much more amiable than one of a greater brilliancy of parts, if deficient in theſe good qualities.

# P.

PACE (RICHARD), a very learned Engliſhman, was born about 1482, probably at Wincheſter; and educated at the charge of Thomas Langton, biſhop of that dioceſe, whom he ſerved as amanuenſis. The biſhop, pleaſed with his proficiency, and particularly delighted with his genius for muſic, ſent him to Padua, to improve himſelf: where he met with Cuthbert Tonſtal, afterwards biſhop of Durham, and William Latimer, by whoſe inſtructions he was much profited. Upon his return home, he ſettled at Queen's-college, in Oxford, of which his patron Langton had been provoſt; and ſoon after was taken into the ſervice of Dr. Chriſtopher Bainbridge, who ſucceeded Langton in the provoſtſhip, and became a cardinal. From the ſervice of the cardinal he was ſent for to court; his accompliſhments rendering him very acceptable to Henry VIII. who made him ſecretary of ſtate, and employed him in matters of high concern. Though much immerſed in political affairs, he went into orders: in the beginning of 1514, he was admitted a prebendary in the church of York; and, the ſame year, promoted to the archdeaconry of Dorſet. Theſe preferments were conferred upon him while he was employed in foreign embaſſies by the king, who likewiſe made him dean of St. Paul's, London, upon the death of Colet, in 1519: he was alſo made dean of Exeter about the ſame time. In 1521, he was made a prebendary in the church of Sarum: and, upon the demiſe of Leo X. was ſent to Rome, to ſolicit the Papal

chair

chair for cardinal Wolſey; but a Pope was elected before his arrival there.

This proved the epoch of his troubles; for, being employed, not long after, ambaſſador to Venice, he fell under the diſpleaſure of Wolſey; for which, two reaſons are aſſigned: firſt, That he had ſhewed a readineſs to aſſiſt Charles duke of Bourbon with money, for whom the cardinal had no great affection; and, ſecondly, That he had not forwarded the cardinal's deſigns of obtaining the Papacy. Wolſey, inflamed againſt him, took ſuch courſes, that, for the ſpace almoſt of two years, he had neither writing from the king, nor council, how to proceed in his buſineſs at Venice, nor any allowance for his diet, although he had ſent letters very often to England. Upon this, and eſpecially ſome private intimations concerning the cardinal's uſage of him, he took it ſo much to heart that he became bereſt of his ſenſes. As ſoon as his frenzy, and the reaſon, was made known to the king, he was ordered home; and, being carefully attended by phyſicians at the king's command, was reſtored in a ſhort time to his ſenſes, and ſtudied the Hebrew language, with the aſſiſtance of Robert Wakefield. In theſe lucid intervals, he was introduced to the king at Richmond, who expreſſed much ſatisfaction at his recovery; and admitted him to a private audience, in which he remonſtrated againſt the cardinal's cruelty to him. But the cardinal was too hard for him; and, being urged by the king to purge himſelf of the charge, he ſummoned Pace before him. Here he ſat in judgement, with the duke of Norfolk and others, who condemned Pace, and ſent him to the Tower of London; where he was confined for two years, till diſcharged at length by the king's command.

He reſigned his deanries of St. Paul and Exeter a little before his death: and, retiring to Stepney for his health, died there, 1532, not quite 50. He publiſhed ſeveral pieces [B].

There

[B] The titles of which are as follow: 1. "De fructu qui ex doctrina percipitur liber. Baſil. 1517." dedicated to Dr. Colet. It was written by our author at Conſtance, while he was ambaſſador in Helvetia; but inveighing much againſt drunkenneſs as a great obſtacle to the attaining of knowledge, the people there ſuppoſing him to reflect upon them, wrote a ſharp anſwer to it. Eraſmus was alſo highly incenſed at ſome paſſages in this piece, and calls it an indiſcreet performance; and a ſilly book, in which Pace had, between jeſt and earneſt, repreſented him as a beggar, and a beggar hated by the clergy. He bids Sir Thomas More exhort Pace, ſince he had ſo little judgement, rather to confine himſelf to the tranſlation of Greek writers, than to venture upon works of his own, and to publiſh ſuch mean and contemptible ſtuff. Eraſm. epiſt. 275, and Ep. 287. 2. "Oratio nuperrimè compoſita de fœdere percuſſo inter Henricum Angliæ regem, et Francorum reg. Chriſtianiſſ. in æde Pauli Lond. habita, 1518." 3. "Epiſtolæ ad Eraſmum, &c. 1520." Theſe Epiſtles are in a book, intituled, "Epiſtolæ aliquot

There is an elegant and juſt character of him by Leland, written upon his return from Venice. He was much eſteemed by the learned men of his time, eſpecially by Sir Thomas More and Eraſmus. The latter had a great opinion of Pace for his candour and ſweetneſs of temper; ſo that he was much afflicted at his misfortunes, and could never forgive the man that cauſed them. Stow gives him the character of a right worthy man, and one that gave in council faithful advice: learned he was alſo, ſays that antiquary, and endowed with many excellent parts and gifts of nature; courteous, pleaſant, and delighting in muſic; highly in the king's favour, and well heard in matters of weight. There is extant a remarkable letter of his to the king, written in 1527, wherein he very honeſtly gives his opinion concerning the divorce; and Fiddes obſerves, that he always uſed a faithful liberty to the cardinal, which brought him at laſt to confinement and diſtraction.

PACHYMERUS (George), an eminent Greek, flouriſhed about 1280, under the reign of Michael Paleologus, and Andronicus his ſucceſſor. He was a perſon of high birth, and had acquired no leſs knowledge in church-affairs by the great poſts he had among the clergy of Conſtantinople, than of ſtate-matters by the firſt employments he held in the court of the emperor: ſo that his "Hiſtory of Michael Paleologus and Andronicus" is the more eſteemed, as he was not only an eye-witneſs of the affairs of which he writes, but had alſo a great ſhare in them. This hiſtory was publiſhed, with a Latin tranſlation and notes, by Poſſin a Jeſuit, in 1666. Pachymerus compoſed alſo ſome Greek verſes; but they were little eſteemed, and never printed.

PACIFICUS (Maximus), born at Aſcoli, of a noble family, in the year 1400. His Latin poems have been often printed, under the title of "Hecatelegium." He deſcribes the venereal diſeaſe ſo accurately, as to give reaſon to ſuppoſe that the malady was known in Europe previous to the voyage of Columbus to America in 1493. Pacificus ſpeaks of the diſeaſe in his poems, publiſhed in 1489.

PACUVIUS (Marcus), an ancient tragic poet, who was in high reputation at Rome about 154 years before Chriſt. According to ſome writers, he was ſiſter's ſon to

aliquot eruditorum virorum." 4. "Exemplum literarum ad regem Hen. 8. an. 1526," inſerted in a piece, intituled, "Syntagma de Hebræorum codicum interpretatione," by Robert Wakefield. He wrote a book againſt the unlawfulneſs of the king's marriage with Katharine, in 1527. He alſo made ſeveral tranſlations: among others, one from Engliſh into Latin, "Biſhop Fiſher's Sermon," preached at London on the day upon which the writings of M. Luther were publicly burnt. Camb. 1521. A tranſlation from Greek into Latin of Plutarch's piece, "De commodo ex inimicis capiendo."

Ennius; while others tell us, he was grandſon to that poet by his daughter. Pacuvius was fond of painting, and deſigned tolerably well. He publiſhed ſeveral theatrical pieces before his death, which happened at Tarentum, when he had paſſed his 90th year. He wrote his own epitaph, which is preſerved in Aulus Gellius, and is underwritten. We have nothing left of him, but ſmall fragments.

Adoleſcens, tamen etſi properas, hoc te ſaxum rogat
Ut ei ad ſe adſpicias: deinde quod ſcriptum eſt legas.
Hic ſunt poëtæ Marcei Pacuvici ſita
Oſſa. Hoc volebam neſcius ne eſſes. Vale.

PAGAN (Blaise François Compte de), an eminent French mathematician, was born at Avignon in Provence, March 3, 1604; and took the profeſſion of a ſoldier at fourteen, having been bred to it with extraordinary care. In 1620, he was engaged at the ſiege of Caen, in the battle of Pont de Ce, and the reduction of the Navareins, and the reſt of Bearn; where he ſignalized himſelf, and acquired a reputation above his years. He was preſent, in 1621, at the ſiege of St. John d'Angeli, as alſo at that of Clarac and Montauban, where he loſt his left eye by a muſket-ſhot. At this ſiege he had another loſs, which he felt with no leſs ſenſibility, viz. that of the conſtable of Luynes, who died there of a ſcarlet fever. The conſtable was a near relation to him, and had been his patron at court. However, he did not ſink under his misfortune, but on the contrary took freſh ſpirits from the neceſſity of truſting ſolely to himſelf. Accordingly, there happened after this time neither ſiege, battle, nor any other occaſion, in which he did not ſignalize himſelf by ſome effort of courage and conduct. At the paſſage of the Alps, and the barricade of Suza, he put himſelf at the head of the forlorn hope, conſiſting of the braveſt youths among the guards; and undertook to arrive the firſt at the attack by a private way which was extremely dangerous; when, having gained the top of a very ſteep mountain, he cried out to his followers, "See the way to glory!" He ſlipt along this mountain; and, his companions following him, they came firſt to the attack, as they wiſhed to do. They immediately began a furious aſſault; and, the army coming up to their ſupport, they forced the barricades. He had afterwards the pleaſure of ſtanding on the left hand of the king, when his majeſty related this heroic action to the duke of Savoy, with extraordinary commendations, in the preſence of a very full court. When the king laid ſiege to Nancy in 1633, our hero had the honour to attend his ſovereign in drawing the lines

and

and forts of circumvallation. In 1642, his majesty sent him to the service in Portugal, in the post of field-marshal; but it was the same year that he had the misfortune to lose his eyesight by a distemper.

However, as soon as he found himself disabled from serving his country with his conduct and courage, he re-assumed, with greater vigour than ever, the study of the mathematics and fortification; and, in 1645, gave to the public his "Treatise of Fortification." It was allowed by all, who understood the science, that nothing had then appeared finer and better upon that subject; and, whatever improvements have been made since, they have been derived in a manner from this treatise, as conclusions from their principles. In 1651, he published his "Geometrical Theorems," which shew a perfect knowledge of all parts of the mathematics. In 1655, he printed a paraphrase, in French, of the "Account," in Spanish, "of the River of the Amazons," by father de Rennes, a Jesuit; and we are assured, that, blind as he was, yet he drew the chart of that river, and the parts adjacent, which is seen in this work. In 1657, he published "The Theory of the Planets; cleared from that multiplicity of excentric circles and epicycles, which the astronomers had invented to explain their motions." This work distinguished him among the astronomers, as much as that of fortification did among the engineers; and he printed, in 1658, his "Astronomical Tables," which are very succinct and plain. But, as few great men are without their foible, so that of Pagan was a prejudice in favour of judicial astrology; and, though he is more reserved than most others, yet what he wrote upon that subject must not be put among those productions which do honour to his understanding. He was beloved and visited by all persons illustrious for rank, as well as science; and his house was the rendezvous of all the polite and worthy both in city and court. He died at Paris, Nov. 18, 1665, having never been married. The king ordered his first physician to attend him in his illness, and gave several marks of the extraordinary esteem which he had for his merit.

His character is that of an universal genius; and, having turned himself entirely to the art of war, and particularly to the branch of fortification, he made extraordinary progress in it. He understood mathematics, not only better than is usual for a gentleman whose view is to push his fortune in the army, but even to a degree of perfection above that of the ordinary masters who teach that science. He had so particular a genius for this kind of learning, that he obtained it more readily by meditation than by reading authors upon it; and

accordingly ſpent leſs time in ſuch books than he did in thoſe of hiſtory and geography. He had alſo made morality and politics his particular ſtudy; ſo that he may be ſaid to have drawn his own character in his "Homme Héroïque," and to have been one of the completeſt gentlemen of his time. Lous XIII. was heard to ſay ſeveral times, that the Count de Pagan was one of the moſt worthy, moſt adroit, and moſt valiant, men in his kingdom.

That branch of his family, which removed from Naples to France in 1552, became extinct in his perſon.

PAGAN (PETER) was profeſſor of poetry and hiſtory at Narpurg, and died at Wanfrid in 1576. He was author of "Miſcellaneous Poetry;" a "Praxis Metrica;" and a "Hiſtory of the Horatii and Curiatii," in Latin verſe. He was an elegant but not a ſublime poet.

PAGI (ANTHONY), a famous Cordelier, and one of the ableſt critics of his time, was born at Rogna, a ſmall town in Provence, 1624. He took the monk's habit in the convent of the Cordeliers at Arles, and profeſſed himſelf there in 1641. After he had finiſhed the uſual courſe of ſtudies in philoſophy and divinity, he preached ſome time, and was at length made four times provincial of his order. Theſe occupations did not hinder him from applying to chronology and eccleſiaſtical hiſtory, in which he excelled. He gave the public a learned "Diſſertation upon the Conſular Office," wherein he pretends to have diſcovered the rules, according to which the Roman emperors took the dignity of conſul, at ſome certain times more than others [B]: but theſe rules appear to be ſuſpected. His moſt conſiderable work is "A Critique upon the Annals of Baronius;" where, following that learned cardinal year by year, he hath rectified an infinite number of miſtakes, both in chronology, and in facts. He publiſhed the firſt tome of this work, containing the four firſt centuries, at Paris, in 1689; with a dedication to the clergy of France, who allowed him a penſion. The whole work was printed after his death, in four volumes folio, at Anvers, or rather at Geneva, in 1705, by the care of his nephew father Francis Pagi, of the ſame order [C]. It is carried to the year 1198, where Baronius ends. Pagi was greatly aſſiſted in it by the Abbé Longuerue, who alſo wrote the eloge of our author, which is prefixed to the Geneva edition. This critique is of infinite utility; but the author, too fond of ſtriking out ſomething new, hath given a chronology of the

[B] This was inſerted in the Journal des Sçavans, Nov the 11th, 1686, under the title of "Diſſertation ſur les conſulats des empereurs Romains."

[C] Another edition came out at Geneva in 1727, reviſed by Francis Pagi's nephew, in which there is alſo inſerted, a "Diſſertation Hypathique."

Popes

Popes of the three firſt centuries, which is not approved by the learned. He hath alſo prefixed a piece concerning a new chronological period, which he calls "Græco-Roman," and makes uſe of it for adjuſting all the different epochas; but this is not without its inconveniences. Our author wrote ſome other things, but of no account, before his death, which happened at Aix in Provence, 1699. His character is that of a very able hiſtorian and chronologer; a learned and candid critic, mild and moderate in his expreſſions. His ſtyle is ſimple and plain, as beſt ſuits with a chronological narration. He held a correſpondence with ſeveral learned men, as Stillingfleet, Spanheim, Cuper, Dodwel, the cardinal Noris, &c.

PAGI (Francis), nephew of the preceding, was born at Lambeſe in Provence, 1654. The extraordinary inclination that appeared in his infancy for polite learning induced his parents to ſend him to ſtudy, among the prieſts of the Oratory, at Toulon; where he ſoon made ſo great a proficiency, that his uncle, Anthony Pagi ſent for him to Aix, where he then reſided. The converſation of his uncle inſpired him with a deſire of conſecrating himſelf to God; and accordingly he entered into the order of the Cordeliers, and made his profeſſion. After having taught philoſophy in ſeveral convents, he deſired to return to his uncle at Aix; and, obtaining leave from his ſuperiors for that purpoſe, he continued ſeveral years applying himſelf very aſſiduouſly to improve by his uncle's inſtructions. By this means he became capable of aſſiſting that great man in his "Critique upon Baronius's Annals;" and, after his death, of publiſhing that work, which he had not entirely finiſhed. Father Francis afterwards laid the plan of another work, which he publiſhed under this title: "Breviarium Hiſtorico-chronologico-criticum, illuſtriora pontificum Romanorum geſta, conciliorum generalium acta, nec non complura tum ſacrorum rituum, tum antiquæ eccleſiæ diſciplinæ, capita complectens." The author of this piece is very zealous for the Ultramontane theology, and every thing which exalts the authority of the pope. A fall, which happened to him in March 1712, occaſioned great pains, with which he was afflicted during the remainder of his life, ſo that he could not finiſh this work; the fourth volume being publiſhed in 1727, ſix years after his death, which happened Jan 21, 1721.

PAGNINUS (Sanctes), an Italian, illuſtrious for his ſkill in Oriental languages and biblical learning, was born at Lucca in 1466, and afterwards became an eccleſiaſtic of the order of St. Dominic. He was deeply and accurately ſkilled in the Latin, Greek, Hebrew, Chaldee, and Arabic, tongues; yet was ſuppoſed to excel particularly in the Hebrew. He

applied himself to examine the vulgar translation of the Scriptures; and believing it to be either not of Jerome, or greatly corrupted, he undertook to make a new one from the present Hebrew text; in which he meant to imitate St. Jerome, who set about making a new translation at a time when the church would admit no other but the "Septuagint." This design of Pagninus, so very soon after the restoration of letters, seemed a bold one; yet such was the reputation of the man, that it was approved by Pope Leo X. who promised to furnish him with all necessary expences for completing the work: and, besides, we find at the beginning of this translation, which was printed at Lyons in 1527, two letters of the succeeding popes, Hadrian VI. and Clement VII. which licensed the printing of it. Pagninus, in his "Letter to pope Clement," for the printing of this translation, openly declares, that the Vulgar edition, as it is at present, is not St. Jerome's; yet adds, that he has kept in his translation as much of it as he could. It appears, by a letter of Picus Mirandula to Pagninus, that he had spent five-and twenty years upon this translation. It is the first modern translation of the Bible from the Hebrew text; and the Jews who read it affirmed, that it agreed entirely with the Hebrew, and was as faithful, and more exact than the ancient translations. The great fault of Pagninus was, that he adhered too closely and servilely to the original text; and this scrupulous attachment made his translation, says father Simon, "obscure, barbarous, and full of solecisms. He imagined, that, to make a faithful translation of the Scriptures, it was necessary to follow exactly the letter, according to the strictness of grammar. This, however, is quite contrary to his pretended exactness, because two languages seldom agree in their ways of speaking; and therefore, instead of expressing the original in its proper purity, he defaces and robs it of its ornaments." Father Simon, nevertheless, allows the great abilities and learning of Pagninus; and all the later commentators and translators of the Scriptures have agreed in giving him his just commendation. Huetius, though he seems to think father Simon's criticism of him just and well grounded, yet makes no scruple to propose his manner as a model for all translators of the sacred books; "Scripturæ interpretandæ rationibus utile nobis exemplar proposuit Sanctus Pagninus."

He afterwards translated the "New Testament" from the Greek, as he had done the "Old" from the Hebrew, laying the "Vulgar" all the while before him; and dedicated it to pope Clement VII. He was also the author of an "Hebrew Lexicon and an Hebrew Grammar;" which Buxtorf, who calls him "Vir linguarum Orientalium peritissimus," made great

use

uſe of in compiling his. He died in 1536, aged 70. Though he appears to have lived and died a good Catholic, yet Luther ſpoke of him and his tranſlations in terms of the higheſt applauſe.

PAJOT (Lous-Leon), count of Oſembray, born at Paris in 1678. He was in great favour with Louis XIV, and became ſo famous for his attainments, as to be viſited on that account only by Peter the Great, of Ruſſia, and Prince Charles of Lorraine. His cabinet was celebrated throughout Europe, and in particular for what related to mechanics. Many of his "Treatiſes" are to be found in the "Memoirs of the Academy of Sciences." He was not only memorable for his ſcientific attainments, but for his liberality to the poor, and the general integrity of his conduct. He bequeathed his cabinets to the academy, for the benefit of the public, and died univerſally lamented in 1753.

PALÆMON (Q. Rhemmius), a celebrated grammarian at Rome, in the reign of Tiberius, was born of a ſlave at Vicenza. It is ſaid he was firſt brought up in the buſineſs of a weaver; but, attending his maſter's ſon to ſchool, he made uſe of the opportunity to procure an inſight into learning, and acquired ſo much ſkill therein, that he obtained his freedom, and became a teacher or preceptor at Rome. It cannot be denied that he was a learned man, ſince he is recorded as ſuch by Juvenal [D]. He had alſo an excellent memory, a ready elocution, and a knack of making verſes extempore. Theſe qualities were the cauſe, that, notwithſtanding his debauched courſe of life, which was ſuch that nobody was more unworthy to have the preceptorſhip of youth, yet he held the firſt rank among thoſe of his profeſſion. But his arrogance ſurpaſſed his merit; he had the confidence to aſſert, that learning was born when he was born, and would die when he died [E]; and that Virgil had inſerted his name in his "Eclogues" by a certain prophetic ſpirit; for that he, Palæmon, would infallibly become one day ſole judge and arbiter of all poetry. He was exceſſively prodigal and laviſh, for the gratification of his voluptuous humour; inſomuch that neither the immenſe ſums he gained by teaching, nor the great profit he made, both by cultivating his lands, and in the way of traffic, proved a ſufficient fund to ſupport his extravagances. We have ſome fragments only left of his writings.

[D] Quis gremio Enceladi doctique Palæmonis affert,
Quantum grammaticus meruit labor? Sat. 7.

[E] To this ſpeech it is, perhaps, that we owe the famous epitaph upon Raphael by cardinal Bembo;

Ille hic eſt Raphael, timuit quo ſoſpite vinci,
Rerum, magna Parens, et moriente mori;

happily imitated by Pope in the inſcription upon the monument of Sir G. Kneller, in Weſtminſter Abbey.

PALÆOLOGUS (Michael), an individual of extraordinary abilities, who was governor of Asia, under Theodorus Lascaris. By various acts of perfidy and cruelty, he not only elevated himself to the Imperial throne, but procured the succession to his posterity. He verifies the observation of Gibbon in a most remarkable manner, "that there are few who dare trust the memorial of their family to the annals of their country."

PALÆPHATUS, an ancient Greek philosopher, his age is unknown. He wrote five books "de Incredibilibus," of which, the first only has come down to us. In this work he undertakes to explain and account for the various fabulous and mythological traditions, from historical facts. It is certain that he lived after Aristotle, and before the birth of Christ.

PALAPRAT (John), a French writer, was born at Toulouse in 1650, and afterwards member of the academy of the Jeux Floraux in the same town. He was distinguished among the poets for his talents that way; so that he carried the prize several times at the Jeux Floraux. He had scarcely attained his 25th year, when he was created capitoul: and, in 1684, he was made chief judge of the consistory. In 1686, he went to Rome, where he made his court to the queen of Sweden, but did not incline to settle at Rome; and, going thence to Paris, resided there for the most part of his life afterwards. At his first coming, he wrote eight pieces for the stage, which, together with the same number of discourses upon several subjects, were printed at Paris in 1711. We have also of his, a small collection of poems on various subjects. He died at Paris in 1721.

PALATI, a Latin historian, born in the dominions of Venice in the seventeenth century. His principal work was intituled, "Monarchia Occidentalis, sive Aquila inter lilia et Aquila Saxonica." He was also author of various other works; but his performances are rather compilations than original histories.

PALEARIUS (Aonius), an excellent writer in the 16th century, was born at Veroli, in the Campagna di Roma, and descended of noble and ancient families by both his parents. He applied himself early to the Greek and Latin languages, in which he made a great progress, and then proceeded to philosophy and divinity. The desire he had of knowledge, prompted him to travel through the greatest part of Italy; and he put himself under the most famous professors in every place he visited. His longest residence was at Rome, where he continued for six years, till that city was taken by Charles V. when the disorders committed by the troops of that prince leaving no hopes of enjoying tranquillity, he resolved to depart,

part, and retire to Tuſcany. He had at this time a great inclination to travel into France, Germany, and even as far as Greece; but the narrowneſs of his fortune would not admit of this. On his arrival in Tuſcany, he choſe Siena for his abode, to which he was induced by the pleaſantneſs of the ſituation, and the ſprightlineſs and ſagacity of the inhabitants: and accordingly he ſold his eſtate at Veroli, in the reſolution never to ſee any more a place, where, though he was born, yet he was not beloved. He purchaſed a country-houſe in the neighbourhood of Siena, called Ceciniana; and pleaſed himſelf with the fancy of its having formerly belonged to Cecina, one of Cicero's clients. Here he propoſed to retire on his leiſure-days, and accordingly embelliſhed it as much as poſſible. At Siena he entered likewiſe into matrimony with a young woman, of whom he was paſſionately fond all his life after. She brought him four children, two boys and two girls. He was alſo profeſſor of polite letters, and had a great number of pupils.

But his career was diſturbed by a quarrel he had with one of his colleagues, who grew impatient to ſee his own reputation eclipſed by the ſuperior luſtre of Palearius. We are not told the particular point upon which the conteſt commenced; but it is certain, that our profeſſor was defended by Peter Aretin, who, perhaps more to revenge his own cauſe, or gratify a detracting humour, than from any reſpect for Palearius, compoſed, againſt his envious rival, an Italian comedy or farce, which was acted upon the ſtage at Venice. And ſo poignant was the ridicule, that the ſubject of it thought proper to quit Siena, and retire to Lucca. Hither he was followed ſome time after, though with much reluctance, by Palearius, concerning which we have the following account: Anthony Bellantes, a nobleman of Siena, being impeached of ſeveral miſdemeanors, employed Palearius to plead his cauſe. Accordingly, Palearius made ſo excellent a ſpeech before the ſenate of that city in his defence, that he was acquitted and diſmiſſed; but, the ſame nobleman having ſome time after accuſed certain monks of robbing his grandmother, employed his advocate again to ſupport the charge. The monks accuſed, making oath of their innocence, were cleared by the court; but this did not ſatisfy them. They were incenſed at the proſecution, and reſolved vengeance upon the head of the defender of it. In this ſpirit they flew to their uſual weapon, the tongue; aſperſed him both in their ſermons, and on all other occaſions, as an impious wretch, unfit to be harboured in a chriſtian country [F]. Palearius, however, defended

[F] The monks declared him a heretic, becauſe he diſapproved ſeveral ſuperſtitious practices; neither did they approve of the book he had written on the "Death of Chriſt."

himſelf

himſelf with ſo much ſtrength of reaſon and eloquence, that the accuſations were dropt [B]. Yet finding himſelf ſtill expoſed to vexatious perſecutions, he grew tired, and chagrined to that degree, that he accepted of an invitation to teach polite literature at Lucca.

He had a handſome gratuity, and was only to attend his ſcholars one hour in the twenty-four: yet it was entirely owing to the expences of his family that he engaged in this employ, which he declared was harſh, grievous, and even odious to him. His wife loved parade and ſhow, and his children followed her example. He had paſſed ſome years at Lucca, before he obtained the offer of ſeveral immunities, and a handſome ſtipend from the magiſtrates of Milan. He gladly complied with ſo many marks of their eſteem for him, and ſeemed now to be ſettled in peace for life. But the event proved otherwiſe. Paul V. who had been a Dominican monk, coming to the pontificate in 1566, had a mind to diſtinguiſh his entrance upon that dignity with ſome remarkable puniſhment of hereſy, and for that purpoſe ordered the cauſe of of Palearius to be re-heard. Whereupon this learned perſon, and indeed very honeſt man, when he leaſt ſuſpected any ſuch proſecution, was arreſted at Milan, and carried to Rome; where he was eaſily convicted of having ſaid, "That the German doctors who followed Luther were to be commended in reſpect to ſome points; and that the court of the inquiſition was erected for the deſtruction of men of learning [C]." Accordingly he was condemned to be burnt, and the ſentence was executed the ſame year 1566. He was greatly reſpected by the moſt eminent ſcholars of his time, ſuch as, Bembus, Sadoletus, Sfondratus, Philonardus, cardinals; Benedictus Lampridius, Anthony Flaminius, and Andreus Alciatus; beſides others, whoſe names may be ſeen in the catalogue to the laſt edition of his "Letters," containing the names of his literary correſpondents.

He was the author of ſeveral works. The piece on the immortality of the ſoul, "De immortalitate animæ, libri tres [D]," is

[B] The affair was amicably concluded, that all the copies ſhould be burnt of his "Apology;" where he had maintained, that thoſe German doctors who followed Luther deſerved commendation on certain accounts; and that the Inquiſition was inſtituted to put men of learning to death.

[C] Notwithſtanding the former agreement, yet three copies of his "Apology" were preſerved; one of which he kept himſelf, his adverſary kept another, and the third was in the hands of Peter Victorius. The copy which remained in the accuſer's poſſeſſion, was made uſe of to convict him. At the time when Palearius wrote this "Apology," he ſeems to have been a good Proteſtant, but did not ſay all he thought. See the liſt of his works.

[D] In it he eſtabliſhes the doctrine of the ſoul's immortality againſt Lucretius; for which reaſon Daniel Paræus annexed it to his edition of that poet, as

is his maſter-piece; ſome account of which, together with a liſt of his other works, may be ſeen in the note.

PALFIN (JOHN), a ſurgeon of eminence, was born at Ghent in Flanders; and, being made anatomiſt and reader in ſurgery in that city, was much diſtinguiſhed by his lectures as well as practice. He wrote upon ſeveral ſubjects with learning and judgement [A]. He died at Ghent, in an advanced age, 1730. He had an intimate connection with Davaux, a celebrated ſurgeon at Paris; and Heiſter, in his book of "Surgery," quotes a treatiſe upon the ſame ſubject, written in the German tongue, by Palfin.

PALINGENIUS (MARCELLUS), a famous Italian poet, who flouriſhed in the 16th century, and was born at Stellada in Ferrara, upon the bank of the Po. We are told by ſome, that his true name was Pierre Angelo Manzolli, of which "Marcello Palingenio" is the anagram [B]. He is chiefly known by his "Zodiacus Vitæ," a poem in twelve books. He ſpent ſeveral years in compoſing it, and dedicated it to Hercules II. of Eſte, duke of Ferrara. Some ſay he was phyſician to that prince, but this will admit of a doubt; at leaſt it is certain he was not ſo when he wrote the dedication to his "Zodiac." This poem brought him into troubles and perſecutions. He ſpoke in it with great freedom againſt monks and church-abuſes; and he was inſerted, in the "Index librorum prohibitorum," for a Lutheran heretic of the firſt claſs, and as an impious author. It is thought, he carried

at Francfort, 1631, 8vo. Sadolet beſtows high encomiums upon this poem, in a letter to Palearius. It was printed by Gryphius in 1536, in 16mo; and is inſerted in our author's works. Theſe are, "Epiſtolarum, libri 4." "Orationum, lib. 3." "Actio in pontifices Romanos et eorum aſſeclas, ad imperatorem Rom. reges et principes Chriſtianæ reipublicæ ſummos Oecumenici concilii præſides, cum de conſilio Tridentino habendo deliberaretur." He drew up this piece, with a deſign to get it preſented by the emperor's ambaſſadors to the Council of Trent. It is a regular plan in defence of the Proteſtants, and was publiſhed at Leipſic in 1606. See "Acta Erudita," for Jan. 1696, p. 44. "Poëmata;" theſe are ſome poems, printed at Paris in 1576. His works came out under this title, "Aonii Palearii opera, Amſt. 1696." 8vo. In the preface is given a circumſtantial account of the author's life. They were reprinted, Jenæ 1718, 8vo. There is alſo a piece extant, with the following title; "Dialogo intitulato il grammatico Overo delle falſe Eſercitationi, delle ſcuole (da Aonio Paleario) Perugia 1717." mentioned in "Bibl. Menckeniana," p. 750, Leip. 1717, 8vo. He alſo wrote a "Diſcourſe upon the Paſſion of Chriſt," in Italian, which is loſt; but the plan of it is in his "Orations," p. 90, 91.

[A] His works are, "An Oſteology, or Deſcription of the Bones," in Flemiſh, tranſlated by himſelf into French; "An Account of the Diſſection of two monſtrous Infants joined together," in Flemiſh; "A Deſcription of the Parts of Generation in a Woman; together with Liceius's Treatiſe of Monſters, and a Diſſertation of the Circulation of the Blood in a Fœtus, againſt M. Mery, of the Academy of Sciences at Paris;" "The Anatomy of the Human Body, &c." in Flemiſh, tranſlated by the author into French, with additions and alterations.

[B] Perhaps Palingenius is not the name of his family, but that name turned into Greek, according to the cuſtom of thoſe times.

too

too far the objections of libertines and ſcoffers at religion; otherwiſe his work is interſperſed with judicious maxims, in which light it may be reckoned a truly philoſophical ſatire againſt immorality and prejudice. In the cloſe of the dedication, he declares himſelf a good Catholic, ſo far as to ſubmit all his opinions to the cenſure of the church; and this declaration might perhaps have ſecured him againſt the inquiſition, had the affair related only to ſome particular tenet; but this ſort of ſubmiſſion does not extend to principles of impiety, which Palingenius was, not without reaſon, ſuſpected to teach. In his third book, for inſtance, he inculcates the doctrine of Epicurus without the leaſt reſerve. He publiſhed this book in 1536, and again at Baſil, in 1537 [B]; and ſeems not to have lived long after that date. Gyraldus, who wrote about 1543, relates, that, after his burial, his body was ordered to be dug up, in order to be burnt; which execution was prevented by the ducheſs of Ferrara, who, it is thought, had received him at her court among the Lutherans.

PALISSY (BERNARD DE), a native of Agen. His rank in life was low, but he was eminent for his knowledge and his talents. He was a ſkilful painter upon glaſs, but was moſt celebrated as a chymiſt. He was originally a potter or rather a maker of images, and his religion was that of Calviniſm. His reply to Henry the IIId. deſerves to be commemorated. 'If,' ſays the king, 'you do not change your religion, *I ſhall be compelled* to give you up to the power of your enemies.' 'Sire,' ſaid Paliſſy, 'you have often ſaid that you pitied me, but I muſt now pity you, for your expreſſion of *I ſhall be compelled*; but give me leave to tell your Majeſty, that it is not in your power to compel a potter to bend his knee before the images which he fabricates.' He was author of many ſingular books that are difficult to be met with, on ſubjects of agriculture, fire, earths, ſalts, &c. They were collected and publiſhed at Paris in two volumes octavo, with the title of "the Means to become Rich." The life of Paliſſy was written by Gobet, and prefixed to an improved edition of his work. Buffon is indebted to him for many uſeful hints. He was the firſt who ventured to remark that foſſil ſhells were real ſhells; he was alſo the firſt who taught the true theory of ſprings; and was in all reſpects an eminent and accompliſhed character. He died about the year 1590.

[B] It was alſo publiſhed under this title, "Palingenii Marcelli Zodiacus vitæ emendatus et auctus, Rott. 1722;" a French tranſlation, by M. de la Monneraie, was printed in Holland in 1731; and again with notes in 1733. An imitation of it was written by Barthius, and intituled, "Zodiacus vitæ Chriſtianæ, &c. Francf. 1623," 8vo.

PALLADIO (Andrew), a celebrated Italian architect in the 16th century, was a native of Vicenza in Lombardy. He was one of those who laboured particularly to restore the antient beauties of architecture, and contributed greatly to revive true taste in that science. As soon as he had learned the principles of that art from George Trissinus, a learned man, who was a Patrician, or Roman nobleman, of the same town of Vicenza, he went to Rome; where, applying himself with great diligence to study the antient monuments, he entered into the spirit of their architects, and possessed himself with all their beautiful ideas. This enabled him to restore their rules, which had been corrupted by the barbarous Goths. He made exact drawings of the principal works of antiquity which were to be met with at Rome; to which he added "Commentaries," which went through several impressions, with the figures. This, though a very useful work, yet is greatly exceeded by the four books of architecture, which he published in 1570. The last book treats of the Roman temples, and is executed in such a manner as gives him the preference to all his predecessors upon that subject. It was translated into French by Roland Friatt, and into English by several authors. Inigo Jones wrote some excellent remarks upon it, which were published in an edition of Palladio by Leoni, 1742, in 2 vols. folio.

PALLADIUS, bishop of Helenopolis in Bithynia, and afterwards of Aspona, was by nation a Galatian, and born at Cappadocia. He became an Anchoret in the mountain of Nebria in 388, and was made a bishop in 401. This prelate was a fast friend to St. John Chrysostom, whom he never forsook during the time of his persecution, not even in his exile. He went to Rome, some time after the death of that saint; and at the request of Lausus, governor of Cappadocia, composed the history of the Anchorets, or Hermits, and intituled it "Lausiaca," after the name of that lord, to whom he dedicated it in 420, when it was written; being then in the 20th year of his episcopacy, and 53d of his age. For the rest, Palladius was accused of being an Origenist. It is true, he was an enemy to St. Jerome, of whom he does not speak very favourably, and was intimately connected with Ruffinus; but perhaps no good proof can be drawn thence of his Origenism. He had been the disciple of Evagrias of Pontus, and was even suspected to adhere to the sentiments of Pelagius. He died in the fifth century, but what year is not known. His "History" was published in Greek by Meursius, at Amsterdam, in 1619, and in Latin in the "Bibliotheca Patrum:" but he seems not to have been the writer of the "Life of St. John Chrysostom, in Greek and Latin, by M. Bigot," printed in 1680.

PALLA-

PALLAVICINI (FERRANTE), a conſiderable Italian wit, was deſcended from a branch of this noble family, ſeated in Piacenza; where he was born about the cloſe of the 16th century. He gave ſtrong marks of an elevated genius from his infancy, and ſoon acquired a maſterly knowledge in the rudiments of claſſical learning. After which he was ſent to complete his education in the monaſtery of Auguſtin friers at Milan, where he took the habit, lived in great eſteem, improved himſelf in piety as well as learning, and raiſed great expectations of making a figure: but, being of an amorous complexion, he engaged in an intrigue with a young courteſan of Venice, whoſe charms proved irreſiſtible; and, in order to have the full enjoyment of them without reſtraint, he obtained leave from his general to make the tour of France. Accordingly, he made a ſhow of ſetting out for that country, but this was only a blind to cover his real deſign. He never once left Venice, and lived privately there, inchanted in the arms of his Venus: and, having too ready a talent at inventing fictions, he impoſed upon his friends, by ſending them frequently, in letters, feigned accounts of his travels through France; informing them at the ſame time of ſeveral things tranſacted in that court, which he learned from the advices of many conſiderable perſons with whom he correſponded.

All this while the money flew with expanded wings, ſo that it was not long before he found his purſe well drained. In this exigence he naturally had recourſe to his wits for ſupplies. He wrote for the bookſellers; and compoſed ſeveral pieces, more for the ſake of lucre than any fondneſs for authorſhip. Among other things, he wrote a collection of letters, moſtly of a ſatirical kind, which he called, "The Courier robbed of his Mail." The work appeared at firſt in ſuch a caſt as could not give much offence, except to the Spaniards, againſt whom he had ſome grudge. Accordingly, the piece was licenſed by the inquiſitors; but, falling into the hands of the ſecretary of the republic of Venice, who at that time was the licenſer of books, he could not be prevailed on to give his Imprimatur, though great intereſt was employed for that purpoſe; neither would he return the manuſcript. This enraged Pallavicini ſo much, that, had not his raſhneſs been reſtrained by his friends, he would have purſued the affair to his own ruin.

At length he got an opportunity of travelling into Germany with duke Amalfi in the character of his chaplain. This trip, as might be expected, had no ſalutary effect either upon his wit or his morals. On the contrary, finding himſelf, from the manners of the Germans, more at liberty, he indulged his genius and paſſions with greater freedom; and, after

after a residence there of sixteen months with the duke, he returned to Venice, with a face marked all over with blotches like the evil, and a spirit resolved to sacrifice to his resentment at the risk of his life. He was determined to have his full measure of revenge against the secretary of the republic, for keeping his manuscript just mentioned; and with him he joined the family of the Barberini, Pope Urban VIII. and his nephews, because they endeavoured, at the instigation of the Jesuits, to get all his manuscripts forbid the press. In this rancorous spirit he cast his "Courier" into a new model, and enlarged it with many letters and discourses. Thus new-fabricated, he offered it to a bookseller, who undertook to get it printed; but our author was betrayed by a pretended friend, who was a spy, and informed against him to the archbishop of Vitelli, then the Pope's nuncio at Venice, just as the work was finished at the press: at the same time, this treacherous friend bought the whole impression; and, upon the nuncio's complaints, Pallavicini was imprisoned. In this condition he found a friend in one of his mistresses, who, seeing him abandoned by most of his patrons, not only supported him, but found means to convey letters to him, by which she gave him such informations as enabled him to make a proper defence and recover his liberty.

But a war breaking out in the mean time between the Barberini and the duke of Parma, our author, to revenge himself upon the supposed instruments of his imprisonment, wrote a piece, intituled, "The tinkling Instrument to call together the Barberini Bees;" and dedicated it in terms of the highest contempt to the nuncio Vitelli. The nuncio, finding in the present turn of the times, that little notice was taken of his complaints on the occasion, procured, by a considerable bribe, one Charles Morfu, a Frenchman of a vile character, who pretended to pass for a gentleman, to ensnare Pallavicini: to which end, the traitor used his utmost endeavours to insinuate himself into his friendship, and at length exhorted him to go with him to France. He declared, that his fortune would be made by the extraordinary encouragement which was given to men of letters by cardinal Richelieu; and, to colour the deceit, he produced feigned letters from the cardinal, inviting our author to France, and expressing a desire he had to establish in Paris an academy for the Italian tongue, under the direction of Pallavicini. Pallavicini accepted the proposal; and now, fascinated by the prospect of gain, suffered himself to be led like an ox to the slaughter, whithersoever Morfu thought proper. He left Venice much against the advice of his friends, and went first to Bergamo; where he spent a few days with some of his relations, by way of giving some entertainment

tertainment to Morfu. Then they ſet out for Geneva, to the great ſatisfaction of our author, who propoſed to get ſome of his works printed there, which he had not been able to do in Italy [c]. But this guide, inſtead of conducting him to Paris, took the road to Avignon; where, croſſing the bridge of Soraces, in the county of Venaiſſin, they were ſeized by a gang of ſbirri, or ſheriffs officers, on pretence of carrying contraband goods, and confined. Morfu was ſoon diſcharged, and liberally rewarded [d]; but Pallavicini, being carried to Avignon, was thrown into priſon there: and, notwithſtanding on his examination concerning ſome papers found upon him, he made a very artful defence, yet all was to no purpoſe. The ſentence was already brought from Rome, and he was to undergo a trial only for form's ſake. To this end, being put into a dark dungeon, he made another effort to eſcape. He curried favour ſo well with his keeper, as to procure wax candles to be allowed him, under pretence of amuſing himſelf with reading; and when he had got a number of theſe tapers, he ſet fire one night to the priſon-door, in hopes of getting off by that means; but, the ſtratagem not ſucceeding, he was confined much cloſer, and treated with great inhumanity. After a year's ſuffering, he was brought out to his trial, in which he made an excellent defence, and flattered himſelf with the hopes of being acquitted. He had even begun a whimſical piece on the ſubject of melancholy; but he was ſentenced to die, and accordingly loſt his head on a ſcaffold in the flower of his age.

He was of a mixed character; on the one hand, of ſo heedleſs and profuſe a diſpoſition, that, had he poſſeſſed an immenſe eſtate, he would have ſpent it all. He was never engaged in a virtuous paſſion, being inflamed to a prodigious degree with the love of the meaneſt proſtitutes. On the other ſide, no one could be more ſincere and faithful in his friendſhips; no man was ever a greater prey to treachery; inſomuch, that when, upon his releaſe out of priſon in Venice, he was told that a wretch had betrayed him, he could never be prevailed upon to believe it, ſaying, "How can this be, ſince he declared himſelf my friend, and I made him privy to all my concerns!" It was his cuſtom, while he wore a religious habit, to ſtudy or write two or three hours in bed every morning. The reſt of the day he ſpent either in the

[c] The titles of theſe were, "La Bacata;" "La lettere delle Beſtie;" "Ragionementi de Beati;" "La Biſpoſta all' Antibacanta del Padre Tomaſo," with ſome centuries of love-letters, and other compoſitions; but they all periſhed with their author at Avignon.

[d] We are told that Morfu was the ſon of a Paris bookſeller, called de Breſche, and that he was killed there ſeveral years after by one of Pallavicini's friends. He had enjoyed with impunity the rewards of his villany.

company

company of idle perſons, or elſe with the ladies: but, after he had entirely left the monaſtic life, upon pretence of ſecuring himſelf from the ſnares of his enemies, he lived in a very irregular manner. He was a fine genius, and had a great facility in writing; and, till corrupted by the commerce of mean lewd women, he wrote pieces worthy of immortality. Though he did not ſpend much time and pains in compoſing, or reviſing what he had compoſed, frequently ſending to the preſs the firſt exertions of his genius, yet Nature had given him ſo noble a vein of eloquence, which he had greatly improved by peruſing the beſt authors, that his firſt thoughts were equal to the moſt laboured compoſitions [E]. Notwithſtanding his great reputation, he uſed to ſpeak modeſtly of himſelf; but his works are tinctured too ſtrongly with envy, malice, and gall. He made but a mean figure in converſation; and, when with perſons of worth and diſtinction, would often retire to a corner of the room, and ſeem quite wrapt up in thought; never exerting his wit and humour, after his return from Germany, but when in the company of ſome mean women. Upon the whole, it is difficult to determine, whether vice or

[E] The titles of his works are as follow: "La Taliclea;" "La Suſanna;" "Il Giuſeppe;" "Il Sanſone;" "L'Ambaſciatore Invidiato," under the name of "Alcinio;" "Lupa;" "La Pudicilia Scherita;" "La Rhetorica della putane;" "Il Corriere Scaligiato;" and the continuation of it; "La Baccinata par le Arti Barberici;" "Il Dialogo tradun ſoldati del Duca di Parma;" "La diſgracia del Conte d Olivarez." "La Rete di Vulcano;" "L'Anima;" "Vigilia I and II;" and a letter written in his laſt impriſonment. The whole printed in two volumes, together with a piece inſcribed to him, and intituled, "Divortio celeſte;" a French tranſlation of which was printed at Amſterdam in 1696, being a moſt entertaining piece. "Jeſus Chriſt," ſays he, "obſerving, that the church of Rome, his ſpouſe, was become a proſtitute to the luſts of many Roman pontiffs, and particularly to Urban VIII. reſolves to cohabit no longer with an adultereſs, but to divorce himſelf from her. However, in order to proceed with circumſpection, and for an example to others, he reſolves firſt to cauſe an exact enquiry to be made into the conduct of the ſpouſe in queſtion, and commiſſions St. Peter to deſcend upon earth for the purpoſe. Accordingly, Peter viſits Lucca, Parma, Venice, and, laſtly, the eccleſiaſtical ſtate, and the city of Rome: whence, having been an eye-witneſs to the abuſes, and heard of the diſſoluteneſs of the church, he returns to heaven; and there, the complaints of Chriſt being fully proved, the divorce is ſolemnly pronounced. From this ſeparation of Chriſt from his ſpouſe, it follows, that no more lawful ſons are born; that is, men, ſincerely good and holy: as, on the contrary, by the commerce in which ſhe had been engaged with adulterers, there ſprang a race of Chriſtian baſtards; that is, hypocrites, among whom are included the Jeſuits and others, who, under a ſpecious appearance of ſanctity, are the moſt wicked and perverſe generation upon earth. Immediately upon the publication of this divorce, Luther, Calvin, and others, go and offer their reſpective churches to Chriſt as a ſpouſe for him; but Chriſt, conſidering the injuries he had received from his Romiſh ſpouſe, reſolves to lead a life of celibacy, rather than marry among perfidious mortals." The whole is divided into three parts: the firſt treats of the diſſolute practices of the adultereſs; the ſecond, of the baſtards of the church of Rome; and the third, of the aſſemblies of the other churches at the nuptials of Chriſt: but the firſt book is only publiſhed. Mr. Monnoye denies Pallavicini to be the author of this piece, in notes in "Opuſcula Colometii."

virtue was moſt predominant in his character. His death gave birth to a dialogue, intituled, "Anima erranti di Ferrante Pallavicini; or, the wandering Ghoſt of Pallavicini." Beſides his life at the head of his works in two volumes, there is another prefixed to the "Divortio celeſte," at Amſterdam in 1696.

PALLAVICINI (SFORZA), an eminent cardinal, was the ſon of the marquis Alexander Pallavicini and Frances Sforza, and born at Rome in 1607. Although the eldeſt ſon of his family, yet he choſe the eccleſiaſtical life; and his conduct was ſo exemplarily regular, that he was early appointed one of thoſe prelates who aſſiſt in the aſſemblies called congregations at Rome: theſe were, that "del buon governo," of good government; and that "del immunita eccleſiaſtica," of the immunities of the church. He was alſo received into the famous academy of humouriſts, among whom he often ſat in quality of preſident. He was likewiſe governor of Jeſi, and afterwards of Orvietto and Camerino, under Pope Urban VIII. But all theſe advantages did not hinder him from renouncing the world, and entering into the ſociety of the Jeſuits, where he was admitted in 1638. As ſoon as he had completed his noviciate, he taught philoſophy, and then theology. At length Innocent X. nominated him to examine into divers matters relating to the pontificate, and Alexander VII. created him a cardinal in 1657. This pontiff was an old friend of Pallavicini, who had been ſerviceable to him, when he came to Rome with the name of Fabio Chigi. Pallavicini had even contributed to advance his temporal fortune, and had received him into the Academy of the humouriſts; in gratitude for which, Chigi addreſſed to him ſome verſes, printed in his book, intituled, "Philomathi Muſæ juveniles." When Pallavicini obtained a place in the ſacred college, he was alſo appointed at the ſame time examiner of the biſhops; and he was afterwards a member of the congregation of the Holy Office, i. e. the Inquiſition, and of that of the council, &c. His promotion to the cardinalate wrought no change in his manner of life, in which he obſerved a ſtrict regularity even to the day of his death, which happened, 1667, in his 60th year.

He compoſed a "Hiſtory of the Council of Trent," in oppoſition to that by father Paul. The hiſtory is well written in Italian, and he has made good remarks upon it. His great fault is, that he expatiates too much upon the controverſy; which, however, ſeems neceſſary to the deſign, he propoſed to himſelf, of defacing the bad impreſſions which he thought might be made by Paul's hiſtory [r].

[r] We have alſo ſome other pieces of his compoſing; as, "Trattato della Stile;" "Del Bene;" "Vindicationes Soc. Jeſ." &c.

PALS-

PALSGRAVE (JOHN). This learned and ancient writer flouriſhed in the reigns of Henry VII. and Henry VIII. He received his grammatical learning at London, where he was born. He ſtudied logic and philoſophy at Cambridge, at which univerſity he reſided till he had attained the degree of batchelor of arts; after which he went to Paris, where he ſpent ſeveral years in the ſtudy of philoſophical and other learning, took the degree of maſter of arts, and acquired ſuch excellence in the French tongue, that, in 1514, when a treaty of marriage was negotiated between Louis XII. king of France, and the princeſs Mary, ſiſter of king Henry VIII. of England, Mr. Palſgrave was choſen to be her tutor in that language. But Louis XII. dying almoſt immediately after his marriage, Palſgrave attended his fair pupil back to England, where he taught the French language to many of the young nobility, obtained good church preferment, and was appointed by the king one of his chaplains in ordinary. In 1531, he ſettled at Oxford for ſome time, and the next year was incorporated maſter of arts in that univerſity, as he had before been in that of Paris, and a few days after was admitted to the degree of batchelor of divinity. At this time he was highly eſteemed for his learning; and, what is very remarkable, though an Engliſhman, he was the firſt author who reduced the French tongue under grammatical rules, or that had attempted to fix it to any kind of ſtandard. This he undertook, and executed with great ingenuity and ſucceſs, in a large work which he publiſhed in that language at London, intituled, "L'Eclairciſſement de la Langage François," containing three books, in a thick folio, 1530, to which he has prefixed a large introduction in Engliſh; ſo that the French nation ſeems to ſtand indebted to our country originally for that univerſality which their language at preſent poſſeſſes, and on which they ſo greatly pride themſelves. He tranſlated into the Engliſh a Latin comedy called "Acolaſtus," written by one Will. Fullonius (an author then living at Hagen in Holland).

When Mr. Palſgrave was born, or to what age he lived, are particulars which we have not been able to trace; yet, from the concurrence of various facts, we cannot ſuppoſe him to have been much leſs than ſixty years of age at the time of his publiſhing the above-mentioned tranſlation, which was in the year 1540.

PAMELIUS (JAMES), a learned Fleming, was the ſon of Adolphus, counſellor of ſtate to the emperor Charles V. and born at Bruges in 1536. He was educated at Louvain and Paris, and became afterwards a learned divine and a good critic. Obtaining a canonry in the church of Bruges, he col-

lected a library, and formed a design of giving good editions of the fathers: but the civil wars obliged him to retire to St. Omer, of which place the bishop made him archdeacon. Some time after, Philip II. king of Spain named him to the provostship of St. Saviour at Utrecht, and after that to the bishopric of St. Omer: but, as he went to Brussels to take possession of it, he died at Mons in Hainault. His death happened in 1587. He was the author of some works, but is chiefly known for his critical labours upon "Tertullian and Cyprian;" of both which writers he published editions, and prefixed lives. "The commentaries of this author upon Tertullian," says Dupin, "are both learned and useful; but he digresses too much from his subject, and brings in things of no use to the understanding of his author:" and he passes much the same judgement of his labours upon Cyprian. All the later editors of these two fathers have spoken well of Pamelius, and have transcribed his best notes into their editions.

PANARD (Charles-Francis), a French poet, born at Couville near Chartres in 1691; where he remained a long time in obscurity, upon some small employment. At length, the comedian Le Grand, having seen some of his pieces, went to find him out, and encouraged him; and Marmontel called him the Fontaine of the place. Panard had many qualities of Fontaine; the same disinterestedness, probity, sweetness and simplicity of manners. He knew, as well as any man, how to sharpen the point of an epigram; yet always levelled it at the vice, not the person. He had a philosophic temper, and lived contented with a little. He died at Paris in 1765; his works, under the title of "Théâtre & Oeuvres diverses," have been printed, 1763, in 4 vols. 12mo. They consist of Comedies, Comic Operas, Songs, and all the various kinds of smaller Poetry.

PANCIROLLUS (Guy), the son of Albert Pancirollus, a famous lawyer in his time, and descended from an illustrious family at Reggio, was born there in 1523. He learned Latin and Greek under Sebastian Carrado and Bassiano Lando, and made so speedy a proficiency in them, that his father thought him fit for the study of the law at fourteen. He taught him the first elements of that faculty himself; and Guy studied them incessantly under his father for three years, but without neglecting the belles lettres. He was afterwards sent into Italy, in order to complete his law-studies under the professors of that country. He went first to Ferrara; and, having there heard the lectures of Pascalo and Hyppolitus Riminaldi, passed thence to Pavia, where he had for his master the famous Andrew Aleist. Afterwards he was under Marianus Cocinus at Bologna, and Marcus Mantua and Julius Oradini at Padua.

Here

Here he finiſhed his courſe, having ſpent ſeven years in it; during which he had diſtinguiſhed himſelf in public diſputations on ſeveral occaſions: and the fame of his abilities having drawn the attention of the republic of Venice, he was nominated by them in 1547, while only a ſtudent, ſecond profeſſor of the Inſtitutes in the univerſity of Padua. This nomination obliged him to take a doctor's degree, which he received from the hands of Marcus Mantua. After he had filled this chair for ſeven years, he was advanced to the firſt of the Inſtitutes in 1554, but did not ſit long in this: for Matthew Gibraldi, ſecond profeſſor of the Roman law, dying in 1556, Pancirollus ſucceeded him, and held this poſt for fifteen years. At length he grew out of humour with the univerſity, on account of ſome diſreſpects which he thought were ſhewn to him; and reſolved to leave it upon the firſt occaſion that offered. Such a one happened in 1571, when, upon the death of Aimon Craveta, firſt profeſſor of the Roman law at Turin, Emanuel Phillbert duke of Savoy offered him that place, with a ſalary of a thouſand pieces of gold, which Pancirollus gladly accepted: nor had he any reaſon to repent of his change; for the prince ſhewed him all imaginable reſpect, as did alſo his ſon Charles Emanuel, who augmented his appointments with a hundred pieces. The republic of Venice ſoon became ſenſible of the loſs ſuſtained by his departure, and were deſirous to repair their fault, by naming him to the place of Ceſalo, who died in 1580: but Pancirollus found himſelf too well ſeated at Turin, to give way to their application.

However, he was obliged to comply at laſt: for the air of Piedmont proved ſo noxious to him, that he loſt one eye almoſt entirely, and was in danger of loſing the other. The dread of ſuch a diſaſter induced him to hearken to propoſals that were made afreſh to him in 1582; and a ſalary of a thouſand ducats being offered to him, with the chair he had ſo much wiſhed for, engaged him to return to a town he had quitted only out of chagrin. The duke of Savoy did his utmoſt to keep him, and for that purpoſe offered him a penſion of fourteen hundred pieces of gold; but the fear of growing blind carried it againſt all other conſiderations. However, the city of Turin, willing to give him ſome marks of their eſteem, at his departure, preſented him with his freedom, accompanied with ſome pieces of ſilver plate. He returned then to Padua, where he profeſſed the law a ſecond time, till the year 1599; when he died, aged 76, having had his ſtipend augmented to the ſum of twelve hundred ducats. He was interred at St. Juſtin in Padua, after funeral ſervice had been performed for him in the church of St. Anthony; where Francis Vidua of



2

that univerſity pronounced his funeral oration. His works are inſerted below [G].

PANTÆNUS, a Stoic philoſopher, born in Sicily, taught that philoſophy in the reign of Commodus, from A. D. 180, in the famous ſchool of Alexandria; where from the time of St. Mark, founder of that church, there had always been ſome divine, who explained the holy Scriptures. The Ethiopians having requeſted Demetrius, biſhop of Alexandria, to ſend a proper perſon to inſtruct them in the Chriſtian religion, he ſent Pantænus; who gladly undertook the miſſion, and acquitted himſelf very worthily in it. It is ſaid, that he found the Ethiopians already tinctured with the verities of Chriſtian faith, which had been declared to them by St Bartholomew; and that he ſaw the goſpel of St. Matthew in Hebrew, which had been left there by that apoſtle [H]. Pantænus, upon his return to Alexandria, continued to explain the ſacred books under the reign of Severus and Antoninus Caracalla, and did more ſervice to the church by his diſcourſes than by his writings. However, he compoſed ſome "Commentaries" upon the Bible, which are loſt. He firſt ſtarted the remark, which has been followed by all the interpreters of the prophecies ſince, "That they are often expreſſed in indefinite terms, and that the preſent tenſe is frequently uſed both for the preterite and future tenſes." It is Theodoret who relates this. We may form a judgement of the manner in which Pantænus explained the Scriptures, by that which Clemens Alexandrinus, Origen, and all thoſe have obſerved, who were trained up in the ſchool of Alexandria. Their commentaries abound with allegories: they frequently leave the literal ſenſe, and find almoſt every where ſome myſtery or other; in the explaining of which, they uſually ſhew more erudition than judgement.

PANVINIUS. See ONUPHRIUS.

PAPIAS, biſhop of Hierapolis, a city of Phrygia in Aſia Minor, near to Laodicea, was the diſciple of St. John the Evangeliſt, or of another of that name; but Irenæus ſays poſitively, that he was the diſciple of St. John the Evangeliſt;

[G] The titles of the principal are: "Notitia dignitatum tum orientis tum occidentis, ultra Arcadii Honoriique tempora, et in eum Guidi Pancirolli Commentarium;" "De magiſtratibus municipalibus & corporibus artificum libellus," "De rebus perditis;" "De quatuordecim regionibus urbis Romæ earumque edificiis, tam publicis quam privatis libellus;" "Theſaurus variarum lectionum utriuſque juris in tres libros diſtributus, utriuſque imperii, Conſilia;" "De claris legum interpretibus;" "De origine & auctoritate Juriſconſultorum;" "De Numiſmatis Antiqui;" "De Juris Antiquitate; &c." "Adoleſcentiæ Chriſtianæ dicati ex Italico B. Guil. Baldeſano Latine facti."

[H] St. Jerome ſays, that Pantænus brought it away with him, and that it was ſtill to be ſeen in his time in the Alexandrian library: but this ſtory is not generally credited, ſince no good reaſon can be given, why St. Bartholomew ſhould leave a Hebrew book with the Ethiopians.

for

for Polycarpus was his diſciple, and he ſays, Papias was Polycarpus's companion. Papias wrote five books, intituled, "The Expoſitions of the Diſcourſes of the Lord;" which were extant in the time of Trithemius. But now there are only ſome fragments of them left in antient and modern authors. He made way for the opinion ſeveral of the Antients held touching the temporal reign of Chriſt, who they ſuppoſed would come upon earth a thouſand years before the day of judgement, to gather together the Elect, after the Reſurrection, into the city of Jeruſalem, and let them there enjoy all imaginable pleaſure for thoſe thouſand years. Irenæus, who was of the ſame judgement, relates a fragment he took out of Papias's Fourth Book, where he endeavours to prove that opinion from a paſſage in Iſaiah; and Euſebius, after having quoted a paſſage taken out of Papias's Preface, adds, "That that author relates divers things which he pretended he had by unwritten tradition; ſuch as were the laſt inſtructions of our Lord Chriſt, which are not ſet down by the Evangeliſts, and ſome other fabulous hiſtories, amongſt which number his opinion ought to be placed touching the perſonal reign of Chriſt upon earth after the Reſurrection. "The occaſion of his falling into that error," ſays Euſebius again, "was his miſunderſtanding of the diſcourſes and inſtructions of the Apoſtles, as not thinking that thoſe ſort of expreſſions ought to bear a myſtical ſenſe; and that the Apoſtles had them only for illuſtrations, for he was a man of a mean genius, as his books manifeſt, which yet was the occaſion that ſeveral of the Antients, and, among the reſt, Irenæus, maintained his opinion by the authority of Papias."

PAPIN (ISAAC), ſome time a miniſter of the church of England, and afterwards reconciled to that of Rome, was the author of ſome pieces which made a great noiſe in the 17th century, and publiſhed an account of his own life; in which he tells us, he was born at Blois in 1657, and deſcended from a family of the Reformed religion. He paſſed through his ſtudies in divinity at Geneva. That univerſity was then divided into two parties upon the ſubject of Grace, called "Particulariſts" and "Univerſaliſts," of which the former were the moſt numerous and the moſt powerful. The Univerſaliſts deſired nothing more than a toleration, and M. Claude wrote a letter to M. Turretin, the chief of the predominant party, exhorting him earneſtly to grant that favour. But Turretin gave little heed to it; and M. de Maratiz, profeſſor at Groning, who had diſputed the point warmly againſt Mr. Daille, oppoſed it zealouſly; and ſupported his opinion by the authority of thoſe ſynods who had determined for intolerancy. There happened alſo another diſpute upon the

ſame ſubject, which occaſioned Papin to make ſeveral reflections. M. Pajon, who was his uncle, admitted the doctrine of efficacious grace, but explained it in a different manner from the Reformed in general, and Jurieu in particular; and though the ſynod of Anjou in 1667, after many long debates upon the matter, diſmiſſed Pajon, with leave to continue his lectures at Saumur, yet his intereſt there was none of the ſtrongeſt; ſo that his nephew, who was a ſtudent in that univerſity in 1633, was preſſed to condemn the doctrine, which was branded with the appellation of Pajoniſm. Papin declared, that his conſcience would not allow him to ſubſcribe to the condemnation of either party; whereupon the univerſity refuſed to give him a teſtimonial in the uſual form. All theſe diſagreeable incidents put him out of humour with the authors of them, and brought him to view the Roman Catholic religion with leſs diſlike than before. In this diſpoſition he wrote a treatiſe, intituled, "The Faith reduced to its juſt Bounds;" wherein he maintained, that, as the Papiſts profeſſed that they embraced the doctrine of the holy Scriptures, they ought to be tolerated by the moſt zealous Proteſtants. He alſo wrote ſeveral letters to the reformed of Bourdeaux, to perſuade them that they might be ſaved in the Romiſh church, to which they were reconciled.

This work, as might be expected, drew upon him a great party among the Proteſtants; to avoid whoſe fury, he croſſed the water to England, in 1686, where James II. was endeavouring to re-eſtabliſh Popery. There he received deacon's and prieſt's orders, from the hands of Turner, biſhop of Ely; and, in 1687, publiſhed a book againſt Jurieu. This exaſperated that miniſter ſo much, that, when he knew Papin was attempting to obtain ſome employ as a profeſſor in Germany, he diperſed letters every where in order to defeat his applications; and, though he procured a preacher's place at Hamburgh, Jurieu found means to get him diſmiſſed in a few months. About this time his "Faith reduced to juſt Bounds" coming into the hands of Bayle, that writer added ſome pages to it, and printed it: but the piece was aſcribed by Jurieu to our author, who did not diſavow the principal maxims laid down in it, which were condemned in a ſynod. Mean while, an offer being made him of a profeſſor's chair in the church of the French refugees at Dantzick, he accepted it: but after ſome time, it being propoſed to him to conform to the ſynodical decrees of the Walloon churches in the United Provinces, and to ſubſcribe them, he refuſed to comply; becauſe there were ſome opinions aſſerted in thoſe decrees which he could not aſſent to, particularly that doctrine which maintained that Chriſt died only for the elect. Thoſe who had invited him to Dantzic,

were

were highly offended at his refuſal; and he was ordered to depart, as ſoon as he had completed the half year of his preaching, which had been contracted for. He was diſmiſſed in 1689, and not long after embraced the Roman Catholic religion; putting his abjuration into the hands of Boſſuet, biſhop of Meaux, Nov. 15, 1690.

Upon this change, Jurieu wrote a paſtoral letter to thoſe of the Reformed religion at Paris, Orleans, and Blois; in which he pretended that Papin had always looked upon all religions as indifferent, and in that ſpirit had returned to the Roman church. In anſwer to this letter, Papin drew up a treatiſe, "of the Toleration of the Proteſtants, and of the Authority of the Church." The piece, being approved by the biſhop of Meaux, was printed in 1692: the author afterwards changed its title, which was a little equivocal, and made ſome additions to it; but, while he was employed in making collections to complete it farther, and finiſh other books upon the ſame ſubject, he died at Paris the 19th of June 1709. His widow, who alſo embraced the Roman Catholic religion, communicated theſe papers, which were made uſe of in a new edition printed at large in 1719, 12mo. M. Pajon of the Oratory, his relation, publiſhed all his "Theological works, 1723," in 3 vols. 12mo: they are all in French, and very ſolidly written.

PAPINIAN, a celebrated lawyer in the third century, who was advocate of the treaſury or exchequer, and afterwards præfectus-prætorio under the emperor Severus. This Emperor had ſo high an opinion of his worth, that at his death he recommended his ſons Caracalla and Geta to his care: but the firſt, having murdered his brother, enjoined Papinian to compoſe a diſcourſe, to excuſe the murder to the ſenate and people. Papinian could not be prevailed on to comply with this: but on the contrary anſwered boldly, that it was eaſier to commit a parricide than to excuſe it; and to accuſe an innocent perſon, after taking away his life, was a ſecond parricide. Caracalla was ſo much enraged at this anſwer, that he ordered the lawyer to loſe his head, which he accordingly did, in 212, aged 37; and the inhumanity was carried ſo far, as to drag his body through the ſtreets of Rome. He had a great number of diſciples, and compoſed ſeveral works: among thoſe, twenty-ſeven books of "Queſtions in the Law;" nineteen books of "Reſponſes or Opinions;" two of "Definitions;" two others upon "Adultery;" and a ſingle book upon the "Laws of Ediles." His reputation was ſo great, that he is called "the honour of juriſprudence, and the treaſure of the laws."

# INDEX

TO THE

# ELEVENTH VOLUME.


Page

MOLINÆUS, Carolus; or Charles du Moulin 1
——— Peter du Moulin ib.
Molinet, John 4
——— Claud du ib.
Molinos, Michael ib.
Molles, Daniel William ib.
Moller, John ib.
Molloy, Charles 5
Molo ib.
Molsa, Francis Maria, ib.
——— Tarquina 6
Molyneux, William 8
——— Samuel 12
——— Sir William ib.
Mombritius, Monimus ib.
Monamy, Peter ib.
Monantheuil, Henry de 13
Monardes, Nicolas ib.
Monceaux, Francis de ib.
Monconus, Balthasar de ib.
Monerif, Francis Augustin ib.
Paradise de 14
Mongault, Nicolas Hubert ib.
Monk, George 15
Monk, the hon. Mrs. 20
Monnoye, Bernard de la 21
Monnoyer, John Baptist 23
Monro, Alexander ib.
——— John 24
——— Alexander, D. D. 28
Monson, Sir William ib.
Montague, Dr. Richard 30
——— Charles 32

Page

Montague, Edward 35
——— lady Mary Wortley ib.
——— Edward Wortley 36
Montaigne, Michael de 37
Montalbani, Ovid 39
Montanus, ib.
——— Benedict Aries 41
——— John Baptist 42
Montarrago, Mascarenhas 43
Montausier, Julie, duchess de ib.
Montbelliard, Philibert Gueneau de ib.
Montecuculi, Raynard de ib.
Monte Mayer, George de 44
Montenault, Charles Philip ib.
Montespan, Madam de ib.
Montesquieu, Charles de Secondat 47
Montezuma, 52
Montfaucon, Bernard de 53
Montfort, Simon 54
Montgaillard, Bernard de ib.
Montgeron, Louis Basile Carre de 56
Montgomery, Gabriel de ib.
Montgon, Charles Alexander 57
Monti, Joseph ib.
Monjosieu, Louis de ib.
Montmaur, Peter de ib.
Montmorency, Anne de 59
——— Charles de 60
Montrose, James Graham, Marquis of ib.
Moore, Philip 61

Moore,

| | Page |
|---|---|
| Moore, Sir James | 61 |
| —— Robert | 83 |
| Morabin, James | ib. |
| Morales, Ambroſe | 63 |
| Morant, Philip | ib. |
| Morata, Olympia Fulvia | 64 |
| Mordaunt, Charles | 66 |
| More, Sir Thomas | 68 |
| —— Dr. Henry | 76 |
| —— Alexander | 79 |
| —— Dr. John | 81 |
| —— St. Antonio | ib. |
| Moreau, James | 84 |
| Moreelſe, Paul | ib. |
| Morel | ib. |
| —— Andreas | ib. |
| Morely, Lord | 86 |
| Moreri, Lewis | ib. |
| Mores, Edward Rowe | 87 |
| Morett, | 91 |
| Morgagni, John Baptiſt | ib. |
| Morgues, Matthew de | 92 |
| Morhof, Daniel George | 93 |
| Morice, Sir William | 94 |
| Morillo, Bartholomew | 95 |
| Morin, John Baptiſt | ib. |
| —— John | 98 |
| —— Simon | 99 |
| —— Stephen | 101 |
| —— Henry | 102 |
| —— Peter | ib. |
| —— Lewis | ib. |
| —— John | ib. |
| Moriniere, Andrian Claude le Fort de la | ib. |
| Moriſon, Robert | ib. |
| Moriſot, Claude Bartholomew | 103 |
| Moreland, Samuel | 104 |
| Morley, Dr. George | ib. |
| Morlin, Joachim | 106 |
| Mornac, Anthony | 107 |
| Mornay, Philip de | ib. |
| Mortimer, John Hamilton | 110 |
| Morton, Thomas | 112 |
| —— James, earl of | 114 |
| —— William | ib. |
| Moſchopulus, Emanuel | ib. |
| —— Manuel | ib. |
| Moſchus and Bion | 115 |
| Moſes, Mendelſhon | ib. |
| —— Miconti | ib. |
| Moſheim, John Laurence | 115 |
| Moſs, Dr. Robert | 116 |
| Mothe le Vayer, Francis de la | 117 |
| —— de Boutigni | 120 |
| Motte, Antone Houdart de la | ib. |
| Motteux, Peter Anthony | 121 |
| Motteville, Frances Bertrand, madame de | 122 |
| Mottley, John | 123 |
| Moucheron, Iſaac | 125 |
| Moufet, Thomas | ib. |
| Moulin, Peter du | 126 |
| —— Peter du (ſon) | ib. |
| —— Gabriel du | ib. |
| Mountfort, William | ib. |
| Mouret, John Joſeph | 129 |
| Mourges, Matthew de | ib. |
| —— Michael | ib. |
| Mouvans, Paul Richard | ib. |
| Moyle, Walter | ib. |
| Moyſe, Henry | 132 |
| Muet, Peter le | 133 |
| Muggleton, Lodowick | ib. |
| Muis, Simon de | ib. |
| Mulier, John | ib. |
| —— John | 134 |
| Mummius, Lucius | ib. |
| Muncer, Thomas | ib. |
| Muncker, Thomas | ib. |
| Murday, Anthony | ib. |
| Mundinus | 135 |
| Munich, Burchard Chriſtopher | ib. |
| Munnicks, John | 136 |
| Munſter, Sebaſtian | ib. |
| Munting, Abraham | 137 |
| Muratori, Lewis Anthony | ib. |
| Muretus, Marc Anthony | 138 |
| Murillo, Bartholomy | 141 |
| Murray, James | 142 |
| —— James | ib. |
| —— James, earl of | ib. |
| —— William | ib. |
| —— William, earl of Mansfield | 143 |
| Muſa, Antonius | 149 |
| Muſæus | ib. |
| Muſchenbrock, Peter de | 150 |
| Muſculus, Wolfgangus | ib. |
| —— Andrew | 152 |
| Muſgrave, Dr. William | 153 |

| | Page |
|---|---|
| Muſius, Cornelius | 154 |
| Muſſate, Albertin | ib. |
| Muſſo, Cornelius | ib. |
| Muſurus, Marcus | ib. |
| Mutian, Jeremy | 155 |
| Mutius, Cælius | ib. |
| —— Hubric | 156 |
| Myrepſus, Nicolas | ib. |
| Myſon | ib. |

N.

| | |
|---|---|
| Nævius, Cneius | 157 |
| Nahum | ib. |
| Nalton, James | ib. |
| Nani, John Baptiſt | ib. |
| Nannius, Peter | 159 |
| Nantueil, Robert | ib. |
| Naogeorgus, Thomas | 161 |
| Napier, or Neper, John | ib. |
| Nares, James | 162 |
| Naſh, Richard | 165 |
| —— Thomas | 173 |
| Nathan, Iſaac | ib. |
| Natter, John Marc | ib. |
| —— Laurence | ib. |
| Navagiero, Andrew | 174 |
| Navagero, Bernard | ib. |
| Navaretta, Ferdinand | ib. |
| —— Balthaſar | ib. |
| Naude, Gabriel | ib. |
| —— Philip | 177 |
| Nayler, James | ib. |
| Neander, Michael | 180 |
| Nearchus | 181 |
| Necho | ib. |
| Neckam, Alexander | ib. |
| Nectarius | ib. |
| Needham, Marchamont | ib. |
| —— John Tuberville | 184 |
| Needler, Benjamin | 185 |
| —— Thomas | ib. |
| Neefs, Peter | ib. |
| Nehemiah | ib. |
| Nelſon, Robert | 186 |
| —— Valentine | 190 |
| Nemeſianus, Aurelius Olympius | 191 |
| Nemeſius | ib. |
| Nemours, Mari d'Orleans | 192 |
| Nennius | ib. |
| Nepos, Cornelius | ib. |
| Neri, Philip de | 193 |
| Nero, Claudius Domitius Cæſar | ib. |
| Nerva, Cocceius | 194 |
| Neſbit, Thomas | ib. |
| Neſtor | ib. |
| Netſcher, Gaſpard | 196 |
| Neve, Timothy | 197 |
| Newcomb, Thomas | 198 |
| Newton, John | 199 |
| —— Sir Iſaac | 200 |
| —— Richard | 216 |
| —— Thomas, Bp. | 220 |
| —— Thomas | 222 |
| Nicaiſe, Claude | ib. |
| Nicander | 223 |
| Nicauſis | 225 |
| Nicephorus, Gregoras | ib. |
| —— Caliſtus | 226 |
| —— Blemmidas | ib. |
| Niceron, John Francis | 227 |
| —— John Peter | ib. |
| Nicetas, David | 229 |
| —— Serron | ib. |
| —— Arhominates | ib. |
| Nicholas, Abraham | 230 |
| Nichols, William | ib. |
| Nicholls, Frank | 233 |
| Nicolas | ib. |
| Nicole, John | 234 |
| —— Claude | ib. |
| —— Peter | 235 |
| Nicolſon, William | 236 |
| Nicon | 238 |
| Nicot, John | 239 |
| Nieuhoff, John de | ib. |
| Nieuwentyt, Bernard | ib. |
| Niger, C. Peſcennius Juſtus | 240 |
| Nigidus Figulus, Publius | ib. |
| Niphus, Auguſtin | 242 |
| Niſbet, Sir John | ib. |
| Nizolius, Marius | 243 |
| Noailles, Louis Antony de | ib. |
| Noldius, Chriſtian | 246 |
| Nollet, John Anthony | ib. |
| Nollikins, Joſeph Francis | 247 |
| Nonius, Marcellus | ib. |
| Nonnius, Lewis | ib. |
| —— Peter | 248 |
| —— Panoplites | ib. |
| Noodt, Gerard | 249 |

| | Page |
|---|---|
| Nordbery, J. A. | 251 |
| Norden, Frederic Lewis | ib. |
| —— John | 253 |
| Nores, Jaſon de | 254 |
| Norgate, Edward | ib. |
| Noris, Henry | ib. |
| Norris, John | 256 |
| —— John | 258 |
| North, Francis, lord Guildford | ib. |
| —— Dr. John | 262 |
| —— George | 263 |
| —— Frederic, earl of Guildford | 265 |
| Norton, Thomas | ib. |
| —— John | ib. |
| Noſtradamus, Michel | 266 |
| Novat, or Novatus | 269 |
| Novitian | 270 |
| Noue, Francis de la | 271 |
| Nowel, Alexander | ib. |
| Noy, William | ib. |
| Nuck, Anthony | 273 |
| Nye, Philip | ib |
| —— Nathanael | 276 |

O.

| | |
|---|---|
| Oates, Titus | 276 |
| Obrecht, Ulric | 277 |
| Obſequens, Julius | 280 |
| Obſopæus, John | 281 |
| Occam, or Occham, William | ib. |
| Occellus | 282 |
| Ochinus, Bernardin | 283 |
| Ockley, Simon | 285 |
| Octavia | 289 |
| Odazzi, John | 292 |
| Odell, Thomas | ib. |
| Odenatus | 293 |
| Odin | ib. |
| Odo, Saint | ib. |
| Odoran | 294 |
| Oecolampadius, John | ib. |
| Oecumenius | 297 |
| Offa | ib. |
| Ogden, Samuel | ib. |
| Ogilby, John | 298 |
| Oiſel, James | 301 |
| Okoſiki, Simon | ib. |
| Olahus, Nicolas | ib. |
| Oldcaſtle, Sir John | 301 |
| Oldenburg, Henry | 303 |
| Oldenburgen, Philip Andrew | 305 |
| Olderman, John | ib. |
| Oldfield, Anne | ib. |
| Oldham, John | 307 |
| Oldmixon, William | 310 |
| Oldys, William | 311 |
| Olearius, Godfrey | 316 |
| —— Godfrey (ſon) | 317 |
| —— Adam | ib. |
| Olen | 318 |
| Oliva, Alexander | ib. |
| ——, John | ib. |
| Oliver, Peter | 319 |
| —— of Malmſbury | 320 |
| —— William | ib. |
| Olivet, Joſeph | ib. |
| Oliveyra, Chevalier Francis de | ib. |
| Olybrius, Flavius Anicius | 321 |
| Olympiodorus | ib. |
| Oizoffski, Andrew | 322 |
| Oneſicritus | 323 |
| Onkelos | ib. |
| Onomocritus | 325 |
| Onoſander | ib. |
| Onuphrius, Panvinius | ib. |
| Oort, Adam Van | 326 |
| Ooſt, Jacques Van | ib. |
| Opitius, Henry | ib. |
| —— Martin | 327 |
| Opits, Martin | ib. |
| Oporinus, John | 328 |
| Oppian | 329 |
| Opſopæus, John | 330 |
| Optalus | ib. |
| Orellana, Francis | ib. |
| Organa, Andrea | 331 |
| Oribaſius | ib. |
| Origen | ib. |
| Origny, Peter Adam | 341 |
| Orleans, Lewis d' | ib. |
| —— Peter Joſeph | 342 |
| Orobio, Balthaſar | ib. |
| Oroſius, Paul | 344 |
| Orpheus | 345 |
| Orſato, Sertorio | 346 |
| —— John Baptiſt | 347 |
| Orſi, John Joſeph | ib. |
| —— Francis Joſeph Auguſtine | ib. |

| | Page |
|---|---|
| Ortelius, Abraham | 347 |
| Orville, James Philip de | 348 |
| Oſborne, Francis | ib. |
| Oſius, or Oſio, Felix | 349 |
| Oſmond, St. | ib. |
| Oſorio, Jerome | ib. |
| ——— Jerome | 351 |
| Oſſat, Arnaud d' | ib. |
| Oſſian, | 354 |
| Oſtade, Andrian Van | 355 |
| Oſtervald, John Frederic | 356 |
| Oſwald, (king of Northumberland) | ib. |
| ——— Eraſmus | ib. |
| Oſymandyas | ib. |
| Otho | ib. |
| —— Venius | 357 |
| Ott, Henry | 358 |
| Otter, John | ib. |
| Otway, Thomas | ib. |
| Oudin, Caſimir | 360 |
| Overall, John | 361 |
| Overbury, Sir Thomas | 362 |
| Oudry, John Baptiſt | 365 |
| Oughtred, William | ib. |
| Ovidius, Publius Naſo | 368 |
| Owen, Dr. John | 372 |
| ——— John | 376 |
| ——— Dr. Henry | 377 |
| ——— George | 378 |
| ——— Charles | 379 |
| Owtram, William | ib. |
| Ozanham, James | ib. |
| Ozell, John | 381 |

| P. | Page |
|---|---|
| Pace, Richard | 383 |
| Pachymerus, George | 385 |
| Pacificus, Maximus | ib. |
| Pacuvius, Marcus | ib. |
| Pagan, Blaiſe François Compte de | 386 |
| ——— Peter | 388 |
| Pagi, Anthony | ib. |
| —— Francis | 389 |
| Pagninus, Sanctes | ib. |
| Pajot, Louis-Leon | 391 |
| Palæmon, Q. Rhemmius | ib. |
| Palæologus, Michael | 392 |
| Palæphatus | ib. |
| Palaprat, John | ib. |
| Palati | ib. |
| Palearius, Aonicus | ib. |
| Palfin, John | 395 |
| Palingenius, Marcellus | ib. |
| Paliſſy, Bernard de | 396 |
| Palladio, Andrew | 397 |
| Palladius | ib. |
| Pallavicini, Ferrante | 398 |
| ——— and Forza | 402 |
| Palſgrave, John | 403 |
| Pamelius, James | ib. |
| Panard, Charles Francis | 404 |
| Pancirollus, Guy | ib. |
| Pantænus, | 406 |
| Panvinius. See Onuphrius | ib. |
| Papias | ib. |
| Papin, Iſaac | 407 |
| Papinian | 409 |


END OF VOL. XI.

MVSEVM
BRITAN
NICVM